

The Swedenborg Concordance



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THE SWEDENBORG CONCORDANCE.

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THE
SWEDENBORG CONCORDANCE.

A COMPLETE WORK OF REFERENCE TO THE
THEOLOGICAL WRITINGS

OF

Emanuel Swedenborg.

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

Compiled, Edited, and Translated by the

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VOLUME I. A TO C.

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INTRODUCTION.

THE purpose of this CONCORDANCE is to make the Theological Writings of Emanuel Swedenborg more accessible in all their fulness to every reader and student of them, whether learned or unlearned.

At present no one can feel sure that he knows or can find everything that is contained in the Writings on any given subject. And even when we are sure of the existence of some passage that we desire to find, how often, having none but the existing works of reference to aid us, are we overwhelmed and deterred from making an investigation by the dreary prospect of a search through from forty to fifty volumes of compact matter! A reader's attention may also be arrested by some statement which appears to be at variance with one or more other statements he has met with elsewhere in the Writings. Yet he has frequently no means of referring back; and even if he should find the passage or passages he remembers to have read, the apparent discrepancy may after all be explicable only by reference to another passage, which forms the connecting link, but on which he cannot lay his hands, and of the very existence of which he may indeed be ignorant.

The CONCORDANCE TO SWEDENBORG now offered to the Church is the result of between thirteen and fourteen years of labour,* and claims to be exhaustive and complete. Every theological work of Swedenborg has been gone over twice, word by word. The works not published by Swedenborg himself, such as the *Apocalypse Explained*, the *Spiritual Diary*, and the *Adversaria*, as well as the shorter treatises, have all been included within the scope of the CONCORDANCE. So have the small treatises and fragments of a theological nature of which Swedenborg was the author, and which have recently been published in the work entitled *Documents concerning Swedenborg*, by Professor R. L. Tafel, M.A.

A new translation has been made of the whole of the matter in the CONCORDANCE. Unity of style and system is thus maintained throughout. In making this translation two principal objects have been kept steadily in view. The first is reverent fidelity to the original. The second is the Queen's English. In all cases, however, the articles in the CONCORDANCE have been

* This period is exclusive of the time occupied in making a clean and revised copy, and in seeing the Work through the press, which will probably be about eight years more.

based upon the original Latin words, so that no changes in the translation would affect the matter they contain. For example, all passages containing in the original the word *coelestis* have been arranged in regular and consecutive order under one heading, whether that word in the passages placed under that general head be translated *celestial* or *heavenly*. And so, on the other hand, in cases where one English word has to do duty for two or more Latin ones, as in the case of the word *man*, the passages have been distributed into two articles, **Man**-*homo*, and **Man**-*vir*, according to the occurrence of the two Latin words in question. Therefore, while the CONCORDANCE is all in English, it is at the same time based upon the Latin of the original Writings.

The passages of the Word quoted in the extracts consist strictly of translations from the Latin of Swedenborg. The original Hebrew and Greek of the Scriptures have not been regarded, except to determine the precise sense in which Swedenborg has used his Latin terms. It has been considered to be no part of the business of this Work to furnish any translations of passages from the Word, except those made by Swedenborg himself rendered literally into English. The English Versions of the Scriptures have therefore also been disregarded whenever they could not be used as a translation of the Latin, but they have always been preferred to any other rendering when, as a translation of the Latin of Swedenborg, they were as good as any other. In relation to passages quoted from the Word, as in relation to all the rest of the Writings, fidelity to the Latin Originals of Swedenborg has been the paramount law of translation.

At the time when the CONCORDANCE was commenced, nearly the whole of the translations of the Writings into English were too imperfect for use. This rendered a new translation necessary. Since that time, however, a number of excellent translations have appeared, some in America and others in Great Britain; and in making the clean and revised copy for the press, these new translations have been introduced, so far as could be done without interfering with the unity of the Work.

Cross references are made use of whenever necessary. The reader, for instance, who turns to the word **Heavenly**, will find there a reference to **Celestial**.

In view of this system of cross references, it has been the constant aim to give as great a variety as possible of *good* translations of the Latin words which form the basis of the articles. A reader might think of one such translation and not of another; but whichever he thought of, he would always find either a reference or a cross reference under that heading. Take such a word as *Inescare*. This word has been translated in various passages quoted in the CONCORDANCE, *addicted to*, *saturated with*, *given up to*, *made habitual*,

all of which are good translations in the places where they are used. The reader, therefore, will find a reference under **Addict** to all the passages where *Inescare* occurs in the original. But if he should not happen to think of the word *addict*, and instead there should occur to him any one of the expressions, *saturated*, *given up to*, or *habitual*, on turning to the particular expression he thought of, he would find there a cross reference to **Addict**.

A complete Vocabulary and Index of all the Latin words that occur in the headings of the various articles will be given at the end of the Work.

The CONCORDANCE contains nearly eight thousand articles arranged in the English alphabetical order, and ranging in length from a single line to many pages.

In order to render the work of reference to the Writings themselves easy for the reader, it has been found necessary to sub-divide all the longer sections of the original works. This has been done on one uniform plan throughout. The subdivisions have been made according to the sense, and have been indicated by the figures 2, 3, 4, and so on, placed at the upper right hand corner of the reference numerals. The reference is made thus, **E.** 701³⁰, which means that the passage thus marked will be found in the *Apocalypse Explained*, No. 701, subdivision 30. No. 701 of the *Apoc. Ex.* fills thirteen octavo pages, and reference to it without subdivision would probably involve much wearisome and vexatious searching. In order to make these subdivisions available to all, it is intended to give a complete list of them at the end of the CONCORDANCE, so that those who wish to do so can copy them into their own volumes. The Swedenborg Society has already adopted the subdivisions in the new translation of *The Intercourse of the Soul and the Body*, and it is hoped that they will be gradually introduced into the new editions of the Writings.

Several of the posthumous works of Swedenborg have never been published in English; as *De Domino*, *De Athanasii Symbolo*, *De Ultimo Judicio*, *De Verbo*, *De Conjugio*. The paragraphs of these works were either not numbered in a regular manner, or were not numbered at all, by Swedenborg; nor were they numbered by Dr Immanuel Tafel in his editions. It was therefore necessary to number the paragraphs of these works for the sake of reference in the CONCORDANCE. It is hoped that all these important works may soon be published in English, and that the numbering of the paragraphs made for the CONCORDANCE may be introduced, bracketed, into them. The *Doctrine of Charity* stands in a similar category. This Work has indeed been translated, in both America and England, but in both cases the paragraphs have been numbered in an irregular manner, according to the judgment of the translators. These numberings, therefore, neither agree with the actual paragraphs of the original, nor with each other. In these circumstances

it has seemed best to number this work on the same system as the other unnumbered posthumous works; and, at the same time, to furnish a Key between all these numberings of the *Doctrine of Charity*, which will be found at the end of each volume of the CONCORDANCE.

The arrangement of the passages under one heading is consecutive, beginning with the *Arcana Cœlestia*, and running in chronological order through all the works quoted. As a general rule, each article in the CONCORDANCE is separated into two divisions, the first of which contains all quotations from the works published by Swedenborg himself, and the second, quotations from the works which have been published from the MSS. since the decease of Swedenborg. Each division is arranged in chronological order. The article **Swedenborg**, however, for obvious reasons, is arranged in absolute chronological order throughout, without respect to the fact of the quotations being from works that were published by Swedenborg himself, or otherwise. The inducement has been great to arrange *all* the articles in this order; but the consideration of the importance of the fact that Swedenborg did not himself publish certain of his works, has been held sufficient to entitle the works which were published by him to precedence of quotation in all cases except the one just referred to.

Capital Letters have been used at the beginning of words to mark a distinction in the sense. Thus, when the word 'Celestial' is used as a substantive in the singular, it is always so distinguished. In this way, 'the Celestial (principle)' is discriminated from 'the celestial (persons).' So with all other Latin neuter adjectives used as substantives, except those of which English equivalents have already become naturalized in our vernacular. By the use of a capital initial also, 'Heaven,' the abode of the Angels, is distinguished from 'heaven,' the sky; and 'Spirit,' a man after death, from 'spirit,' a man's mind. These two instances carry with them the correlatives 'Hell,' and 'Angel,' and render it necessary, on the ground of consistency, to distinguish these also with initial capitals. Other instances of the same kind will be easily understood. It may be useful, however, to explain a few instances of a different kind. When the word 'Own' stands for the Latin word *proprius*, it is printed with a capital in order to indicate that fact. A very important case is that of the word 'Knowledge,' which, thus printed, stands for *cognitio*; whereas, without the capital, it stands for *scientia*. A similar instance to this is 'Gentiles,' which, with the capital, is the representative of *Gentiles*; but without it, of *gentes*. 'Earth,' again, with the capital, indicates *tellus*; without it, *terra*. Finally, to this class belongs 'Power,' which, when printed with the capital, stands for *potestas*; but, when printed without it, for *potentia*.

While this CONCORDANCE claims to be complete, the fact must not be over-

looked that it is a selection. A Concordance to Swedenborg cannot be anything more than that. In the first place, the words themselves have to be selected. It is evident that, in such a work, regular references to conjunctions, prepositions, and pronouns would be worse than useless. Yet, in some instances, references to even these classes of words are useful and necessary. While, for example, it would be absurd to refer regularly to the conjunction 'and,' there are still a few cases in which this word demands a reference; and if the reader will turn to the article **And**, he will find there five references which could not have been omitted from the Work. Out of tens of thousands of passages in which the word 'and' occurs, these five had to be selected. This is an extreme case, but the same rule is of universal application. The most important article in the CONCORDANCE is **Lord**; but even this word cannot be referred to in every instance. To do that, and give the extracts, would be to make the article **Lord** fill a volume; while to give the references without the extracts, would be to produce whole pages of mere figures that would be of no practical use to anyone. Every passage, therefore, nay, every word, has had to pass under judgment; and each reference or extract in the Work has had to be considered individually. This was inevitable, unless the CONCORDANCE were to fill forty volumes instead of four. The disadvantage is, that the CONCORDANCE, being the result of the judgment of one man, cannot be expected to satisfy the judgment of every other man; but the Compiler has always worked on this principle: to insert not only those references which he himself considered to be of consequence, but also to insert those which he thought it possible for anyone else to consider of consequence. In doubtful cases, the rule has been to give the reference. Still, with the most patient care, it cannot but be that in such a work many imperfections must exist. Omissions are inevitable. It is therefore intended to form an APPENDIX of any such omissions as may be discovered, and to print it at the end of the fourth volume; and all friends of the Work, who may notice anything of the kind, are kindly requested to make note of the same, and to forward all their notes to the Compiler in time for insertion in the Appendix.

While, however, it seems fair and necessary to say as much as this in regard to the inevitable imperfection of the Work, an imperfection which is a necessary characteristic of all human productions, it is by no means intended to convey the impression that the CONCORDANCE is, after all, an incomplete and unsatisfactory work of reference. The Work aims at being really complete, without being at the same time overloaded with matter which would be of no practical use to anyone. To make perfectly clear what is meant by useless matter, let us take the most familiar and best known passage in the Writings: 'All religion has relation to life, and the life of religion is to do good.' This passage contains twelve different words; but out of these twelve, only four

are referred to in the CONCORDANCE. These are 'religion,' 'life,' and the words 'do good,' which are treated under one heading. The other eight words are not referred to at all. It could serve no useful purpose to refer to the word 'all' in this passage; the word 'relation,' although in itself an important word, does not occur in the original, being an invention of the translators; and the remaining words in the passage are mere particles. In a Concordance to the Word even particles ought to be referred to, because in that verbally inspired Work every jot and tittle are Divine. But that is not the case with the Writings. A mere mechanical construction of a Swedenborg Concordance would therefore result in the production of a work, which, from its very inception, would be doomed to be superseded. Probably three quarters of it would be absolutely useless, and would therefore, by their very presence, tend to defeat the purpose of the Work.

The paramount consideration which confronts anyone who undertakes a Work like this, remains, therefore, precisely that which ought to be the paramount consideration in everything: the consideration of use. 'What use can it be to insert this reference?' is the question which must be incessantly asked. Use must be the judge and the jury. In some cases, however, it may be of use to insert references which are intrinsically worthless, because they may be useful to the linguists, the critics, the translators of the New Church. In such cases, the word in question may occur only a very few times in all the Writings. It is clear, therefore, that every one of these occurrences must be faithfully recorded. Whereas, should a word of this order be of very frequent occurrence, being in itself a word of no significance in relation to its sense or meaning, it is sufficient to give a few specimens of its occurrence selected from various parts of the Writings.

Parallel with the consideration of use, and involved in it, is the consideration of honesty. Any dereliction in this respect would be simply infamous. The Works to which the CONCORDANCE is a humble handmaid are really Works of the Lord written through Swedenborg, as Swedenborg himself has said. Every statement in them is therefore of the highest consequence, and no one ought to be defrauded of access to it. No matter against whose opinions it may militate, the statement must be faithfully recorded. Even should one statement seem to contradict another, still, the dominant consideration must be perfect honesty. There is no use apart from this. And the same rule must apply also to those statements, so numerous in the Writings, which are likely to give offence by their plain outspokenness upon subjects which are usually avoided in works intended for general circulation. If it has pleased the Lord to speak to us on these subjects, that is a sufficient reason for making reference to everything He has been pleased to say, or to cause to be said. In this CONCORDANCE therefore nothing has been shirked, of any kind; nothing

has been intentionally kept back. In a few cases the quotations have been made in the original Latin, but, either in the one language or the other, everything has been recorded.

The words which are to be referred to having been selected, there still remains to be made the selection of the quotations themselves. In a Concordance to the Word the making of this selection is easy, because the immediate context is all that is required. Very different, however, is the case with a Swedenborg Concordance. In some instances the immediate context is indeed all that is required, but this is far from being the general rule. What is required is the immediate sense. It is the ideas, not the mere words, which are of consequence. This is especially the case with the longer articles. As an example of this, take the article **Angel**, in which the word 'Angel' is referred to 1916 times. But if this article were constructed by means of an accumulation of short quotations such as are given in a Biblical Concordance, it would be of comparatively little use. The reader would have to refer to the Original Works so frequently that the use of the CONCORDANCE in saving time and labour would be to a great extent destroyed. It would take him many days to go through this single article. If he were studying the subject of the Angels, he would have to go through the Writings and make the extracts which are already made for him in this CONCORDANCE; whereas, with the help of the Work as it stands, he will be spared the impossible part of this labour. The extracts are sufficiently long and complete to indicate to him the nature of the statements in each case, and he will therefore only have to supplement the materials thus placed ready to his hand, by actual reference to those portions of the Writings which he sees from the CONCORDANCE to be necessary for his purpose. This has been the consideration kept in view during the making of the extracts. To quote all that would be useful, and no more, has been the guiding principle.

As a general rule, the extracts thus made for the CONCORDANCE have been given in Swedenborg's own words, translated into English, and have not been condensed by the use of any other words. In some places, labour and space could indeed have been saved by condensation; but any advantage thus gained would have been more than counterbalanced by the elements of uncertainty and untrustworthiness which would necessarily have been introduced. Where, however, the extract, if made in the very words of Swedenborg, would be extremely long, and at the same time would be of very little use in relation to the subject of the article, a brief description of what Swedenborg says has been given, but all such matter has been enclosed within curved brackets.

The following is a complete list of the works of Swedenborg referred to in the CONCORDANCE, including their Latin titles, and the dates of their composition. Reference to this list will enable the reader to place the extracts

given in the second division of the Concordance articles in their right position relatively to those given in the first division.

1745. 'History of the Creation.' *Historia Creationis a Mose tradita*. The first treatise written by Swedenborg after the full opening of his spiritual sight, which took place in the middle of April, 1745. This work has never been translated, but it will be found in the original Latin at the beginning of the 'Adversaria,' in which work it occupies the first twenty-five pages.

1745 and 1746. 'Adversaria.' *Explicatio in Verbum Historicum Veteris Testamenti*. There are three MS. volumes of this work, in each of which the paragraphs are numbered independently, that is to say, each volume commences with the numeral 1. There are therefore three separate series of numbers in the 'Adversaria,' which have been indicated in the CONCORDANCE by the figures 1, 2, 3, prefixed to the ordinary numerals.

1746 and 1747. 'Adversaria.' *Esajas et Jeremias explicati*. As this work was printed by Dr Im. Tafel as 'Adversaria, Part iv.,' it is distinguished in the CONCORDANCE by the figure 4 prefixed to the ordinary numerals. Swedenborg did not number the paragraphs of this MS., but it is not very frequently quoted in the CONCORDANCE, and the pages of the Latin edition are therefore given in place of the usual paragraph numbers, in the same way as is done in the 'Index Général' of Le Boys des Guays.

1747 to 1765. 'Spiritual Diary.' The title given by Swedenborg is *Memorabilia*.

1747 to 1758. 'Arcana Coelestia.' *Arcana Coelestia quae in Scriptura Sacra seu Verbo Domini sunt, detecta*.

1750 and 1751. 'Diarium Minus.' Not translated. This work is really a portion of the 'Spiritual Diary.' During Swedenborg's journey to Sweden in 1750, he seems to have kept the record of his spiritual experiences in a little pocket volume which was published by Dr Im. Tafel under the name of 'Diarium Minus;' this little pocket volume he used until the close of November, 1751.* While using this little volume, Swedenborg suspended the use of the larger one, and when he returned to it, he continued the numbering of the paragraphs therein just as if he had never written the little volume at all. The consequence is that this little work has been crowded out of its right place. It really comes in after No. 4544 of the 'Spiritual Diary,' as is shown by the fact that the little volume commences with the number 4545, and it is called 'Diarium Minus' merely because it happens to have been written in a smaller book than the rest of the work.

1757 and 1758. 'Heaven and Hell.' *De Coelo et ejus Mirabilibus, et de Inferno, ex auditis et visis*.

1757 and 1758. 'On the White Horse.' *De Equo Albo, de quo in*

* 'Documents:' Vol. 2, p. 978; from which work the above list is chiefly taken.

Apocalypsi, Cap. xix. ; et dein de Verbo et ejus sensus spirituali seu interno, ex Arcanis Coelestibus.

1757 and 1758. 'On the New Jerusalem and its Heavenly Doctrine.' *De Nova Hierosolyma et ejus Doctrina Coelesti: ex auditis e Coelo.*

1756 and 1758. 'The Earths in the Universe.' *De Telluribus in Mundo nostro Solari, quae vocantur Planetæ: et de Telluribus in Coelo Astrifero: deque illarum Incolis; tum de Spiritibus et Angelis ibi; ex auditis et visis.*

1757 and 1758. 'The Last Judgment, and the Destruction of Babylon.' *De Ultimo Judicio, et de Babylonia Destructa: ita quod omnia, quae in Apocalypsi praedicta sunt, hodie impleta sunt: ex auditis et visis.*

1757 to 1759. 'The Apocalypse Explained.' *Apocalypsis Explicata secundum sensum spiritualem, ubi revelantur Arcana, quae ibi praedicta, et hactenus recondita fuerunt.*

1759. 'De Athanasii Symbolo.' Not now accessible in English.* The work printed in English under the title of 'The Athanasian Creed' is a mere collection of extracts from the 'Apocalypse Explained,' where it will all be found, commencing in No. 1091. Being really a part of the 'Apocalypse Explained,' it is of course referred to as such in the CONCORDANCE.

1759. 'De Domino.' Not accessible in English.*

1759 and 1760. 'Summary Exposition of the Prophets and Psalms.' No title given by Swedenborg.

1760. 'De Ultimo Judicio.' Not translated.* Referred to in the CONCORDANCE as J. (Post.) The short treatise 'De Mundo Spirituali' has been numbered for the CONCORDANCE consecutively with the 'De Ultimo Judicio,' in the same way as was done by Swedenborg with the 'Continuation concerning the Spiritual World,' which he published as a continuation of the work entitled 'Continuation concerning the Last Judgment.'

1761. 'De Verbo;' the full title of which is 'De Scriptura Sacra, seu Verbo Domini, ab Experientia.' Not translated.*

1761 to 1763. 'The Doctrine of the New Jerusalem respecting the Lord.' *Doctrina Novae Hierosolymae de Domino.*

1761 to 1763. 'The Doctrine of the New Jerusalem concerning the Sacred Scripture.' *Doctrina Novae Hierosolymae de Scriptura Sacra.*

1761 to 1763. 'The Doctrine of Life for the New Jerusalem.' *Doctrina Vitae pro Nova Hierosolyma ex Praeceptis Decalogi.*

1761 to 1763. 'The Doctrine of Faith of the New Jerusalem.' *Doctrina Novae Hierosolymae de Fide.*

1763. 'A Continuation concerning the Last Judgment.' *Continuatio de Ultimo Judicio: et de Mundo Spirituali.*

* 'De Ath. Sym.' and 'De Dom.' are now being translated and published in America; while 'De Ult. Jud.' and 'De Verbo' were really translated eight years ago by Dr R. L. Tafel, but the translation has not yet been published.

1762 and 1763. 'On the Divine Love.' (Posthumous.) *De Divino Amore*.

1763. 'On the Divine Wisdom.' (Posthumous.) *De Divina Sapientia*.

1763. 'Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom.' *Sapientia Angelica de Divino Amore et de Divina Sapientia*.

1763 and 1764. 'Angelic Wisdom concerning the Divine Providence.' *Sapientia Angelica de Divina Providentia*.

1764. 'The Doctrine of Charity.' *De Charitate*.

1764 to 1766. 'The Apocalypse Revealed.' *Apocalypsis Revelata, in qua deteguntur Arcana quae ibi praedicta sunt, et hactenus recondita latuerunt*.

1766. 'Five Memorable Relations.' No Latin Title. These Relations will be found in the original Latin printed by Dr Im. Tafel at the end of his edition of the 'De Ultimo Judicio' (Post.), where they occupy pp. 124 to 133.

1766. 'Conversation with Angels.' *Colloquia cum Angelis*. Not translated; but will be found immediately after the preceding 'Five Memorable Relations' at the end of the 'De Ultimo Judicio.'

1767. 'De Conjugio.' Not translated; but printed in the Latin by Dr Im. Tafel.

1767 and 1768. 'Conjugal Love.' *Delitiae Sapientiae de Amore Conjugiali; post quas sequuntur Voluptates Insaniae de Amore Scortatorio, ab Emanuele Swedenborg, Sueco*.

1768. 'De Justificatione; Colloquia cum Calvino et 50 ejus Asseclis de Trinitate, de Persona Christi, et de Justificatione.' Not translated; but published in the original by Dr Im. Tafel.

1768. 'Sciagraphia Doctrinae Novae Ecclesiae.' Not translated; but printed by Dr Im. Tafel at the end of the 'De Justificatione.'

1768 and 1769. 'Brief Exposition of the Doctrine of the New Church.' *Summaria Expositio Doctrinae Novae Ecclesiae, quae per Novam Hierosolyman in Apocalypsi intelligitur, ab Emanuele Swedenborg, Sueco*.

1769. 'The Intercourse of the Soul and the Body.' *De Commercio Animae et Corporis, quod creditur fieri vel per Influxum physicum, vel per Influxum spirituales, vel per Harmoniam praestabilitam, ab Emanuele Swedenborg*.

1769. 'Letter to Hartley.'

1769. 'Nine Questions.' Swedenborg's replies to the nine questions addressed to him by the Rev. Thomas Hartley. Usually printed at the end of the 'Doctrine of the Lord.'

1769. 'Canons of the New Church.' *Canones Novae Ecclesiae seu Integrae Theologiae Novae Ecclesiae*. As the original MS. of this work is lost, it is doubtful whether this title was given to it by Swedenborg.

1769 to 1771. 'The True Christian Religion.' *Vera Christiana Religio, continens Universam Theologiam Novae Ecclesiae a Domino apud Danielelem Cap. vii. 13, 14, et in Apocalypsi Cap. xxi. 1, 2, praedictae, ab Emanuele Swedenborg, Domini Jesu Christi servo.*

1771. 'An Ecclesiastical History of the New Church.' *Historia Ecclesiastica Novae Ecclesiae.* This little sketch constitutes Document 301 in the 'Documents concerning Swedenborg.'

1771. 'Invitation to the New Church.' *Invitatio ad Novam Ecclesiam.* Published in the original by Dr Im. Tafel, at pp. 142–160 of the 'Appendix' to the *Diarium Spirituale*; and since republished in America. Constitutes Section i. of the work entitled 'The Consummation of the Age; the Lord's Second Coming; and the New Church,' just published in London.

1771. 'Abominatio Desolationis.' This document occupies pp. 137–142 of the 'Appendix' to the *Diarium Spirituale*; and constitutes Section ii. of 'The Consummation of the Age.'

1771. 'Summary of the Coronis.' This document fills pp. 163–169 of Dr Im. Tafel's 'Appendix,' and is also printed at the beginning of the new American edition of the 'Coronis.' In English, it constitutes Section iii. of 'The Consummation of the Age;' but it is not treated in the CONCORDANCE as a separate work from the 'Coronis' itself, being distinguished by Roman numerals; thus, **Coro.** i, ii, iii, and so on.

1771. 'The Coronis.' *Coronis, seu Appendix ad Ver. Christ. Religionem.*

It is due to one of the most faithful and laborious workers in the New Church to say that the completeness of the CONCORDANCE has been considerably increased by means of the admirable *Index Rerum* to the *Apocalypsis Explicata*, recently issued by the American Swedenborg Printing and Publishing Society, and the Compiler of which is Dr Samuel H. Worcester.

Many others have contributed either directly or indirectly to the perfection of the Work, and among these it is impossible to pass over without special mention the name of the Rev. Dr R. L. Tafel, to whom, in many ways, the CONCORDANCE owes a heavy debt of gratitude. The late Mr Frederic Pitman also, during the last few months of his life on earth, rendered invaluable assistance in connection with the seeing of the Work through the press. Lastly, the Committee of the Swedenborg Society, of London, have nobly undertaken the publication, and have assisted and supported the Work in every possible way; while the General Convention of the New Jerusalem in the United States of America have manifested the kind interest taken in the Work in that country by appointing a Committee to give the most practical aid in their power towards the successful completion of the CONCORDANCE.

GLASGOW, 4th May, 1888.

KEY TO THE ABBREVIATIONS USED IN THE CONCORDANCE.

SINGLE-LETTER ALPHABETICAL LIST.

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

SUPPLEMENTARY LIST.

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

MISCELLANEOUS ABBREVIATIONS.

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

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

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

* A key to the paragraph numbers of the various editions of this Work will be found at the end of each volume of the Concordance.

CONCORDANCE TO SWEDENBORG.

A. *The letter A, sounded as in father.*

H. 241². (Words of the celestial class in the Hebrew Word are characterized by the vowels U (oo) and O, and to some extent by A.)

S. 90². The vowels A, O, and U (oo) are used in the third Heaven because they give a full sound. T.278.

Aaron. *Aharon.*

A. 2826¹¹. 'The house of Aaron'=good of love. 9806³. Ill. E.696¹⁹.

3325⁹. The Levites were given to Aaron because Aaron =the Lord as to the priesthood; that is, as to Divine Love. 3858⁹. —¹¹. 5307².

4311⁴. Aaron at heart worshipped an Egyptian idol. 9806⁶. 10401.

6940. 'Aaron'=the law Divine as to truth; 'Moses,' as to good.

6998. 'Is not Aaron the Levite thy brother?'=doctrine of what is good and true. For Aaron represents the Lord as to Divine good or the priesthood; here, however, before he had been initiated into the priesthood, he is the doctrine of what is good and true, wherefore it is said that he was 'for a mouth' to Moses, and Moses was 'for a god' to him. For by Moses is represented the Lord as to Divine truth that proceeds immediately from Him; hence by Aaron [is rep.] Divine truth that proceeds mediately from the Lord, which truth is the doctrine of what is good and true. The truth that Moses here reps. is that which cannot be heard or perceived by man, but the truth that Aaron reps. is that which can be heard and perceived by man. Hence Aaron is called 'the mouth,' and Moses his 'god.' Hence also Aaron is called 'the Levite,' for 'Levite'=the church's doctrine of what is good and true, which ministers to and serves the priesthood. 7009. 7270².

7053. 'And Jehovah said to Aaron'=the truth of doctrine, and perception therein from the Divine.

7058. 'And Moses told—*indicavit*—Aaron'=influx of truth that proceeds immediately from the Lord's Divine into truth that proceeds mediately.

7063. 'And Aaron spake all the words that Jehovah spake to Moses'=doctrine thence from the Divine.

7089. 'And afterwards came Moses and Aaron'=the Divine law and doctrine thence. . . By the Divine law that Moses reps. is understood the Word such as it is in

its inward sense, thus such as it is in the Heavens; but by doctrine is understood the Word such as it is in its literal sense, thus such as it is on earth. Ex.

7104. 'Wherefore do ye, Moses and Aaron, draw away the people from their works?'=that their Divine law and doctrine will not release them from troubles. 'Moses'=the Lord as to Divine law, and 'Aaron'=the Lord as to doctrine thence.

7184. Aaron and his families rep. those things that belong to doctrine.

7226. 'And Jehovah spake to Moses and to Aaron'=instruction anew from the law Divine and at the same time from doctrine.

7230⁴. 'Aaron took to himself Elisheba . . . for a woman'=doctrine of the Church, and how good and truth are therein conjoined.

7231⁶. 'Aaron'=what is outward of the Spiritual Church, and 'Moses,' what is inward. Ex.

7239. 'This Moses and Aaron'=that this was from the law, that is from the Divine, and from doctrine thence.

7269. 'And Aaron thy brother shall be thy prophet'=doctrine thence. (i.e., from the law Divine.) 7270.

7285. 'And Aaron [was] a son of three and eighty years'=the state and quality of doctrine.

7381. 'Say to Aaron'=influx of inward law into outward law. The doctrine of what is good and true that Aaron reps. is nothing but outward law existing from inward law, that is, through inward law from the Divine.

—². Inward law that Moses reps. is truth accommodated to Angels, and outward law, that Aaron reps. is truth accommodated to men. Ex.

7390. 'And Pharaoh called Moses and Aaron'=presence of law Divine. . . Moses reps. inward, and Aaron outward law.

7517. 'And Jehovah said to Moses and to Aaron'=instruction anew. . . Truth that proceeds from Jehovah is rep. by Moses and Aaron, inward truth by Moses, and outward by Aaron. 7656.

7656. 'And Moses and Aaron returned unto Pharaoh'=presence of truth Divine thence.

7825. 'Jehovah said to Moses and Aaron'=information through truth Divine. . . Moses reps. truth proceeding from the Divine immediately; Aaron, mediately.

8404. '(They murmured) against Moses and against

Aaron'=[against] truth Divine. Moses reps. truth Divine proceeding from the Lord immediately, thus inward; and **Aaron**, truth from the Lord proceeding mediately, thus outward.

8437. 'And Moses said unto **Aaron'**=influx of truth Divine proceeding immediately from the Lord through truth Divine that [proceeds] mediately. 8529.

8441. '**Aaron** spake to all the company of Israel'=instruction from the Divine through influx, (*i.e.*) from the Divine through truth proceeding from the Lord mediately, which is rep. by **Aaron**.

8588⁴. In the inward historical sense, Moses and **Aaron** do not rep. truth Divine, but the religiosity of that nation whose leaders and heads they were.

8603. 'Moses, **Aaron**, and Hur'=Divine truths in successive order. 'Moses'=Divine truth proceeding immediately; '**Aaron**,' Divine truth proceeding mediately; and 'Hur,' Divine truth proceeding mediately through that again.

8681. 'And **Aaron** came and all the elders of Israel'=things of the church that are primary. **Aaron** reps. truth of doctrine.

8802². They who are intermediate between the celestial and spiritual kingdoms were rep. by Moses and **Aaron**, who were permitted to go up the mountain.

8841. 'Come up thou and **Aaron'**=conjunction with truth from the Divine, inward and outward.

9223². **Aaron** and his sons, who filled the office of the high-priesthood, represent the Lord.

9374. 'Thou and **Aaron'**=the Word in the inward and outward sense. Moses reps. the Word; and when **Aaron**, who was his brother, is joined to him, Moses then reps. the Word in the inward sense, and **Aaron** in the outward.

9403. 'And there went up Moses and **Aaron**, Nadab, and Abihu'=the Word in the inward and outward sense, and doctrine from both.

9424. 'Behold **Aaron** and Hur with ye' (the elders)=doctrine of truth from such a Word. **Aaron** here reps. doctrine of truth from the outward sense of the Word alone, because, by the elders, over whom **Aaron** was set as a head below the mountain, were sig. those who are in the outward sense of the Word.

—⁴. The doctrine here rep. by **Aaron** and Hur, being from the outward sense of the Word alone, without the inward sense, was merely idolatrous; wherefore it is said of **Aaron**, by whom such doctrine was represented, that he made an idol, or 'golden calf.'

9477. By **Aaron** as high-priest was represented the Lord as to good of love; and by his garments, especially by the ephod, was rep. truth of faith that is from good of love.

9506⁶. That man is heard and his worship received when he has been cleansed from evils, was represented by **Aaron's** not entering into the holy place within the veil until he had expiated himself and the people.

9670³. The priestly office that **Aaron** filled, rep. the Lord as to Divine good.

—. The process of the glorification of the Lord's Human even to Divine good, is described in the inward sense, and was exhibited before the Angels, when **Aaron** went through these [initiatory rites].

—^e. After these had been gone through, **Aaron** represented the Lord as to Divine good.

9786. '**Aaron** and his sons shall set it in order'=perpetual influx from the Lord. . . By **Aaron** was rep. the Lord as to Divine good, and by his sons, as to Divine truth. 10000. E. 502⁴.

9806. 'And thou, make to draw nigh unto thee **Aaron** thy brother'=conjunction of Divine truth with Divine good in the Lord's Divine Human. Moses . . . reps. the Lord as to Divine truth, . . . **Aaron**, as to Divine good.

—. **Aaron** was chosen to fill the priestly office because he was the brother of Moses, for thus there was simultaneously represented the brotherhood of Divine truth and also of Divine good in Heaven.

9810. '**Aaron'**=a representative of the Lord as to the Divine Celestial, . . . which is the Divine of the Lord in the inmost Heaven.

9813. 'Sons of **Aaron'**=the things that proceed from the Divine Celestial.

9900. 'And **Aaron** shall carry the names of the sons of Israel'=the preservation by the Lord of good and truth as to every quality. . . **Aaron** reps. the Lord as to Divine good.

9924. 'And it shall be upon **Aaron'**=a representative of the Lord. **Aaron** here reps. the Lord as to those things that concern evangelization and worship.

9928. By **Aaron** was rep. the Lord, and by his office, all the work of salvation; and on man's part, worship.

9936. 'And it shall be upon the forehead of **Aaron'**=from the Divine love of the Lord. **Aaron** reps. the Lord as to Divine good, which is the good of his Divine love.

9937. 'And **Aaron** shall carry the iniquity of the holy ones'=removal thereby (*i.e.* by the Divine love) of falsities and evils with those who are in good from the Lord. **Aaron** reps. the Lord as to good of love.

9939. 'And it shall be upon the forehead of **Aaron** constantly'=a representative of the Lord's love for ever. . . . **Aaron** reps. the Lord.

9946. 'For the sons of **Aaron'**=Divine truths proceeding from the Divine good of the Lord in the Heavens. It is said in the Heavens, because it is the Divine of the Lord in the Heavens that was represented by the priestly office of **Aaron** and his sons; Divine good in the Heavens, by the priestly office of **Aaron**, and Divine truth from Divine good there, by that of his sons. Ex.

9952. 'And thou shalt put them on **Aaron** thy brother'=such a state of Divine good in the spiritual kingdom. . . . By **Aaron** was rep. the Lord as to Divine good, thus also Divine good that is from the Lord; and by his garments, the Lord's spiritual kingdom joined to His celestial kingdom.

9959^e. **Aaron** in his garments represented the Lord as to Divine good in the Heavens, **Aaron** himself, the Lord as to the Divine celestial there, and his garments, as to

the Divine spiritual there, proceeding from the Divine celestial. A. 10067.

9985. In the inward sense of this chapter the glorification of the Lord as to the Human is treated of, which is sig. by the inauguration of Aaron and his sons into the priestly office.

10017. The priestly office that is represented by Aaron is the work of the salvation of those who are in the Lord's celestial kingdom, . . . but the priestly office represented by the sons of Aaron is the work of the salvation of those who are in the Lord's spiritual kingdom most closely proceeding from His celestial kingdom. —².

10067. 'And thou shalt sprinkle upon Aaron, and upon his garments'=reciprocal union of Divine good and Divine truth in the higher Heavens. Aaron reps. the Lord as to Divine good, which is the Divine good of the Lord in the celestial kingdom, or, what is the same, in the higher Heavens; and the garments of Aaron are a representative of the Lord's spiritual kingdom joined to His celestial kingdom.

10082. 'And thou shalt put all things upon the palms of Aaron, and upon the palms of his sons'=acknowledgment in the Heavens that those things are of the Lord and from the Lord. . . Aaron and his sons represent the Lord as to Divine good and Divine truth thence proceeding.

10118. 'And thou shalt do to Aaron and to his sons thus'=this representative of the Lord's glorification, and His influx into the Heavens and into the Church. Aaron reps. the Lord as to Divine good, and his sons, the Lord as to Divine good spiritual.

10198. 'And Aaron shall [burn] incense upon it'=the elevation by the Lord of worship that is from love and charity. . . Aaron as high-priest reps. the Lord as to Divine good, and as to the work of salvation. 10202.

10239. 'And Aaron and his sons shall wash out of it'=a representative of the purification and regeneration of man by the Lord. . . Aaron reps. the Lord as to Divine good celestial, and the sons of Aaron, the Lord as to Divine good spiritual. 10278.

10249². Since the Lord is understood by Aaron in a representative sense, therefore by 'the seed of Aaron' are specifically understood those who are in the Lord's Celestial Kingdom, and also by 'their generations,' those who are in His Spiritual Kingdom.

10278. 'And thou shalt anoint Aaron and his sons'=inauguration to rep. the Lord in both kingdoms.

10397. 'And the people was gathered together to Aaron'=that it betook itself to the outward things of the Word, of the Church and of worship, separated from what is inward. . . The reason why this is here represented by Aaron, is that he was the head of that nation in the absence of Moses. Ex. 10401.

10468. 'And Moses said to Aaron'=perception from what is internal about such an external.

10480. 'Because Aaron had made it (the people) dis-solute'=that this [will be done] by the outward things that they will love. . . Aaron reps. what is outward. 10512.

10692. 'And Aaron and all the sons of Israel saw Moses'=the perception—*apperceptio*—of those who are in the outward things of the Church, of worship and of the Word, without inward things.

10696. 'And Aaron and all the princes in the assembly turned back to him'=the principal ones who are in outward things, and yet might rep. inward things.

S. 71. In the Word in Heaven for 'Aaron' there is 'priesthood,' and for 'David,' 'royalty,' both of the Lord.

M. 21. Why a bridegroom there is dressed like Aaron.

Abaddon. *Abaddon.*

A. 7643¹⁰. 'Abaddon' is perdition.

S. 13³. 'They had a king over them, the angel of the bottomless pit, whose name is Abaddon or Apollyon' =that their falsities were from Hell, where they are merely natural and in their own intelligence.

R. 440. 'Abaddon' in the Hebrew signifies one who destroys, and the destroyer; in like manner 'Apollyon' in the Greek. Ill. E. 563.

B. 93. I called them Abaddons or Apollyons. T. 182³.

T. 310. Such are called Abaddon or Apollyon, that is, the destroyer.

628². Abaddon and Apollyon=the destroyer of the Church by falsities.

Abate. See under REMIT.

Abdomen. *Abdomen.*

A. 1120. Breathing then receded more towards the abdomen. D. 3324.

5386. When such spirits are present they induce a sensible anxiety in the part of the abdomen immediately below the diaphragm. 5724. See also 5378².

9235. The inhabitants of the moon speak from air collected in the abdomen. See also 9234. D. 3241—3245.

10382. Chastising spirits induce a pain in the region of the abdomen of the inhabitants of that earth who think and do evilly.

10492². (The contraction of the abdomen that is caused by a sad state of mind.)

D. 3662. When the popes sit in the consistory they feel something creeping and turning about in the abdomen when anyone else says what is approved of.

3997. The anxiety of very deceitful spirits caused a pain in the region of the abdomen.

Abel. *Abel, Habel.*

A. 325. 'Abel'=charity, which is love towards the neighbour. 341. 350. 366. 436. 916². 8093².

326. 'The offering of Abel'=the worship of charity.

329. 'Cain killing Abel his brother'=the extinction of charity with those who separate faith and set it before charity. 369. 436. 2417⁵. 3325¹¹.

354. 'Jehovah had respect to Abel and to his offering'=that all things of charity and of its worship were pleasing to the Lord.

8902¹⁴. 'The blood of Abel' = the extinction of charity.

E. 329²⁹. 'Righteous Abel' = those who are in good of charity.

817³. 'Abel' = celestial love, or what is the same, good conjoined with truth.

Abel Mizraim. *Avel Mizraim.* A.6543.

Abhor. See under HORROR.

Abib. *Abib.*

A. 8053. 'The month Abib' = the beginning from which are all the following states.

9291. 'The month Abib' = the beginning of a new state.

10658. 'Abib,' being the first month of the year = the beginning of a new state. 10659.

Abihu. See NADAB.

Ability. See ABLE, and POWER—*Virtus*.

Abimael. *Abimael.* A.1245.

Abimelech. *Abimelech.*

A. 2497. 'Abimelech the king of Gerar' = the doctrine of faith. 2504. 2513. 2516. 2519. 2520. 2547. 2565. 2571. 2583. 2720⁴.

2509. 'Abimelech' = the doctrine of faith looking to rational things. 2510, Ex. 2540. 2581. 3365. 3391. 3393. 3447. 3448.

2533. 'Abimelech' = doctrine looking to rational things, or what is the same, the rational things of doctrine.

2586. 'The house of Abimelech' = the good of the doctrine of faith.

2719. 'Abimelech and Phicol' = human rational things from scientifics. 2720.

2720⁶. 'Abraham gave flock and herd to Abimelech' = Divine goods implanted in rational things of doctrine.

—e. 'Abimelech and Phicol returned to the land of the Philistines' = that still they had no part in doctrine.

3392. They who are being regenerated and are becoming men of the Spiritual Church are meant by 'Abimelech,' that is, they who are in the doctrine of faith, and have regard to truths in knowledges.

3393. (In the highest sense 'Abimelech' reps. the Lord as to doctrine that has regard to rational things.) 3401.

3414. 'Abimelech,' as king of the Philistines, = doctrine without life.

3447. 'Abimelech, Ahusath and Phicol' = those who are in the literal sense of the Word, and thence in the doctrinal things of faith. . . These are they who make faith the essential thing, and do not indeed reject charity, but postpone it, thus set doctrine before life. . . 3451. 3469.

3459. In the good of truth are they who are here represented by 'Abimelech.' Ex.

D. 430. These spirits are represented by 'Abimelech,'

E. 537⁵. 'Abimelech' king of Gerar or of the Philistines = those who place salvation in mere truths without good of life.

Able. *Posse.*

A. 1271. Spirits who supposed they were able to do all things.

6571. The man who is alienated from good and truth intends nothing but evil, for he is not able to intend what is good.

6666. The infernals are not able to do what is good, because it is repugnant to them.

W. 30. There is in man the ability to love, although he does not exercise it. . .

P. 88. Ability in itself is Divine. Ex.

— . For all ability there must be opportunity.

T. 56. The *Posse* and *Velle* of God are one. Ex.

521⁶. It is said they are not able, because the inward will of their mind is adverse.

D. 662. When a spirit confesses that he is not able to desist from evil he is vastated until he is able. . . 1377. See 1794. 2206. D.Min.4750.

4020. They said they could not by any possibility desist . . .

Abode. *Domicilium.*

A. 939. The abodes of the evil there. 950.

7988⁴. The angelic abodes shine like the stars. Ill.

8030. The inhabitants of Jupiter call the starry heaven the abode of the Angels.

10810⁶. The evil there introduce themselves into the abodes of the good.

H. 39. This inmost degree is the Lord's very abode with man . . . J.25⁵.

177. Since Angels are men they have abodes, etc.

D. 4181. On abodes. . . The abodes of my maternal ancestors there.

Abode. *Mansio.*

A. 640. 'The mansions' in the ark = the two parts of man, which are the will and the understanding. 644.

644. The heavenly societies are called by the Lord 'mansions.'

953. I was led through some of the mansions of the first Heaven . . .

1273. Souls recently from the world are taken by the Angels round many mansions, which are separate Societies . . .

—e. I also have been led through mansions . . .

1523. 2757. 6210. D.299.

2339. 'They turned in to him' = abode.

2762. Where there is an abode of the intelligent and wise, chariots and horses continually appear.

4225⁶. Hence there are so many Heavens, which in the Word are called 'mansions.'

4949. There are many who have abodes under the soles of the feet . . .

8269. 'We will make our **abode** with him' = to dwell in his good. 10153^e.

8721. To have an **abode** with those of the Spiritual Church. Sig.

— The **abode** of the Lord with man is in the good that is in him.

9372¹. 'King's houses' = the **abodes** where the Angels are, and in the universal sense, Heaven.

10769. Windows according to the number of **mansions** or chambers . . .

H. 183. On the habitations and **mansions** of the Angels. Gen. art.

J. 9¹. Hence it is that the angelic **abodes** are indeed in Heaven and to the sight are separate from the **abodes** where men are, but still they are with man in his affections of good and truth. III.

W. 205². (Comparison made with a column divided into three degrees or **stories**.)

240². These two faculties are the Lord's **abode** in the human race. . . But the Lord's **abode** is closer with a man in proportion as the man opens the higher degrees by means of these faculties.

T. 138. An **abode** is given them.

152. Stairs from **story** to **story**.

296. The human mind is like the three **stories** of a house. 24². 186. 395². Ex.

339^e. The Lord then makes His **abode** with him.

611. The **rooms** of that house that are underground.

D. 297. That they who are elevated from the Lower Earth into . . . Heaven have **mansions** most exactly allotted to them. Gen. art.

298. The celestials who are in some **mansion** are at once able to feel and perceive whether it agrees with their character . . . and also in what place of the **mansion** . . . they can have consociation.

308. That they who are led to their **mansions** seem to be carried about . . . They suppose themselves to be borne in a chariot, and so to be carried about as it were through labyrinthine ways, backwards and forwards, in order that they may come to the **mansion** where are they who have almost the same character. 309. 310.

313. That those who have not come so recently from the bodily life can be admitted into the **mansions** of a more inward Heaven, yet in another way.

4142. On **mansions**. (Of doves, etc.)

Abolish. *Abolere.*

Abolition. *Abolitio.*

A. 59. Cupidities and falsities cannot be **abolished** in a moment . . .

868. Not a single evil or falsity is so dispersed as to be **abolished** . . . 887.

4904². Why the Lord **abolished** representatives? 5136². E. 700³⁵. —³⁵.

J. 65. On the former heaven and its **abolition**. Gen. art.

R. 102. Falsities and evils in man are not **abolished**, but removed, and when removed they appear to be **abolished**. Sig.

T. 539². Sins are not **abolished**, but removed . . .

Abominable. *Abominabilis.*

Abomination. *Abominatio.*

A. 622. 'Abominable' = filthy cupidities.

2272. Evils are then regarded as **abominable**.

2454¹. 'The **abomination** of desolation' = the state of the Church when there is no love and charity, for then **abominable things** reign.

3652. 'The **abomination** of desolation' = the vastation of the Church. Ex.

5702. 'An **abomination** to the Egyptians' = that they are in what is opposite. Ex.

6052. 'The **abomination** of the Egyptians' = the separation of scientifics. Ex.

7319. Nothing is more **abominable** there than profaned truth . . .

7454. 'Abomination' = infernal noisomeness and defilement.

8904^e. Hence it is that adulteries are so wicked, and are called **abominations**.

Life 77. Still more has he religion who **abominates** them (adulteries).

95. At last he **abominates** it.

P. 33². He who **abominates** them as so many dusky and burning devils . . .

R. 728. 'Abominations' = profanations of what is holy. 729. D. 1005 *et seq.* Des.

891. 'The **abominable**' = those who are in all kinds of evils, for 'abominations' in general = the evils named in the last six commandments. III.

924. 'To work **abomination**' = to do evils, for 'abominations' = evils of every kind, especially those named in the decalogue.

M. 80². 'The **abomination** of desolation' = the falsification and deprivation of all truth.

T. 135^e. Hence is the 'abomination of desolation.' 179, Gen. art. See B. 74.

380². These **abominations** (Arianism and Socinianism). —³.

D. 3768. Four wicked **abominations** at once are thus committed. Enum.

E. 405³⁴. 'The **abomination** of devastation' = the devastation of the Church, which is effected when there is no longer any truth or faith, because no good or charity.

556¹³. 'Abominations from between the teeth' = adulterations of the knowledges of good.

653¹. 'Abomination before Jehovah' = every evil against the Divine itself.

659²⁰. 'An **abominable** branch' = truth falsified.

684¹¹. 'The bird of **abominations**' = faith alone. Ex.

1045. 'Abominations' = profanations of good. Def. and Ex.

5 Mem. Rel. 21. On the **abomination** of desolation. Gen. art. See also preface to Inv.N.C.

22. These Satanic spirits are called the **abomination** of desolation because they are all in falsities as to faith and in evils as to life; the inner things of their minds are infernal, and the outer things are as it were heavenly by virtue of feigned morality.

23. The **abomination** of desolation on earth also. Rep.

Abort. *Abortiri.*

Abortion. *Abortus.*

A. 9325. 'There shall not be one **aborting** or barren in the land' = that goods and truths shall proceed in their order in continuous progression. Ex. and Ill.

—4. What belongs to **abortion** and sterility in the spiritual sense is perversions of good and truth, also the vastations and denials of them. Ill.

W. 345°. The flocks and herds **miscarried**.

About. See AROUND.

Above. *Super, Superius, Supra.*

A. 1265. Spirits **above** the head. 1380.

2093°. The inward man is **above** the rational.

2196°. Divine things are **abōve** the understanding of human rational truth.

2531°. What is Divine is **above** all understanding and thought . . . 2533°. Ex. 5110°.

3108°. Although it seems to him that he is rational **above** all others.

3641. That is below to the infernals which to the celestials is **above**, and that is **above** to the infernals which to the celestials is below.

5084°. What is spiritual and celestial is within or **above** nature. H. 1116.

5316. 'To set **over**' = dominion.

5352. '**Over**' = serving and ministering.

6393. Such persons place blessedness in being **over** the Angels.

6692°. To elevate themselves **above** others . . .

7004°. The Divine truth that proceeds immediately is **above** all angelic understanding. 8443°.

7270°. The first two degrees of Divine Truth are **above** the Heavens.

7814-7821. Man is so created that he can look upwards, or **above** himself, and also downwards, or below himself. Ex.

8306. Hence it is that Heaven appears **above**, and Hell below.

8325. Everything inward is there presented to view representatively as **above**, and what is outward as below. Refs.

8328. The Divine regarded in itself is **above** the Heavens . . .

—2. The Divine **above** the Heavens is Divine Good itself.

9128°. Their inward man is closed **above** and open below. See under CLOSE.

9895. '**Above**' = within. 9961. R. 900, Ex. E. 595, Ex.

9946. The Lord Himself is **above** the Heavens . . . His Divine **above** the Heavens cannot be represented, because it is infinite . . . 9956. 10579°.

H. 532°. If the higher things of the mind are closed **above** . . .

P. 162. The Lord appears **above** Heaven as a sun, but the truth is He is in it . . .

R. 809. The Lord being **above** the Heavens as a sun does not speak to the Angels thence, but flows in.

876°. These ancient Heavens are **above** the Christian Heaven.

T. 103. This limbus is below with those who come into Heaven and what is spiritual is **above**, but with those who come into Hell the limbus is **above** and what is spiritual below.

D. 4669. They who are **above** see and perceive all things below, but they who are below perceive and see nothing of the things **above**, that is, within.

5869. That they who are **above** give light to those who are below, when they agree.

Abram. *Abram, Abramus.*

Abraham. *Abraham.*

A. 64. The Church signified by 'Noah' continued to the time of **Abram**.

—, '**Abraham**' represented saving faith.

66. The first style of the Word is used up to the time of **Abram**. . . The historical style is used from the time of **Abraham**. —2.

1025°. '**Abraham**' represented celestial love, 'Isaac,' spiritual love; these are of the inward man; 'Jacob' represented the same, but of the outward man. Ill.

—4. Since '**Abram**' represented love or saving faith, 'his seed' means all in the universe who are in love. Ill.

—7. Celestial love represented by '**Abraham**' is as the father of spiritual love represented by 'Isaac,' for the spiritual is born from the celestial.

1032°. '**Abraham**, Isaac and Jacob' mean all who are in love.

1197°. Because '**Abraham**' represented the celestial things of faith, he sojourned in the land of the Philistines, and entered into a covenant with them.

1355. '**Abram**,' 'Nahor,' and 'Haran' were persons, from whom nations also were named that were idolaters.

1358. 1362, Ex.

1356. **Abram** was an idolater and knew not Jehovah. 1360.

1359. '**Abram**, Nahor and Haran,' as nations, = idolatrous worship. 1363.

1366. In consequence of being idolaters, and not knowing Jehovah, or what is the good and truth of

faith, Terah and **Abram** were better fitted to receive the seed of truth than others in Syria with whom knowledges still remained . . .

1369. '**Abram** and Nahor took wives; the name of **Abram's** wife was Sarai'=the marriages of evil with falsity in idolatrous worship.

1373. 'Terah took **Abram** his son, and Lot . . . and went forth with them from Ur of the Chaldees to go into the Land of Canaan; and they came even to Haran, and remained there'=that those who were in idolatrous worship were instructed in celestial and spiritual things of faith, in order that a representative Church might exist therefrom.

1375. 'Terah died in Haran'=the end of idolatry and the beginning of a representative Church by **Abram**.

1401. What is said in this chapter about **Abram** reps. the Lord's state from earliest childhood to adolescence.

1402. What is said about the sojourn of **Abram** in Egypt=the Lord's first instruction.

1404. '**Abram**,' in general, reps. the Lord; specifically, the celestial man.

1407. '**Abram**' reps. the Lord. 1420. 1543. 1906. 2769. 2780. 2862. 2915.

1409². The Representative Church began with **Abram**.
—³. '**Abram**' reps. the Lord, and therefore also the celestial man; Isaac, the Lord and thence the spiritual man, and Jacob the Lord and thence the natural man corresponding to the spiritual.

1410. 'Jehovah said to **Abram**'=the very first act of taking notice.

1411. The land of his birth, from which **Abram** went out, was idolatrous.

1426. By **Abram** is represented the Lord as to His human essence; afterwards as to both the human and the Divine essence, and then he is called **Abraham**.

1432. '**Abram** took Sarai his wife'=good to which truth was adjoined. Ex.

1433. '**Abram**' here means the Lord when He was a child.

1440. '**Abram** went through the land to the place Shechem'=the Lord's second state. Ex.

1446. 'Jehovahseen by **Abram**'=that Jehovah appeared to the Lord when as yet a child.

1461. 'And **Abram** went down to sojourn in Egypt'=instruction in knowledges from the Word. 1479. 1502. Ill. 1542.

1485. 'Pharaoh treated **Abram** well for her sake'=that scientifics were multiplied with the Lord.

1491. 'And Pharaoh called **Abram**'=that the Lord remembered.

1535. The Lord's outward man or human essence is represented in this chap. by 'Lot,' His inward man or Divine essence, by '**Abram**.' 1568. 1590.

1543. '**Abram** went up from Egypt'=from scientifics, which left the Lord.

1545. '**Abram**'=what was celestial in the Lord, thus 'he and his wife'=the celestial truths then in the Lord.

1549. '**Abram** was very heavy-gravis-with cattle, silver and gold'=the goods, truths, and goods from truths with which the Lord was then enriched.

1563. 'Lot going with **Abram**'=the outward man that was with the Lord.

—^e. Signification of the separation of Lot from **Abram**.

1571. 'A dispute between the shepherds of **Abram's** cattle, and the shepherds of Lot's cattle'=that the inward man and the outward man did not agree. 1572.

1576. 'And **Abram** said unto Lot'=thus said the inward man to the outward . . . **Abram** reps. the inward man relatively to Lot, who is that in the outward man which is to be separated.

— The things that agree are '**Abram**,' even those in the outward man, for these constitute one thing with the inward man, and belong to it.

1596. '**Abram** dwelt in the land of Canaan'=that the inward man was in the celestial things of love.

1602. 'Jehovah said to **Abram**'=that Jehovah thus spake to the Lord.

1615. '**Abram** pitched his tent and came and dwelt in the oak grove Mamre, which is in Hebron'=that the Lord came to a still more inward perception.

1655. '**Abram** the Hebrew'=the rational man.

1700. '**Abram** the Hebrew'=the interior man to which the inward or Divine man is adjoined. 1701. 1707.

1702. Why **Abram** is here called 'the Hebrew.' 1732^e.

1707. '**Abram** heard that his brother was made captive'=the interior man perceived in what kind of state the outward man was.

—⁴. '**Abram**' here=the inward man in the interior or middle man.

1713. (**Abram**)=the rational man. Ex.

1732. '**Abram** blessed God Most High'=that the Lord's interior or rational man had enjoyment of goods from His inward man.

1741. '**Abram**'=the Lord's rational.

— In the two preceding chapters '**Abram**' represented the Lord and His state in childhood; in this chapter he reps. the Lord's rational, and is then called '**Abram** the Hebrew.' No other **Abram** is understood in this chapter than '**Abram** the Hebrew.' The Spiritual of the Lord that was adjoined to the inward man is '**Abram** the Hebrew,' but the Celestial is represented by Melchizedek.

1749. **Abram** here reps. the Lord now a conqueror.

1750. 'Lest thou shouldst say, I have enriched **Abram**'=that hence the Lord derived no strength.

1785. 'After these words the word of Jehovah came to **Abram** in vision'=that after combats in childhood there was revelation.

1790. '**Abram** said, O Lord Jehovah'=the Lord's perception; '**Abram**' is the interior man, 'Lord Jehovah,' the inward relatively to the interior man.

1798. '**Abram** said, Lo to me Thou hast not given seed'=that there was nothing inward of the Church.

1834. **Abraham** is not known in Heaven. 1876. 1989. 2658^o.

1835. '**Abram** drove them away'=the Lord put them to flight.

1838. 'Sleep fell upon **Abram**'=that the Church was then in falsities.

1864. 'Jehovah made a covenant with **Abram**'=the conjunction of the Lord's interior with His inward man.

1865. 'The seed of **Abram**'=love and faith thence, thus all who are in charity and faith in the Lord.

1890. In this chapter '**Abram**' is the inward man of the Lord, who is Jehovah. 1894. 1898. 1960.

1893. '**Abraham**, Isaac and Jacob' rep. the inward, the rational, and the natural man. 1950, Ex.

1919. '**Abram** said to Sarai'=perception. The Lord's perception is signified by '**Abram** said to Sarai,' but thought from perception by '**Sarai** said to **Abram**.'

1963. '**Abram** was a son of eighty years and six years'=the Lord's state as to celestial goods acquired through the combats of temptations.

1965. Hence it is that '**Abram**' also reps. the celestial Church and the celestial man, as well as what is celestial itself.

1988. '**Abram** was a son of ninety years and nine years'=the time before the Lord fully conjoined the inward man with the rational.

—³. The reason of **Abram**'s long waiting in the Land of Canaan before Sarai had a son was that he thereby represented the union of the Lord's Divine and Human Essence, and in fact that of His inward man, which was Jehovah, with His Rational. 2636^o.

1989. That **Abram** sigs. the Lord in that state and at that age is evident from what has already been said about **Abram**. In the inward sense **Abram** reps. the Lord, for no other **Abram** is understood in Heaven when he is named in the Word. They who have been born within the Church, and have heard about him from the Word, do indeed know of him when they enter the other life, but as he is like any other individual, and cannot be of any help to them, they no longer concern themselves about him; and they are informed that by **Abram** in the Word no other is understood than the Lord. But the Angels . . . are altogether ignorant of **Abram**, wherefore when the Word is read by man, and **Abram** is mentioned, they perceive no other than the Lord, and at these words they perceive the Lord in that state and at that age, for here Jehovah speaks with **Abram**, that is, with the Lord. 2077. 3703^d.

1992. 'I am God Shaddai,' in the sense of the letter, sigs. the name of **Abram**'s god. Ex.

—³. Hence it is evident that **Abram** in his youth was like other gentiles, namely an idolater, and that even yet, when he was in Canaan, he had not rejected from his mind the god Shaddai, by which name the Lord was first represented to **Abraham**, Isaac and Jacob. 1998. 2010. 2559. 3667.

1996. '**Abram**' here reps. the interior man. Ex.

2009. 'Thy name shall no more be called **Abram**'=

that He would put off the Human, and '**Abraham** shall thy name be'=that He would put on the Divine.

2010. That **Abram** served other gods and worshipped the god Shaddai has been shown above, but as he represented the Lord, and in fact His Internal Man, thus the Celestial of His love, therefore his former quality was to be destroyed, that is, the name **Abram** was to be changed into another quality, by which he could represent the Lord. Therefore the letter H was taken from the name Jehovah, being the only letter in that name which involves the Divine, and signifies I AM, or TO BE, and was inserted in the name **Abram**. In like manner with Sarai. . . Hence it is evident that in the inward sense of the Word **Abraham** reps. Jehovah or the Lord. 1416². 3251.

2061. A new perception of the Lord is expressed by 'God said unto **Abraham**,' as in other places.

2063^o. The Divine good, which is love, and relatively to the universal human race is mercy, was the internal of the Lord, that is, Jehovah, who is good itself; this was represented by '**Abraham**,' and the truth conjoined to the Divine good was represented by Sarai. 2069^o. 2093. 2517. 2622. 2628. 2643. 2653. 2656.

2098. 'God went up from **Abraham**'=the entrance of the Lord into the former state.

2106. '**Abraham** a son of ninety and nine years'=the state and time before the union of the Lord's Divine essence with His human one.

2112. '**Abraham** was circumcised and Ishmael his son'=that when the Lord conjoined His human essence to the Divine one, He also conjoined to Himself the rest who become rational by means of truth, and saved them.

2135^o. **Abraham**'s speaking with Jehovah about the overthrow of Sodom and Gomorrah=the Lord's intercession for mankind.

2143. The subject here treated of in the inward sense is the Lord and His perception, which was represented by the appearance of Jehovah to **Abraham** (in the oak-grove of Manire).

2151. '**Abraham** ran to meet them'=that the Lord approached more closely to the things that were perceived.

2171. '**Abraham** hastened towards the tent to Sarah'=the Lord's rational good conjoined to His truth. 2172. 2204.

2172. When **Abraham** speaks with Jehovah, he reps. the Lord in the Human . . . otherwise **Abraham** reps. the Lord's Divine Good . . . hence here, rational good. 2180. 2198.

2180^d. Sacrifices emanated from the Hebrew Church to **Abraham**, Isaac and Jacob.

2187^d. 'Many shall lie down with **Abraham**, Isaac and Jacob'=they shall enjoy the celestial goods which these names signify.

2193. The coming of Jehovah to **Abraham**=Divine perception for which the Lord prepared Himself, thus conjunction.

2198. 'Abraham and Sarah were old' = that the Human with the Lord was to be put off.

2213. 'This time of life' denotes the time when Abraham would enter upon his hundredth year, by which year is signified the union of the Lord's Human with the Divine, and of the Divine with the Human. 2636.

2221. 'Abraham going with them' = that the Lord still remained in perception with those things, or concerning mankind.

2225. 'Shall I hide from Abraham what I am doing?' = that nothing ought to be hidden before the Lord. Abraham reps. the Lord in that state.

2227. 'Abraham in being shall be for a nation great and numerous' = that all good and all truth thence will be from the Lord.

2236. 'That Jehovah may bring upon Abraham what was spoken upon him' = that therefore the human essence will be adjoined to the Divine essence.

2247. 'Abraham, he was still standing before Jehovah' = the Lord's thought from the Human, that it was adjoined in the way that was said. 'Abraham' in this chapter is the Lord as to the Human. 2265. 2287.

2249. 'Abraham drew near and said' = the Lord's thought from the Human which adjoined itself more closely to the Divine.

2264. 'Abraham answered and said' = the Lord's thought from the Human.

2288. 'Abraham returned to his place' = the Lord returned into the state in which He was before He perceived these things.

2360¹. 'Abraham' in the inward sense is nothing but love itself, i.e., the Lord.

2456. 'Abraham rose up in the morning' = the Lord's thought about the last time.

— 'And God remembered Abraham' = salvation through the union of the Lord's Divine essence with His human essence.

2496. The sojourn of Abraham in Gerar = the instruction of the Lord in the doctrinal things of charity and faith. 2504.

2500. 'Abraham journeyed thence towards the land of the south' = the Lord's progress in the goods and truths of faith.

2501. 'Abraham' is the Lord in that state, as before. 2545.

2533. Abraham, when called 'the man'-*vir* = celestial truth, which is the same as doctrine from a celestial origin.

2559². Since the first scientifics and the rational things therefrom were human with the Lord, being imbued with what was hereditary from the mother, thus were not purely Divine, they are therefore represented by Abraham's first state. (*I.e.* when he was an idolater.) See also 1816.

2588. 'Abraham' = celestial good conjoined with spiritual truth (Sarah).

2604. Many of the Jews are there introduced to Abraham, Jacob, etc.

2622. Abraham reps. the Divine Celestial or Divine good.

2628. Abraham reps. the Lord as to the Divine Celestial or Divine good.

2630. Abraham reps. the supreme Divine; Isaac, the Divine Rational, and Jacob the Divine Natural.

2663. 'God said to Abraham' = the Lord's perception from the Divine.

2673. 'Abraham rose up in the morning' = the Lord's clear perception from the Divine.

2720. 'Abraham reproved Abimelech' = the Lord's indignation.

2726. 'Abraham sojourned in the land of the Philistines many days' = that the Lord adjoined many things from the science of human knowledges to the doctrine of faith.

2768. 'And God tempted Abraham' = the most grievous and deep temptations of the Lord.

2795. 'Abraham' here = the Lord's Divine, and 'Isaac,' His Divine Human. 2816.

2802. 'Isaac said to Abraham his father, and he said, My father, and he said, Behold me, my son' = colloquy of the Lord from the love of Divine truth with Divine good.

2816. 'And Abraham let go his hand' = temptation even to the last of power.

2818. Abraham inclined to the practice of sacrificing children.

2822. 'Abraham' here = the Divine good of the Lord's Rational or Human.

2829. 'Abraham lifted up his eyes and saw' = the Lord's thought and intuition from the Divine.

2833. 'Abraham went and took the ram' = their deliverance by means of the Lord's Divine Human... When Jehovah or the Angel of Jehovah speaks with Abraham, Jehovah or the Angel of Jehovah is the Divine Itself, and Abraham is the Divine Human. 2836. 3017. 3032. 3061. 3064. 3119.

2841. 'The Angel of Jehovah cried to Abraham a second time out of heaven' = consolation of the Lord still greater.

2842⁷. That Jehovah swore to give the land to Abraham, Isaac and Jacob, or their descendants, in the inward sense sigs. confirmation that He would give the heavenly kingdom to those who are in love and faith in Him. These are they who are understood in the inward sense by the sons and descendants of Abraham, Isaac and Jacob.

2856. 'Abraham returned to his boys' = conjunction again with the former Rational.

2859. 'Abraham dwelt in Beersheba' = that the Lord is the doctrine of charity and faith itself.

2909². That Hebron was the region where Abraham, Isaac and Jacob dwelt.

2910. 'Abraham came to mourn for Sarah, and to weep for her' = the Lord's state of grief on account of night as to the truths of faith in the Church.

2927. 'Abraham arose and bowed himself'=the Lord's joy on account of a kind reception.

2946. ('Not to receive silver from Abraham')=not to wish to be redeemed by the Lord, but by themselves.

2950. 'Abraham bowed himself before the people of the land'=the Lord's joy on account of the goodwill of those who were of the new Spiritual Church.

2974. 'To Abraham for an acquisition'=that they were accepted as being of the Lord alone, namely all the quality and quantity of regeneration, as to the good and truth of faith, and thus as to all knowledges both interior and exterior. 2985.

2979. 'Abraham buried Sarah his wife'=they received from the Lord truth conjoined with good.

2986². Abraham, when called, was a Gentile.

3016. 'Abraham being old came to days'=when the state was at hand that the Lord's Human should become Divine.

3017. 'Jehovah blessed Abraham in all things'=when all things had been arranged in Divine order by the Lord. . . 'Jehovah' is the Lord as to the Divine Itself, and then 'Abraham' reps. the Lord as to the Divine Human; wherefore when it is said that 'Jehovah blessed Abraham in all things,' it is meant in the inward sense that the Lord, from the Divine Itself, arranged all things in Divine order in His Human.

3019. 'Abraham said to his elder servant of his house'=the orderly arrangement and influx of the Lord into His Natural.

3030³. 'Abraham being old came to days, and Jehovah blessed Abraham in all things'=when the state was at hand that the Lord's Human would become Divine, and that all things would be arranged in Divine order.

3031. From this it is evident that the land from which Abram came was Syria, where was the second Ancient Church, which was called Hebrew.

3032. 'Abraham said to [his servant]'=the Lord's perception from the Divine. . . Abraham reps. the Lord as to the Divine Human, from which comes this perception.

3061. 'Jehovah God of my lord Abraham'=the communication of the Divine Itself which is the Father with the Divine Human which is the Son. . . Abraham reps. His Divine Human. 3064. 3119.

3122³. 'Jehovah God will give truth to Jacob, mercy to Abraham,' (Mic. vii. 20) where 'Jacob' stands for the Lord's outward man, 'Abraham' for the inward man as to the Human.

3235. 'Abraham added and took a woman'=the second state of the Lord which Abraham here represents. 'Abraham and Sarah'=the Lord as to the Divine Celestial, and 'Abraham and Keturah,' as to the Divine Spiritual.

3236. 'Abraham' here reps. the Lord as to Divine spiritual good.

3239². 'Abraham'=the Lord as to Divine spiritual good, 'Keturah,' as to Divine spiritual truth conjoined

to that good; hence their sons=common lots of the Lord's Spiritual Kingdom. Ex.

3245. 'Abraham gave all things that he had to Isaac,' in the highest sense=all Divine things in the Divine Rational, and in the relative sense, the celestial things of love in the Lord's Celestial Kingdom, for 'Abraham' is the Lord as to the Divine Itself.

3246. 'And to the sons of the concubines that Abraham had, Abraham gave presents'=the spiritual [men and angels] adopted by the Lord's Divine Human.

3248. 'Abraham' here reps. the Lord as to the Divine Human.

3251. 'These are the days of the years of the lives of Abraham that he lived'=the [end of the] representative state of the Lord as to the Divine Itself by Abraham.

— 'Abraham' represented the Divine Itself called the Father, and the Divine Human called the Son, thus the Lord as to both, but it was the Divine Human from eternity from which existed and to which He reduced the Human born in time: this is the representation of the Lord by Abraham.

3253. 'And Abraham expired and died'=the end of the representation of the Lord by Abraham. See also 3230. 3259.

3263. 'Sons of Abraham'=those who are in truth from the Lord, for 'Abraham' reps. the Lord as to the Divine Human also.

3280. 'Abraham begat Isaac'=from the Divine Itself the Divine Rational.

3305⁷. 'To recline with Abraham, Isaac and Jacob'=to be with the Lord; and to be 'in Abraham's bosom'=to be in the Lord. 3708¹³.

3373². 'They said, We are the seed of Abraham; Abraham is our father; Jesus said unto them, If ye were sons of Abraham, ye would do the works of Abraham' . . . By 'Abraham' here, the Lord is understood, as everywhere in the Word.

3381. 'Abraham hearkened to My voice'=the union of the Lord's Divine essence with the human essence through temptations, for 'Abraham' is the Lord as to the Divine Human also.

3412. 'Abraham' here reps. the Lord's Divine Itself.

3419. Where 'days' denote states, 'Abraham his father' reps. the Lord's Divine Itself before He adjoined the Human to Himself; when they denote times, 'Abraham his father' reps. the goods and truths that were from the Lord's Divine before He adjoined the Human, thus which the Ancients had.

3439. 'I am the God of Abraham thy father'=that the Divine was there also; for 'Abraham' reps. the Divine of the Lord. 4352¹.

3441. 'For the sake of Abraham My servant'=from the Lord's Divine Human; for 'Abraham'=the Divine of the Lord and the Divine Human also.

3670. 'He shall give thee the blessing of Abraham'=the conjunction of the Divine Itself with good and truth natural (Jacob).

3686². The Most Ancient Church was in the Land of

Canaan . . . and also the Ancient Church. . . Hence all the places etc. there became representative. . . This was the reason why **Abraham** was commanded to go there . . . 4447². 5136.

3703. 'I am Jehovah the God of **Abraham** thy father' = the Lord, and that from Him is that good. . . Jehovah is the Lord's Divine Esse itself, and is called the God of **Abraham** from Divine Good. . . **Abraham** reps. the Lord as to Divine Good. And since Divine Good is the source of all celestial and spiritual goods, and thence also of all truths, he is here called '**Abraham** thy father,' that is, of Jacob, although he was the father of Isaac. Ill.

3712². '**Abraham**' = the highest sense of the Word.

4112. After **Abram** had been called out of Syria, Syria put on the representation of a region outside of the Church.

4145. **Abraham** with Isaac reps. Divine good flowing in directly.

4180. 'The God of **Abraham**' = the Divine Itself which is called the Divine essence.

4206. 'The God of **Abraham**' = the Lord's Divine paying regard to those who are within the Church. . . For '**Abraham**' reps. the Lord's Divine, consequently that which comes from the Lord directly; hence they who are within the Church are specifically understood by 'the sons of **Abraham**.'

4207. Hence, in the relative sense, '**Abraham**' reps. the genuine Church, and 'Nahor,' the Church of the Gentiles. 3778, Ex.

4208. The family of **Abraham** were enjoined to acknowledge Jehovah as their God, but still they only acknowledged Him as another god . . .

4292². It was not [all] the descendants of **Abraham** that represented the Church. Ex.

4462². Circumcision was not enjoined to **Abraham** and his descendants as anything new, but as something intermitted that was to be restored.

4576. '**Abraham** and Isaac' rep. the Lord's Divine; '**Abraham**,' the Divine Itself, and 'Isaac,' the Divine Human; specifically, the Divine Rational of the Lord. Refs.

4615. 'Where **Abraham** and Isaac sojourned' = the Divine life; for '**Abraham**' = the Lord's Divine Itself, and 'Isaac,' His Divine Rational. Ex.

5095. When '**Abraham**,' Isaac and Jacob are mentioned, in the highest sense they rep. the Lord, namely, '**Abraham**,' His Divine Itself, 'Isaac,' His Divine Intellectual, and 'Jacob,' His Divine Natural. 5307². 6098, Refs. 6185.

6098. Hence '**Abraham**' reps. also the celestial with man, 'Isaac,' the spiritual, and 'Jacob,' the natural.

6185. Hence in the relative sense, with man, '**Abraham**,' Isaac and Jacob' rep. what is inmost, which is celestial good; what is interior, which is spiritual good; and what is outer, which is natural good.

6276. In the highest sense, '**Abraham**' reps. the Lord's Divine Itself, and 'Isaac,' His Divine Rational, thus the inward Human, for 'Jacob' = the Lord's Divine

Natural, or His outward Human; but in the representative sense, '**Abraham**' = inward good, and 'Isaac,' inward truth. 6284. 6434.

6434. In the relative sense '**Abraham** and Isaac' rep. what is inward of the Kingdom and Church of the Lord.

6452. '**Abraham**' reps. what is inmost, and 'Isaac,' what is interior, under what is inmost.

6458. In the highest sense, '**Abraham**' reps the Lord. 6549.

6516. In the relative sense, '**Abraham**, Isaac and Jacob' rep. the Lord's Kingdom as to what is inward and outward of it. 6589.

6804. '**Abraham**, Isaac and Jacob' rep. the Lord's Divine Human. Ill. 7195. 7211, Ex.

6847. '**Abraham**, Isaac and Jacob' rep. the Lord's Divine Itself and the Divine Human. 6885. 6894. H. 5264.

6966². 'To be carried into **Abraham**'s bosom' = to the Lord, who is understood by **Abraham**, from conjunction through love.

7193. '**Abraham**' here = the celestial in the Human before it was made Divine; 'Isaac,' the spiritual, and 'Jacob,' the natural.

8918². '**Abraham**' in the highest sense reps. the Lord, and in the relative sense, those in Heaven who are in the good of love and of faith in the Lord. Refs.

10442. '**Abraham**, Isaac and Israel' = Heaven and the Church; because **Abraham**, Isaac and Israel = the Lord as to the Divine Human, thus as to His Divine in Heaven and the Church. Ill. 10445.

10527. '**Abraham**, Isaac and Jacob' in the highest sense = the Lord as to the Divine Itself and the Divine Human; and in the relative sense, Heaven and the Church. Refs. E. 232². Refs.

H. 84. That it was the Lord who was seen by **Abraham**, etc.

326. The Jews are there introduced to **Abraham**, David, etc., or to Spirits who take their place . . .

526⁴. The Angels know where **Abraham**, etc. are; they are held in no higher estimation than others . . .

S. 71². Instead of the names **Abraham**, Isaac and Jacob in the Word in Heaven, there is the Lord as to the Divine and the Divine Human. See T. 241².

R. 36². **Abraham** was in the spirit when he saw the three Angels.

926³. The tabernacle of **Abraham** to which the three Angels came, seen.

M. 6. (Feasting with **Abram**, Isaac and Jacob acted there. Des.)

T. 241². **Abraham**, Isaac and Jacob = the Lord as to the Divine Celestial, the Divine Spiritual and the Divine Natural. 724. E. 696²⁴.

Ad. 1527. **Abraham** and Isaac seen. 1528. 3/3765. (See D. 281) D. 410. 461. 2873. 2919.

D. 63. Index. The infidelity of **Abraham** was transplanted into Jacob and his descendants.

4250. Abraham and others were in this state of interior wakefulness when they saw Angels . . .

4342. Spirits tried to pronounce **Abraham**, but could not . . .

E. 1184. 'Abraham's bosom'=the Divine Truth that is in Heaven, for they who are in it are with the Lord, who is represented by **Abraham**. 4557.

340²¹. **Abraham** in the highest sense means the Lord, and in the relative sense, the Lord's Celestial Kingdom and Celestial Church.

Abroad. *Foras.* See also under **WITHOUT** *-foris.*

A. 1800. 'He brought him forth **abroad**'=the sight of the interior man, who from outward things sees inward things.

5009. 'He fled forth **abroad**'=separation.

5530². Occurs. 6028.

R. 487. 'To cast out'=to remove.

Abrogate. *Abrogare.*

A. 2180⁷. Wherefore the Lord **abrogated** sacrifices, etc. 4489³. 10637.

3900⁸. They **abrogate** the Word.

8972². Although **abrogated** they are still holy things of the Word. 9349².

9211². This part of the Word is not **abrogated**.

9349⁴. The laws, judgments and statutes that are **abrogated** as to use where the Church is at this day. Enum.

10360⁸. The Lord **abrogated** the Sabbath as to representative worship . . .

R. 153⁶. After a few days they are **deprived of office**. Id. T.281⁶. Id.

T. 670². The Lord **abrogated** representative things, retaining only two . . .

C. 79. **Deprivations of office** . . .

Absalom. *Abschalom.* A.4763⁵. Id.

D. 2658. **Absalom**=the literal sense of the Word, which is a rebel. Index to Diary.

2694. What is signified by the mourning of David over **Absalom**.

Abscess. *Abscēssus.* T.524.

Abscess. *Apostema.* P.112². T.524.

D. 1766. Such are to be rather called deadly **abscesses**, in the pleura, lungs, etc.

Absence. *Absentia.*

Absent. *Absens.*

A. 2706. The Lord's presence with the evil is called **absence**. 6806², Ex.

3993⁶. Shade there is **absence** of light, thus a lack of intelligence and wisdom.

3994. Man is thus in **absence** from self.

6866. It is unlikeness there that makes **absence**.

7056⁶. The Lord is then as it were **absent**, but His

absence is not perceived unless it is known from some perception what His presence is.

10146². In proportion as they do not desist from evils the Lord appears to be **absent**, the degree of His **absence** is according to the **absence** of truth and good . . . hence it is that they who are in Hell are in the Lord's **absence**.

—³. But still the fact is that the Lord is not **absent** from man, but man is **absent** from the Lord.

P. 326⁴. In proportion as anyone does not know the Lord, the Lord is **absent** . . .

M. 171. All presence and **absence** there are according to spheres . . .

T. 70². The **absence** of God from man is no more possible than the **absence** of the sun by heat and light from the earth . . .

105. In this state God appears to be **absent**.

D. 5122. Celestial Spirits never think about **absent** persons . . .

Absolute. *Absolutus.*

A. 2523². Even to **absolute** union.

5046. **Absolute** power. Sig.

6487. Fate, or **absolute** necessity. Ex.

10805. A king who has **absolute** power . . .

W. 90⁶. The sun which is pure fire, in which there is **absolutely** nothing of life.

T. 57. God's omnipotence supposed to be like the **absolute** power of a king. 58. 73. 90⁶.

74. **Absolute** impotence in spiritual things.

D. 4567¹/₂. Not **absolute** power, but limited by laws. D.Min.4745.

Absolution. *Absolutio.*

Absolve. *Absolvere.*

A. 82. 'And the heavens and the earth were **finished**.' 84.

1573⁴. 'After the devil had **ended** all the temptation.'

3093. 'To **leave off**' involves the end of the act which precedes, and the beginning of the one that follows, thus what is successive.

6462. 'To **leave off**'=the effect of it.

9264. 'To **justify**'=to declare guiltless and to **absolve**.

10622. '**Absolving** he will not **absolve**'=tolerance even to consummation; for 'to **absolve**' is to forgive sin, and when it is added 'he will not **absolve**,' it is to tolerate.

T. 539⁶. No harm in enumerating sins before a Minister of the Church for the sake of **absolution**.

E. 649. 'And when they have **finished** the testimony'=at the end of the Church; for 'to **finish**'=to end.

Absorb. *Absorbere.*

A. 571. Profanations of the Word make as it were a callosity . . . which **absorbs** the goods and truths of remains.

635. With those called 'Noah,' persuasions did not obstruct and absorb the Lord's operation through remains.

1042². Black in spiritual things is man's own voluntary, or evil, which absorbs and extinguishes the rays of light. 2492.

1316². The sphere of one who regards himself in everything, appropriates to itself, and, as is there said, absorbs everything that favours it, thus [it absorbs] all the delight of the Spirits around him . . .

1736². 'He will swallow up death' . . .

5217. 'And they swallowed up the seven fat ears.' 'To swallow up' = to exterminate.

6000³. Thus is the light of truth absorbed and suffocated in darkness, as the light of the sun is in what is black.

6388³. Such are like objects which do not send back, but absorb the rays of light.

8306. 'The earth swallowed them' = damnation and Hell.

H. 466. The memory with such appears darksome, being of such a nature as to absorb the rays of light and turn them into darkness.

W. 336. Such things conduce to absorb malignities . . .

M. 510². They are then swallowed up and fall down into Hell among their like.

T. 312^e. In this world their bodies absorb and hide these things.

342^e. Used in the sense of swallowed up. 642.

564³. Absorbs and suffocates the rays of light . . .

569. The body absorbs them . . .

D. 1393. A black colour is such that it absorbs all the rays. . . In like manner evil absorbs all the rays of intellectual light.

Absorb. *Inserbere.*

T. 499². Every metal etc. freely absorbs the ether . . .

Abstain. *Abstinere.*

Abstinence. *Abstinencia.*

A. 2364^e. Effect of abstaining from evil.

7118. In consequence of punishments the infernals at last abstain from infestation . . . but they cannot abstain unless they apply their whole strength to remove themselves. Sig.

8307. Divine influx with those who had abstained from evils. Sig.

— Man can abstain from evils of himself. Ex.

H. 522. Necessity of man's abstaining from evil.

Life 111. Abstaining from adulteries from fear of the civil law, etc. M. 153, Gen. art.

M. 474. Times of abstinence required after childbirth.

529. These, if of will and understanding they abstain from one evil because it is a sin, they abstain from all.

T. 316. Abstinence from doing does not constitute chastity, but abstinence from willing, when he is able [to do], because it is a sin. Ex.

510. Everyone is regenerated by abstaining from evils of sin . . .

525^e. From fear of eternal punishment abstains from it . . .

530^e. If afterwards he abstains from one or another sin . . .

532². When he then resists and abstains . . .

Abstract. *Abstrahere, Abstractus.*

Abstraction. *Abstractio.*

Abstractedly. *Abstracte.*

A. 64. The Angels perceive, in the Word spiritual and celestial things altogether abstractedly from the words.

445. Occurs. 1361⁴. 1547. 1644. 1787². W. I. 42. 155. 196. 209. 134. 142.

1295. Drawn away by various matters of business . . .

1849. Goods, when spoken of abstractedly, are in a subject.

2232. In the abstract sense. 2233.

2275. It is spiritual to comprehend things abstractedly from the letter . . .

3726². Knowledges and truths are not abstract things. Ex.

3827. By the affection of genuine love, man is drawn away from bodily and worldly things.

3957². Man's state there is like that of those who are in interior thought through the abstraction of their mind from sensuous outward things.

4380. In Heaven they think and speak thus by abstract things because . . . To speak thus was also habitual to the Ancients. 9396, Ex.

4417². The taking away of their delight from falsity.

5036. When this ultimate truth is taken away.

5110². This can be said abstractedly concerning the Lord . . . but with man it cannot be conceived abstractedly from person, because . . . Yet if that which is comprehensible is abstracted, there remains the Esse and Existere itself.

—³. However, as man is such that he can have no idea whatever of abstract things unless he adjoins somewhat natural . . .

5287. In the other life, especially in the Heavens, all thought and thence all speech are effected by things abstracted from persons . . . 6040², Ex. 6653, Ex. 8843^e. 9007.

5434. In the inward sense all things are abstracted from persons.

6653. Reflection about any people etc. draws away the mind from a universal idea.

6814. The thought that is above the imagination requires for its objects things abstracted from material things.

7104. 'Wherefore do ye Moses and Aaron draw away the people from their works?' 'To draw away' = to release.

8711. 'Gain' = what draws away from truth and good.

8761. When things **abstracted** from their subjects are spoken of, the subjects in which they are, are perceived.

8985. **Abstract** speech, that is, speech separated from man, is angelic speech . . . When they think **abstractly** about a thing, the thought diffuses itself on every side according to the heavenly form . . . In a word, **abstract** thought is able to go through universal Heaven without hindrance, but thought determined to a person or place is fixed and stationary.

9125. The Word in the **abstract** sense has things for objects, without determination to persons and places.

9249. It is said in the **abstract** sense, because the Angels, who are in the inward sense of the Word, think and speak **abstractedly** from person. Refs.

9407⁴. He who cannot think intellectually, that is, **abstractedly** from material things, cannot comprehend anything of the spiritual sense.

9828⁹. What is natural keeps the mind fixed in itself, unless the intellectual sight can be elevated even into the light of Heaven and man can think almost **abstractedly** from natural things; when this is done, spiritual things enter that are imperceptible to the merely natural man.

10282. It is said **abstractedly** from persons, because the Divine things that proceed from the Lord make the Church, and nothing whatever of man's . . . This is why the Angels speak **abstractedly** from persons when they converse together. 3767.

H. 438. They who think **abstractedly** from the body, being then in the spirit, sometimes appear in their own society. Des.

535. They who live **abstractedly** from worldly things are inflamed with merit . . .

N. 39. To think spiritually is to think of things in themselves . . . and to see the qualities of things and perceive their affections **abstractedly** from matter . . .

112. **Abstracted** from what is natural . . .

W. 81. **Abstract** space, and deny a vacuum, and then think . . . with space **abstracted**.

189^e. The mere knowledge of **abstract** things is like something aerial that flies away, but if **abstract** things are applied to what is in the world, they are like what is seen with the eyes and remains in the memory.

210. From the fact that will and understanding, affection and thought etc. can be thought of **abstractedly** from the substances that are their subjects, it has come to pass that a just idea about them has perished . . . Sensations and actions are not things **abstracted** from the organs of sense and motion; **abstracted** or separated from them they are nothing but entities of reason . . .

228. **Abstract** things, being universal, are usually better comprehended than applied ones. Ex.

P. 46. What is infinite and eternal . . . can be comprehended, because there are **abstract** ideas by which it can be seen that things are, though not what is their quality . . .

R. 78. The spiritual sense is **abstracted** from persons. 96.

M. 66. There are no **abstract** goods and truths. Ex. 207⁵. You have formed an idea of what is spiritual **abstracted** from what is material, and that which is **abstracted** from what is material appears to you as nothing. T.694⁵.

267^e. Into this delirium is the man let after death who has **abstracted** his spirit from the body . . .

T. 37. Love **abstracted** from a form is not possible.

67. He can indeed revolve the end and the cause **abstractedly** in the mind . . .

178². The idea that those who are religious are **recluses—homines abstracti**.

347³. Truths **abstracted** from deeds are merely matters of thought . . .

361. So far he is **drawn away** from what is his own . . .

422. In a sense **abstracted** from persons . . .

449. They love what is within man **abstractedly** from what is without him.

469. Why Jehovah did not **draw away** Adam from eating.

483. **Abstractedly** from man's power of will in spiritual things, Holy Scripture is so much blank paper.

E. 653¹⁰. In the **abstract** sense, which is the genuine spiritual sense.

Abstruse. *Abstrusus*.

A. 4096³. He who takes pains to investigate the **abstruse** things of the sciences . . .

E. 455¹². An **abstruse** religion. Sig.

Absurd. *Absonus*.

A. 446^e. Simple Spirits call these (notions) **absurd**, ludicrous, and theatrical.

T. 31^e. They who think **absurd** and improper things about God before the world was created.

141. The **absurdities** of a Trinity divided into persons. Enum. 183. —².

356². Who that has reason and religion does not deride these doctrines as **absurd** and ridiculous?

497. You can reject and make accursed this **absurd** and hurtful heresy.

Absurd. *Praeposterus*.

A. 4638⁸. An **absurd** application. Sig.

T. 345. A visionary and **absurd** faith.

Absurdity. *Absurditas*.

D. 3596. They thus plunge themselves into **absurdities**.

Abundance. *Copia*.

A. 2121. I marvelled at the great **abundance** (of Evil Spirits in the World of Spirits).

4065. 'To make **abundance**' = to give to himself.

5949. Whatever is an object of regard they shall have in **abundance**. Sig.

6614. The **abundance** of ideas from Heaven is thus represented.

7298°. Thus was an **opportunity** given them.
 8368. 'Twelve fountains of water' = truths in all **abundance**.

8369. 'Seventy palm trees' = goods of truth in all **abundance**.

P. 80. When an **opportunity** is given. T. 312°.

88. For all ability there must be **opportunity**.

M. 220. That men have **abundant store** according to the love of propagating truths of wisdom and according to the love of doing uses. Gen. art.

221. This **abundant store** varies with them according to the states of their minds, and also of their bodies . . .

T. 349. Occurs. 352. 364³. 374³. 428°. 455³. 491. 524². 701².

Abundance. See FACULTY. R. 759.

Abundance. *Opimitas.* T. 428°.

Abuse. *Abuti.*

Abuse. *Abusus.*

A. 4802. There, they **abuse** their faculty of understanding truths to gain dominion . . .

5700°. When they **abuse** heavenly order to do evil . . .

6692°. Magic is especially the **abuse** of correspondences. 7026.

7296. The **abuse** of Divine order. Sig.

—°. The **abuse** of order and of correspondences. Ex. 7298, Ex. 7332°. 7337, Examp. 8870°.

7297. The things that flow from order are not changed by **abuse** . . .

7299. Their power of **abusing** order is there taken away . . .

8480. The **abuse** of Divine good. Sig.

—°. It is called an **abuse** when what is similar exists in ultimates, but from a contrary origin . . .

H. 580. One of the wicked arts of Infernal Spirits has relation to the **abuse** of correspondences; a second, to the **abuse** of the ultimates of Divine order.

S. 64. There are Spirits who **abuse** this communication of the Word with the Heavens. Des. T. 235.

W. 116°. Occurs. 255. P. 96°. 233¹¹.

264. The origin of evil is from the **abuse** of the faculties of rationality and freedom. Gen. art.

267. An evil man **abuses** these faculties to confirm evils and falsities. Gen. art.

331°. There is also the **abuse** of uses, but **abuse** does not take away use . . . except with those who make it.

395. Since man has **abused** the faculty of elevating his understanding . . .

P. 15. It is from the **abuse** of these faculties that man can appear different in outward things from what he is in inward.

204. Men have **abused** freedom to will and do evil, and rationality to think and confirm it.

286. It follows that man could **abuse** these faculties . . .

R. 566°. The truths you have **abused** to confirm . . .

T. 490°. Man dooms himself to Hell by the **abuse** of freewill in spiritual things . . .

Abyss. See DEEP—*Abyssus*.

Abyssinia. *Abyssinia.*

S. 108. There were with me African Spirits from Abyssinia. D. 5947. J. Post. 122.

Academy. *Academia.* C. 78.

Accad. *Akkad.* See BABEL, A. 1182.

Accent. *Accentus.*

A. 1648. They glide on by an **accent** to the following clause . . .

1758. Spirits are known not only by their **accents**, but also by their tones . . .

T. 8°. All angelic speech terminates as to **accent** in one. Ex.

Accent. *Apex.*

A. 1770. There is not an **accent** in which there is not a spiritual sense. 3474°.

3454°. The Word is Divine, inspired and holy even as to the smallest **accent**. 4402°. 4868°. 8971. 9198°. 9349.

7933. Every jot or **accent**, in the Word, treats of the Lord. . . Hence it is that not one **tittle** shall fall nor one jot or **tittle—corniculum**—pass away . . .

S. 90. The Angels know the sense especially from the curves of the lines and of the **accents** of the letters. T. 278.

90°. In the Third Heaven they have the Word written with curved letters, with significative little horns and **accents** . . .

T. 29°. Upon the **point** of a hair.

72°. Of which 'not one **tittle** can fall.' 341°.

73°. Cannot change them as to one **point**.

110°. These He fulfilled to every jot. See also 483. 487°.

601°. As the sap ascends through a tree even to its highest **point**.

Accept. *Acceptare.*

Acceptance. *Acceptatio.*

A. 2434. 'To accept the face' = to assent . . .

3452. All doctrinal things whatever, provided they are from the Word, are **accepted** by the Lord, if he who is in them is in the life of charity . . .

4334°. They will not **accept** Divine truth. Sig.

4364°. When man has been led to good in freedom, truths are **accepted** and implanted.

—°. This truth is not **accepted** unless confirmed by special [considerations].

4365. 'To find grace' = that they may be **accepted**, and the things that are **accepted** are initiated pleasantly . . .

4366. Tacit **acceptance** while making a show of refusal. Sig. and Ex.

4369. 'To **accept** me' = affection insinuated.

4456. He will **accept** those things they have. Sig.

4638^s. They who are in mere truths equally believe themselves to be **accepted**. Sig.

—¹⁰. Time and state of **acceptance** unknown to man. Sig.

7887^e. Then falsities are **accepted** as truths. Ex. See N.21⁶.

T. 536. All who from religion do what is good, even pagans, are **accepted** by the Lord . . .

537. But they who do what is good from merely natural goodness are not **accepted** . . .

E. 696^e. All are **accepted** by the Lord who have an idea of what is human in relation to God, but no others. Ex.

Acceptable. See GOOD PLEASURE.

Accessible. See APPROACH—*Accessus* and *Aditus*.

Accessory. *Accessorium*.

Life 7. (Good of life regarded merely as a moral accessory.)

M. 5³. These things are only the **accessories** of heavenly joy. 12^e. T.734³. 740^e.

T. 335⁶. Occurs. 454^e.

Accident. See under HAPPEN—*Accidere* and *Contingere*.

Accidental. *Fortuitus*.

A. 5508^s. What is called **accidental** etc. is of Providence . . .

6316. They attribute everything to prudence, nature and **accident**.

6493. When what appeared to be **accidental** happened to me the Angels said that it happened because such Spirits were near.

—^e. What is apparently **accidental**, or fortune, is Providence in the ultimate of order . . .

P. 70. **Accidental** and contingent things are vain words.

D. Min. 4784. On fortune, **accidental** things, etc.

Accommodate. *Accommodare*.

Accommodation. *Accommodatio*.

A. 2531³. In the literal sense of the Word are truths that are **accommodated** to the apprehension of those who are in outward worship, but in the internal sense are truths **accommodated** to those who are internal men . . . 3909. 8862.

5337. 'To go forth,' or proceed, in the spiritual sense, is to present oneself before another in a form **accommodated** to him. —^e.

7381. Thus the inward law is truth **accommodated** to the Angels, and the outward law is truth **accommodated** to men.

8443. The presence of the Lord in truth **accommodated** to apprehension. Sig. and Ex.

—, 'Glory' = Divine Truth not so much **accommodated** to apprehension . . .

8644. This Divine good is not such as is in the sun, it is **accommodated** to reception in Heaven, for unless it were **accommodated** to reception, Heaven could not exist . . . but how the Divine good of the Lord's Divine love is **accommodated** to reception cannot be known even by Angels, because it is the **accommodation** of what is infinite to what is finite. 9946. 9956. 10196².

8731. A state of Divine truth **accommodated**. Sig. . . . After all things have been reduced into order, that is, **accommodated**.

8760². What is infinite cannot be conjoined with finite things except by the putting on of something finite, and thus by **accommodation** to reception . . .

8783. Truth Divine is not received by anyone unless **accommodated** to apprehension, thus unless it appears in a natural form . . . 8920⁴.

8814. 'The cloud' (on Sinai) = truth **accommodated** to those who are about to receive it . . . 8920. 9433.

8920. When Divine Truth descends through the Heavens to men, as the Word descended, it is **accommodated** on the way to all who are in the Heavens, as well as to all upon earth. 9400. 10322.

8921. 'Let not God speak with us' = truth in a form not **accommodated**.

8922. Divine Truth in a form not **accommodated** would cause spiritual death, because truth in a form not **accommodated**, such as it is in Heaven, transcends apprehension . . .

9433². 'Cloud by day, smoke by night, and a covering' (Is. iv. 5) = the veiling over of Divine Truth, thus **accommodation** according to apprehension.

10026. 'The blood of the bullock' = Divine Truth **accommodated** to the natural man.

10029. 'Its fat' = good **accommodated** to the natural man.

10126. When higher things fall down into lower, they are turned into like things, and so are presented to view before the outward senses, thus are **accommodated** to the apprehension of everyone . . . thus it is with the Word . . .

S. 40. The truths of the literal sense, partly, are not naked truths, but appearances of truth . . . thus are **accommodated** and adapted to the apprehension of the simple and also of little children. 51.

P. 202³. The Lord foresees how man leads himself, and continually **accommodates**.

M. 282. Conjugal semblances are for the sake of **accommodations**. Gen. art.

T. 6. Hence it is that the Holy Scripture is **accommodated** to the perception of Angels and men.

110⁵. Thus man **accommodates** his will to receive love from God.

125. Occurs. 137⁵. 142. 154⁵. 195^e. 503⁷. 504³. 517.

150. When man **accommodates** and disposes himself

to reception . . . the active of **accommodation** is from the Lord.

370³. Jehovah being thus **accommodated** to man could then approach . . .

— There are three things that follow in order, **accommodation**, application and conjunction; there must be **accommodation** before there can be application, and application together with **accommodation** before there can be conjunction; the **accommodation** on the part of God was that He became a man.

641. Thus by what is adapted and **accommodated** . . .

695⁶. *Commodare et accommodare*.

Accompany. *Comitari*.

Company. *Comitatus*.

A. 10738. Occurs. T. 159^e. 160. 504^e.

10779. But still the Divine Providence **accompanies**.

10783. In the **company** with me.

10813. One who **accompanied** us back.

T. 76. I **accompanied** him.

According to. *Secundum*.

A. 5006^e. The lot is **according** to the life.

7236. **According** to the quality of goods.

7298^e. **According** to circumstances.

8700. Hence everything that is **according** to Divine truth, because it is **according** to order, is possible . . .

Account, Of no *Floccipendere*. J. 64^e.

Account of. See SAKE OF—*Propter*.

Accurate. *Accuratus*. A. 471. 472. 1259.

Accursed. *Devovere*.

Curse. *Devotio*.

A. 5044⁷. 'I will give Jacob to the **curse**' = extirpation of the truth of the outward Church.

5135⁶. '**Accursed** things' = falsities and evils.

5432^e. With **devout** prayer to the Lord.

5897¹⁰. The nations that were thus **accursed**.

6306. Therefore they were given to the **curse**.

8478². Such **curse** themselves.

8593³. 'All things there (with Amalek) given to the **curse**' = that evil Genii should have no communication whatever with those of the Spiritual Church . . .

9192³. These are they who will be **accursed**, that is, cast out. 9193.

9193. The casting out of the Church and thus the extirpation of such falsities is signified by 'being **accursed**.' III.

—². 'What is **accursed**' = falsity from evil. Ex.

H. 358. There is no need to put on a **devout** aspect.

R. 937. 'No more **curse**' = no evil or falsity from evil that separates from the Lord. . . By 'what is **accursed**' in the Word, is understood all that evil and falsity which separate and turn man away from the Lord, for then that man becomes a devil and a satan.

B

T. 90. The notion that He could give mankind to the **curse**. 134².

159³. (Used in the sense of **devotion**.)

497. You could reject and **curse** that absurd and hurtful heresy.

513. Damnation, **curse**, and eternal death.

517. A devil can do this from outward **devotion** . . . but not from any inward **devotion**.

525. Pulmonary **devoutness**.

695. The notion that in Heaven their thoughts will be nothing but **devotions** . . .

E. 700¹⁵. 'The **curse**' = total blotting out.

Accuse. *Accusare*.

Accuser. *Accusator*.

A. 751. Evil Spirits excite man's evil deeds and then **accuse** and condemn. 761. 5036⁴. Examps. See below, *Incusare*.

1917. Diabolical Spirits . . . induce what is false and at the same time **accuse**. R. 554.

R. 554. 'To **accuse**' = to oppose the doctrine, to maintain it to be false, and to revile.

E. 746. 'An **accuser**' = one who attacks, reviles and rebukes . . . 747.

747. 'To **accuse**' also = to dispute with. Ex.

—^e. In general, by 'accusing day and night,' is signified the continual influx of falsity from them.

Accuse. *Incusare*.

A. 5747. Why Joseph's brethren were **accused** of stealing the cup.

6097. Evil Spirits excite man's evils and then **accuse** him. 8159. 8960.

Achan. *Achan*. A. 5135⁶.

Acheron. *Acheron*. Coro. 38^e.

Achor. *Achor*.

A. 10609^e. 'The valley of **Achor**' = what is external of the Celestial Church.

E. 730¹⁰. 'The valley of **Achor**' = natural truths.

Acknowledge. *Agnoscere*.

Acknowledgment. *Agnitio*.

A. 5^e. Occurs. 14. 32². 36. 174. 189. 304. 393. 408. 410. 1008. 1322. 1324. 1422. 1423. 1557³. 1736⁶. 3451³. 3701³. —⁶. 5128⁶. 5428. 8541. 8543^e. 9780⁹. 10023⁵. See also under God.

A. 189. The **acknowledgment** of self . . .

206. They do not **acknowledge** the eternal life . . . the Lord they do not at all **acknowledge**.

226. That man may **acknowledge** and confess.

302^e. It is one thing to know, another to **acknowledge**; he who knows and does not **acknowledge** is as if he does not know, but he who **acknowledges** and then blasphemes and profanes is he who is here meant.

303. A man acquires for himself a life by all things

of which he persuades himself, that is, which he **acknowledges** and believes. . . Wherefore no one can profane holy things unless he is so persuaded as that he **acknowledges** and yet denies . . . 1327³.

654. Faith is never the knowledge of the things that are to be believed . . . but is **acknowledgment**; but **acknowledgment** can never exist with anyone unless he has charity and mercy. When there is charity, then there is **acknowledgment**, and then there is faith. —. 2049⁴.

880. Then first do the truths of faith take root when man begins to **acknowledge** and believe.

896. To know is the first thing of regeneration, to **acknowledge** is the second, to have faith is the third . . . The worst men can know and still not **acknowledge** . . . Infidels also can **acknowledge** . . . They who have faith, know, **acknowledge**, and believe . . . To **acknowledge** what is of faith is a certain rational [principle] consenting, being induced to do so by certain causes, and for the sake of certain ends. . . There are many in Hell who **acknowledge**, because they have **acknowledged** in this life in certain states, but they **acknowledge** only when it is recalled to their memory that they have so preached.

963. The punishment of the veil is for those who, although they see truth, still from self-love are unwilling to **acknowledge**.

1150. These (nations), if they **acknowledge** the Lord and love the neighbour, have the Lord in their worship.

1153. Humiliation consists in the **acknowledgment** of himself . . . and in the **acknowledgment** that everything living and good is from the Lord; the more a man **acknowledges** this in his heart, the more he is in humiliation . . . 1999. 2327. 2694^o. 3469². 3886⁷. 5758².

1162. Faith is the **acknowledgment** of those things that belong to faith, and **acknowledgment** is never outward but inward, and is the operation of the Lord alone through charity in the man; **acknowledgment** is never of the mouth but is of the life; from the life of everyone may be known the quality of the **acknowledgment**.

1308. Everyone **acknowledges** a Supreme Being when he beholds the universe.

1321. At last **acknowledges** falsity for truth, and evil for good . . .

— . They do not **acknowledge** truth except in so far as self is in it . . . Such there not only do not **acknowledge** the truth they have professed here, but also hate and persecute it . . .

1326. Inward worship consists in the affection of good and the **acknowledgment** of truth.

1327⁴. This is why a man is permitted rather to live in pleasures and cupidities . . . than that he should come into the knowledge and **acknowledgment** of interior things and profane them . . . If the Jews had **acknowledged** they could not but have profaned . . .

1594^e. He recedes from this gift and its happiness in proportion as he recedes from the **acknowledgment** that it is the Lord's.

1712². Then man is to think, **acknowledge** and believe, that the Lord has operated this in him.

2156^e. They say that they **acknowledge** one Supreme Being . . . They do not **acknowledge** any God, still less do they **acknowledge** the Lord. 4733².

2196². In proportion as he views Divine things from scientifics he does not **acknowledge** them.

2228². Some suppose faith to be the **acknowledgment** of anything that is to be believed. . .

2261². With those who live in what is contrary to charity, there can never be **acknowledgment**, but some persuasion . . . thus in that **acknowledgment** there is not the life of faith . . . 3324⁵.

2326. 'He (Lot) rose up to meet them' = **acknowledgment**.

2329. Inward **acknowledgment** and confession of the Lord's Divine Human and Holy Proceeding. Sig.

2335². Good is the Lord's, and they who **acknowledge** this in life and faith are the Lord's . . . but they who do not **acknowledge** in life, thus not in faith, cannot be the Lord's . . .

2349². He who is not conjoined to the Lord cannot **acknowledge** Him. That they who are not in good are not able to **acknowledge** the Lord, that is, have faith in Him. Sig. 2354³. 3324⁴.

2353. 'By night' = the last time when they are no longer **acknowledged**.

2354^e. They who are in the life of good **acknowledge** the Lord, because Heaven flows in . . .

2357. They who are in the life of evil are not admitted to **acknowledgment** itself and faith . . . He who once **acknowledges** and believes, if he returns to a life of evil, profanes what is good and holy, but he who does not **acknowledge** and believe cannot profane, therefore the Providence of the Lord takes care that man is not admitted further into **acknowledgment** itself and faith of heart than he can be kept in it. 3398².

2401. To will evil and thence to do it, and [at the same time] to **acknowledge** truth in faith, can never be given.

2510. Doctrine is said to regard rational things when no other truth of doctrine is **acknowledged** than what can be apprehended by reason . . .

2542. What the rational **acknowledges**, for it **acknowledges** only from confirming proofs.

2776². Mankind then no longer even **acknowledged** celestial and spiritual things . . .

2891. They ought to think etc. from themselves, but still **acknowledge** that what is good and true is from the Lord.

2917. From this state the Lord rises again with man when He is **acknowledged**.

3102. **Acknowledgment** of Divine truth from illustration in general scientifics. Sig. and Ex.

3120. All **acknowledgment** and confession are from perception of influx.

3157. Truth is learned but not **acknowledged** without

the consent of both will and understanding . . . consent is **acknowledgment** itself.

3158². Unless truth is received by good it is not the truth that is **acknowledged**. thus is not faith.

3160. **Acknowledgment** that it was of the Lord alone. Sig. 3161^e.

—². The affection of good in the natural man is what **acknowledges**.

3161³. Good **acknowledges** nothing else as truth but what agrees with it. 3324³.

3175². Good and truth mutually **acknowledge** each other. 3179.

—⁴. Truth must be confirmed and illustrated by many things before it is **acknowledged**.

3224. Truths and goods can be **acknowledged** only by those whose interior mind has been opened . . . so far as it has been opened so far are they **acknowledged**.

3385^e. Everyone is permitted to believe truths as he apprehends them, otherwise there would be no reception, because no **acknowledgment**.

3398⁴. It is good that receives truth to inward **acknowledgment**.

3539⁴. Before man has been regenerated, he can see with his intellectual faculty, but not **acknowledge** with his voluntary one.

3762. Truths are not **acknowledged**, believed and imbed, unless the life is according to them . . .

3796. 'To see,' here, = to **acknowledge**.

3815. Spirits mutually **know** each other, not from natural relationship . . .

3905. Interior truth not yet **acknowledged**. Sig. . . 'To bring forth' = to **acknowledge** in faith and also in act. . . Spiritual bringing forth is the **acknowledgment** and faith of truth and good . . . nothing is **acknowledged** with faith until we live according to it. 3909.

3906. Indignation because interior truth was not **acknowledged** as outward truth was. Sig. and Ex. . . To **acknowledge** truth in faith and act is to have a perception of it.

3911. This **acknowledgment** and conjunction cannot exist from the outward, but only from the inward man. . . How the **acknowledgment** of truth in faith and act is produced.

3915. **Acknowledgment** by means of the affection of inward truth. Sig.

— . The Ancients **acknowledged** such offspring as legitimate.

—². The second degree of affirmation or **acknowledgment** is here signified . . . There must be affection in **acknowledgment**. 3919. 3925.

3922. 'To give a son' = to give this truth, which is the same as to **acknowledge** it, for all truth that is **acknowledged** is given by the Lord.

3923. This is the first general principle that is to be affirmed or **acknowledged** . . . Affirmation as well as **acknowledgment** is the first general principle with the man who is being regenerated, but the last with the man who has been regenerated . . .

—³. 'A lion's whelp' = the first of truth, which is affirmation and **acknowledgment**.

3928². This delight cannot be dissipated by any other means than an affirmation and **acknowledgment** of the holy things of faith and of the good of life . . .

3933. The **acknowledgment** of outward truth. Sig.

3935. This is the third general means that is to be **acknowledged** in faith and act . . .

3937. The **acknowledgment** of a second general truth. Sig.

3956^e. Before these things have been affirmed and **acknowledged** . . .

3967. 'To open the womb' = to give the faculty of receiving and **acknowledging** goods and truths.

3993⁹. One who loves himself above others . . . and yet **acknowledges** and adores God . . .

4015. Unless the **acknowledgment** of truth is from within, it is not **acknowledgment**.

— . Conscience is the **acknowledgment** of truth from within, and also from perception.

4031³. He first **acknowledges** and believes, and then denies . . . They who **acknowledge** in heart and then deny, are they who profane, not they who have not **acknowledged** in heart. Refs. 4289.

4151³. Until he comes to know, then **acknowledge**, and at last believe that it is of the Lord . . .

4215. **Acknowledgment** of these truths. Sig. 'To kiss' = conjunction from affection, thus **acknowledgment**, for conjunction by good and truth involves the **acknowledgment** of them.

4242. The first **acknowledgment** of good. Sig.

4358. **Acknowledgment**. Sig. . . Good is what **acknowledges** truths.

4601². The profanation of good by separated faith takes place when truth and good are **acknowledged** and believed, yet the life is contrary to them.

4733. That the **acknowledgment** and adoration of the Lord's Divine Human is the life of religion . . .

4774. 'Know now whether it is thy son's coat' = whether there is likeness.

4899². That nation did not **acknowledge** in doctrine, still less in life.

—³. They who **acknowledge** the Lord from doctrine, and not in the life, have not the Church in them.

4910. 'Know, I pray, whose seal etc. is this' = that it might be known.

4911. 'And Judah knew' . . . 'To know' = to affirm.

4919. 'To bring forth' (children) = to **acknowledge** in faith and act, and since what is **acknowledged** in faith and act is produced, 'to bring forth' = production.

5114⁴. As man can not only receive what is Divine, but also appropriate it to himself by **acknowledgment** and affection, thus by what is reciprocal . . .

5323. **Acknowledgment** through faith. Sig.

5421. 'And Joseph saw his brethren and knew them' = perception and **acknowledgment** by the celestial of

the spiritual . . . 'To know' = **acknowledgment** from perception.

5427. 'To know' = to perceive, see, and thus to appear. 5477^e.

5758. No one can be admitted into Heaven until he **acknowledges** in his heart that nothing of what is good and true is from himself. 5759².

6475. Some Evil Spirits sought for Heavens where the Lord is not **acknowledged**.

6565. Repentance and **acknowledgment** of the Divine things of the Church. Sig.

6663. That he may fight against evils and falsities from himself, yet with the **acknowledgment**, if not at the time, still afterwards, that all the force of resisting is from the Lord.

6717. For nothing **acknowledges** and receives truth but good.

6779. They who are in evils never **acknowledge** that charity and its works contribute to salvation, for they cannot **acknowledge** what is contrary to their life . . .

6872. Perception and **acknowledgment** of the Divine from love. Sig.

6963⁴. He who knows internal truths but does not **acknowledge** or believe them, is not inwardly in profanation.

7290⁴. At this day, when not anything from the spiritual world is **acknowledged** . . .

7902^e. Innocence is to **acknowledge** that there is nothing but evil in oneself . . .

8390. He who only **acknowledges** universally that he is a sinner . . . N.162.

8640. The life of the regenerate cannot be given to man before he is in a state that he can **acknowledge** the truths of faith, and will them in the proportion that he **acknowledges** them.

8694³. In this state there is the **acknowledgment** that is of faith.

8708. Reception of the truths of faith does not take place by mere **acknowledgment**, but by **acknowledgment** conjoined with life, that is, as they are **acknowledged** in act.

8772². When truths are known, they are as it were in the door ; when they are **acknowledged**, they are in the court ; and when they are believed, they are in the bedchamber.

8780². When the understanding is illustrated by this Divine light, he . . . **acknowledges** truth inwardly in himself, and as it were sees it.

8882². 'The unclean spirit going out' = the **acknowledgment** and faith of truth.

9019. 'To be found in the hand,' when said of the truth of faith, = **acknowledgment**, for when that is **acknowledged** with faith it is found with him.

9020. The reason why they who apply the truths of faith to evils are condemned, is that they have formerly **acknowledged** them, for when once the truth of faith has been **acknowledged**, if it is afterwards applied to

what is evil, it is mixed up with falsity from evil ; hence is profanation.

9093². To serve the Lord by faith, and the world by love, thus to **acknowledge** truth and do evil. Sig.

9193. The principal thing of inward worship is to **acknowledge** the Lord as the one and only God, and that everything good and true is from Him ; those in the Church who do not **acknowledge** Him cannot be in good, thus not in truth ; they **acknowledge** who are in faith and at the same time in good of life, but not they who are in evil of life. . . That to **acknowledge** and worship the Lord is to live according to His commandments.

9198². In this Church the Lord is indeed received in doctrine, but by few with **acknowledgment** of heart . . . but the Gentiles who are converted both say with the mouth and think in the heart that they **acknowledge** Him as God. 10205^e.

9262. Innocence is to **acknowledge** in heart that . . . none can **acknowledge** this in heart but they who . . .

9264². To deny Divine truth when it has formerly been **acknowledged** and received with faith . . . is the sin against the Holy Spirit. 9818²⁷. 10287. —². Refs.

9356. They who **acknowledge** what is incomprehensible, fall in thought into nature and believe in no God. U.118.

9359. The Lord **acknowledges** and receives all who **acknowledge** and worship God under a human form . . . When they hear that God is actually a man, they . . . **acknowledge**. U.121.

10083. 'To agitate' = to vivify by **acknowledgment**, which is the first of life from the Divine with man ; knowledge does indeed precede **acknowledgment**, but there is nothing of the Divine life in knowledge until there is **acknowledgment**, and then faith . . . this Divine life first flows in through **acknowledgment**.

—⁵. A few words shall be said about this **acknowledgment** and faith . . . The first thing of all is to **acknowledge** that the Lord is the Saviour of the world . . . Hence that the Lord might be **acknowledged**, He asked them about faith. —⁶. —^e. 10089, Ill.

10084. The state after **acknowledgment**, which is a state of conjunction with good. Sig.

10093. Divine truth is **acknowledged** in the Spiritual Kingdom, but in the Celestial Kingdom it is perceived. . . . What is received in the intellectual part is said to be **acknowledged**.

10097. **Acknowledgment** that it is of the Lord alone. Sig.

10112. No appropriation of good with those who do not **acknowledge** the Lord. Sig.

10205. 'A stranger' = one who is in the Church and does not **acknowledge** the Lord. 10287.

— . **Acknowledgment**, faith and love to the Lord are the principal things of all worship within the Church, for **acknowledgment**, faith and love conjoin ; **acknowledgment** and faith conjoin what is intellectual, and love, what is voluntary. . . He therefore who, being in

the Church, does not **acknowledge** the Lord, has no conjunction with the Divine . . .

10218. Purification or deliverance from evil through **acknowledgment** and faith that . . . Sig. and Ex.

—4. That no one can fight against the Hells but they who **acknowledge** and believe that all goods and truths are from the Lord.

10219³. As soon as he **acknowledges** and believes that goods flow in from the Lord . . . even when he cannot perceive the influx of goods from the Lord he still ought to **acknowledge** and believe that they are from Him . . . this **acknowledgment** must not be a confession of the mouth only, but of the heart.

10230. Conjunction with Heaven by the **acknowledgment** that all truths and goods are from the Lord. Sig.

10287. Conjunction of Divine truth with those who do not **acknowledge** the Lord, thus who are in evils and falsities. Sig. and Ex.

— He who does not **acknowledge** the Lord is not of the Church.

— For by the **acknowledgment** of truths communication is effected with the Heavens, and thence the opening of the interiors of man towards Heaven . . . for all things that man **acknowledges** remain implanted, for nothing perishes in a man that has entered by **acknowledgment**.

—4. That 'strangers' are they who do not **acknowledge** the Lord, and will not **acknowledge** Him, whether without or within the Church. Ill.

— They who do not **acknowledge** the Lord cannot but be in evils and the falsities of evil . . .

10370. That the very essential of the Church is the **acknowledgment** of the union of the Divine Itself in the Human of the Lord. Sig. . . For thought without **acknowledgment** and faith is not spiritual thought.

10377. They, as in every other Earth, **acknowledge** God under a human form, thus our Lord, for whoever **acknowledges** God under a human form is accepted by our Lord. U.154.

10602. To be in outward things and not in inward, is to worship outward things as holy without **acknowledgment** of the Lord . . .

10705. 'To see'=**acknowledgment**. Refs.

H. 519^e. When they come to their own Society . . . they are at once **acknowledged** and received with joy.

S. 41. The light of Heaven . . . flows into natural light . . . and causes man to see and **acknowledge** Divine truths. T.215⁵.

58. Hence man **acknowledges** truth from inward perception . . . for perception comes from affection, from perception thought, and thus is effected the **acknowledgment** that is called faith. Life 36. T.231².

F. 1. That faith is the inward **acknowledgment** of truth. Gen. art.

2. Faith itself is nothing but the **acknowledgment** that it is so because it is true . . .

4. They have an inward **acknowledgment** of truth who are in the spiritual affection of truth.

5. To be in illustration is to be in perception and thence in inward **acknowledgment** that this or that is true. Sig.

9. They call thought, separated from an inward **acknowledgment** that it is so, faith . . .

10. 'Blessed are they who have not seen and yet have believed' does not mean faith separated from the inward **acknowledgment** of truth, but . . .

11. It follows that an outward **acknowledgment** without an inward is not faith . . . such an **acknowledgment** is the faith of what is unknown . . .

12. How the inward **acknowledgment** of truth, which is faith, can be obtained.

13. That inward **acknowledgment** of truth, which is faith, is given with those only who are in charity. Gen. art. . . Thus does love produce faith which is the same as the **acknowledgment** of truth, and through this it produces charity . . .

30. There are also many who have not an inward **acknowledgment** of truth and yet have the faith of charity . . . but still they are in the **acknowledgment** of truth inwardly or in their spirit, because they are in the affection of it, wherefore when they are instructed by the Angels after death, they **acknowledge** truths and with joy receive them. But they who have not looked to the Lord and avoided evils from religion, inwardly are in no affection of truth, nor in any **acknowledgment** of it, wherefore after death, when they are instructed by the Angels, they will not **acknowledge** truths . . .

P. 87. So far as man through these two faculties can be brought to **acknowledge** that all good and truth are from the Lord. Gen. art. P.90.

90. When he becomes wise he will **acknowledge** that it is not from himself . . .

91. That the **acknowledgment** of the Lord and the **acknowledgment** that everything good and true is from Him, causes man to be reformed and regenerated. Ex.

—2. There is an **acknowledgment** of the Lord from wisdom, and there is an **acknowledgment** of the Lord from love, the **acknowledgment** of the Lord from wisdom, which, regarded in itself is only knowledge, is given from doctrine, and the **acknowledgment** of the Lord from love is given from life according to it; the latter gives conjunction, the former presence.

—3. That this is so is also known from the common idea that . . . he who does not **acknowledge** God cannot be saved.

131. When a mere miracle leads a man to **acknowledgment** . . . he acts only from the natural man . . .

175. Man is not to perceive the Divine Providence, but to know and **acknowledge** it. Gen. art.

205. They who have **acknowledged** only nature and human prudence constitute Hell, but they who have **acknowledged** God and His Divine Providence constitute Heaven. Gen. art. P.208.

209. Mistake of those who think, if I see Heaven I will **acknowledge**: their understanding **acknowledges**, but if their will does not, they still do not **acknowledge** . . .

227³. If a man first **acknowledges** the truths of faith, and lives according to them, and afterwards recedes and denies them. Ex. —. P.231⁷. Ex.

228. He who does not know cannot **acknowledge** and then deny . . . The Jews were unwilling to receive and **acknowledge** (therefore did not profane); it would have been otherwise had they received and **acknowledged** and afterwards denied . . . many of them **acknowledge** outwardly and deny inwardly . . . But they profane who first receive and **acknowledge**, and afterwards deny.

—². Their receiving and **acknowledging** in infancy does not matter, because then they do not receive and **acknowledge** from rationality and freedom . . . But when a man comes into the use of his rationality and freedom, if he then **acknowledges** truths and lives according to them, and afterwards denies them, he mixes holy and profane things together . . . But if a man is in evil . . . and afterwards **acknowledges** the truths of faith and lives according to them, he does not mingle holy things with profane . . .

231². They who understand and **acknowledge** Divine truths, yet live contrary to them. Ex. . . Those who not only understand, but also **acknowledge**, profane more grievously . . . for **acknowledgment** conjoins itself; for nothing can be **acknowledged** without the consent of the will. Examps.

—⁶. Profanation by those who **acknowledge** the Word yet deny the Divine of the Lord. Ex.

—³. That the Lord provides that a man should not inwardly **acknowledge** truths, and afterwards recede. Sig.

321. Man should think etc. as of himself, but still **acknowledge** that it is from the Lord. . .

—⁶. To believe and think (that all good and truth are from the Lord and all evil and falsity from Hell) is impossible to those who do not **acknowledge** the Divine of the Lord, and who do not **acknowledge** that evils are sins, but it is possible to those who **acknowledge** these two things. Ex. (The effect of making these two **acknowledgments**. —⁷.)

326. The **acknowledgment** of God effects the conjunction of God with man and of man with God. Gen. art. . . Some may think that they who do not **acknowledge** God can be saved equally as well as those who do **acknowledge** Him, if only they live a moral life, saying, what does **acknowledgment** do? Is it not mere thought? Cannot I easily **acknowledge** when I know for certain . . . This is their language when they reason freely with an **acknowledger**—*agnitor*—of God. But that the **acknowledgment** of God conjoins. Ex.

—³. In proportion as anyone **acknowledges** the Lord from the affection of love . . . Hence it is plain what the **acknowledgment** of God effects.

—⁶. That everyone **acknowledges** God . . . according to the good of his life. Ex. . . Only they who live well can **acknowledge** God in heart.

R. 25. 'Every eye shall see Him'=that all who are in the understanding of Divine truth from affection will **acknowledge** Him.(=that all who are in truths from good will **acknowledge**. E.37.)

— The rest see and understand but do not **acknowledge**.

102. 'Be thou faithful unto death'=the reception and **acknowledgment** of truths . . .

M. 62. Every universal truth is **acknowledged** as soon as it is heard. Ex.

T. 11. There natural faith, which is only persuasion, becomes spiritual, which is **acknowledgment** itself.

22². What is life according to His commandments but actual **acknowledgment**?

68². Unless a man lives according to order, that is, unless he **acknowledges** God . . .

98. That salvation depends upon the knowledge and **acknowledgment** of God.

105. This man does from himself, but still **acknowledges** that it is from God; this he **acknowledges** because . . .

129. Thus in Heaven He is **acknowledged** as the Saviour of both worlds.

136³. Who does not know and **acknowledge** that God is one? If ye **acknowledge** this in heart and spirit . . .

151. To believe in the Lord is not only to **acknowledge** Him, but also to do His commandments, 'for only to **acknowledge** Him is merely of thought from some understanding, but to do His commandments is also of **acknowledgment** from will . . . wherefore when a man only **acknowledges** from thought of the understanding . . . Such satans do they become after death who **acknowledge** the Lord, and do not do His commandments.

165. Truths that reason also **acknowledges**. —². All who do not **acknowledge** the Lord as the God of heaven and earth.

167. This everyone **acknowledges**.

170. A Divine Trinity before the world was created is **acknowledged** in the Christian Church.

172. Everything that is at this day known and **acknowledged** about God.

—². Everyone ought to confess or **acknowledge** that.

177. It is a trinity of gods that is **acknowledged** and worshipped.

180. This (trinity) they have not **acknowledged** in one person but in three.

193. Who does not **acknowledge** and assent when it is said?

246. Hence it was that they (the Jews) did not **acknowledge** the Messiah.

293. This is the reason why in heart they do not **acknowledge** any God.

296. All who **acknowledge** and worship any other God.

—². They who **acknowledge** and believe in one God.

338². For fourteen centuries the Church has not **acknowledged** any other faith.

339³. The Lord . . . draws near to everyone as he

knows and **acknowledges** Him, which is as he knows and does His commandments . . .

342. Unless they had first **acknowledged** that He was the Son of God . . .

344. The Existence of the faith of the New Church is 1. Spiritual sight. 2. The harmony of truths. 3. Conviction. 4. **Acknowledgment** inscribed on the mind.

354³. Every true worshipper of the Lord, as soon as he hears any truth of faith that he had not known before, at once sees, **acknowledges** and receives it; the reason is that . . .

— He appeared simple because he had **acknowledged** the Lord alone.

367. He who **acknowledges** the Lord, and separates charity, does not **acknowledge** Him except with the lips; his **acknowledgment** and confession is only a cold one in which there is not faith . . . He however who does charity and does not **acknowledge** that the Lord is the God of Heaven and earth . . . does only natural charity. . .

379⁴. It is otherwise with those who do not **acknowledge** Him as the God of Heaven and earth . . .

380. From a polygamous marriage is all faith that **acknowledges** the Lord and adopts falsities of heresy; and the faith is from an adulterous one that **acknowledges** three lords of one Church.

—². Whether faith is a legitimate offspring may be known from these three marks; the **acknowledgment** of the Lord as the Son of God, the **acknowledgment** of Him as the God of Heaven and earth, and the **acknowledgment** that He is one with the Father . . .

416. Wherefore he who loves the Lord's Kingdom loves all . . . who **acknowledge** the Lord . . .

434². Charity is 'cold' now because the Church has not **acknowledged** the Lord God the Saviour as the God of Heaven and earth . . .

450. Heresies in which these three essentials, God, charity and faith, have been and are **acknowledged** . . .

456². The first table involves all things that belong to love to God, the primary of which are that we ought to **acknowledge** one God, the Divinity of His Humanity and the holiness of the Word . . .

457². God flows in with every man with the **acknowledgment** of Him in the knowledges that are about Him, and at the same time with His love towards men; the man who receives only the former . . . remains in knowledges without an inward **acknowledgment** of God . . . but the man who receives both . . . has an inward **acknowledgment** of God . . .

459¹⁸. Silence followed such as prevails when they see and **acknowledge** that it is so from the inward man, but not as yet in the outward man.

479. Particulars which everyone **acknowledges** at the first hearing . . .

496. The love **acknowledges** it as its own . . .

501. It is believed that everyone would **acknowledge** at heart . . .

504. Both could perceive truths and **acknowledge** the truths perceived . . .

508². In this light the **acknowledgment** of the Lord as the God of Heaven and earth is resplendent in its glory.

521. That this is so everyone **acknowledges** . . .

526. Know and **acknowledge** his sins . . .

528. Actual repentance is . . . to know and **acknowledge** one's sins. Gen. art.

539. There must be confession that he sees, knows and **acknowledges** his evils . . .

564. The evil that a man does not see, know, and **acknowledge**, remains.

568². You will then no longer be **recognised** by your companions, nor they by you.

574. Occurs. 587^e. 614.

580². The **acknowledgment** of the Lord. 608^e. 615. 637. 682. 766. 799^e.

591. No other inward man is **acknowledged**.

603. Everyone can see and **acknowledge** this.

607^e. He then **recognises** (his spiritual associates) there just as relatives **recognise** each other here.

636. Did not **acknowledge** three Divine Persons.

—². They **acknowledged** no other Son of God.

—^e. This creed has been **recognised** as truly Catholic by the whole Christian Church.

664^e. To **acknowledge** any other election is to charge Him with injustice.

681. That a Christian may know and **acknowledge** the Lord Jesus Christ. 684.

685. That he who **acknowledges** the Lord and is regenerated is saved. Sig.

699. What true Christian does not **acknowledge** that . . .

700^e. A New Church in which God the Father, the Son, and the Holy Spirit will be **acknowledged** as one.

701^e. The preaching of it then becomes the **acknowledgment** of it.

722. That God is to be **acknowledged**, in order that anyone may have religion, or that anything of the Church may be in him.

795. The state of everyone there is according to the **acknowledgment** and worship of God; all who in heart **acknowledge** God, and henceforward all who **acknowledge** the Lord Jesus Christ [to be] God the Redeemer and Saviour, are in Heaven, but they who do not **acknowledge** Him are under Heaven, and are instructed there . . .

D. 2106. That Spirits could **recognise** themselves in my face when seen in a mirror.

4286. Merely to know is not to **acknowledge**, and effects nothing.

Aconite. *Aconitum*.

W. 339². In Hell appear . . . **aconites**.

T. 324. They who mix **aconites** with water.

380⁴. Their thoughts are like honey-wine made from aconites.

Coro. 33. Used in the sense of **poison** in general. 40^e.

Acquaintance. See under **KNOW**—*Nosse*.

Acquaintance. *Notitia*.

T. 698. Without **acquaintance** with correspondences.

Acquire. *Acquirere*.

Acquisition. *Acquisitio*.

A. 340. 'I have gotten a man Jehovah.' 347.

1435. 'All the **substance** that they had **acquired**' = all things that are sensual truths. All the Scientific from which a man thinks is called '**substance**'; without **acquired** scientifics man as man cannot have any idea of thought.

1569. 'Their **substance** was great and they could not dwell together' = the things that have been **acquired** by the inward man cannot agree with those that have been **acquired** in the outward man.

1571. Possessions or **acquisitions**.

1581. Whatever a man has once **acquired** remains.

1667². (*Acquirere* and *comparare* used synonymously.)

1698. 'They took Lot and his substance = the outward man as to apparent goods and truths. 1717. 1718.

1738. Remains **acquired** in combats . . .

1742. 'Soul' = the life, '**substance**' = the rest, which are not so properly the life.

1748. The **substance** of the king of Sodom = evil and falsity.

1851. 'They shall come out with great **substance**' = celestial and spiritual good. Ex.

2025. That the Lord **acquired** all things by His own powers. Sig.

2974. 'To Abraham for a **possession**' = accepted by the Lord alone. 'A **possession**' = what is His.

3408. '**Possession** of flock and **possession** of herd' = as to interior good and as to exterior good.

3941⁷. 'Tradings' = **acquisitions**.

4105. 'He took away all his **acquisition** and all his substance that he had procured.' . . . '**Acquisition**' = truth and '**substance**,' good. . . '**Acquisition**' in the Hebrew is a word that also sigs. cattle in general.

4106. The **acquisitions** that were bought were from another source.

4168. Which the Lord **acquired** by His own power.

4177. That he might **acquire** for himself the affections of truth.

4244. **Acquisitions** in their order. Sig.

4337. The **acquirement** of truth in the natural, treated of.

4391. '**Acquisition**' [meaning cattle] = goods and truths in general. 4440.

4487. '**Acquisition**,' when it is also cattle, = the good of truth.

6017. 'And they took their cattle and their **goods** which they had gotten,' . . . '**goods**' = truth procured, and also good procured.

6049. 'Cattle,' in the Hebrew, is from a word that also signifies **acquisition**, and **acquisition** in the spiritual sense is also the truth from which is good, for good is **acquired** through truth.

6468. The form of the inward things that he has **acquired**.

7977. 'Flock and herd, very much **acquisition**' = good **acquired** through truth . . . that it has been **acquired** is signified by '**acquisition**,' for all the good of those who belong to the Spiritual Church is **acquired** through truth . . .

8505. Good no longer **acquired** through truth. Sig. and Ex. 8516^e. Ex. 8539, Ex.

8510. They wished to **acquire** it, but it was not given. Sig.

9715⁶. Divine power **acquired** in the Human.

10019⁵. That He **acquired** this power when He was in the world. Sig.

Acquire. *Comparare*.

A. 1505. How these spheres are **acquired**. . .

1506. He **acquired** for himself a sphere of being more excellent than others.

1667⁴. Evil Spirits are only allowed to operate into those things which a man has actually **acquired** for himself . . . wherefore before a man **acquires** for himself such spheres, the Evil Spirits serve, but as soon as he **acquires** them, they infuse themselves into him.

3957³. The life which a man has **acquired** for himself in the world follows him . . . no one can put off the life that he has **acquired** for himself from infancy . . . as for example, he who has **acquired** for himself a life of deceit. . .

5402. 'That there was provision in Egypt' = the mind - *animus* - of **procuring** for itself truths through scientifics.

—². There are two ways of **procuring** the truths that are of faith. . .

5664². 'Your silver came to me' = that it will seem like truth **procured** by them. Their silver coming to him denotes that they bought it, thus that they **procured** it for themselves; for to buy is to **procure** . . . and since the truth that is of faith is never **procured** by any man, but is insinuated and given by the Lord, and yet it seems as if it were [**procured**] by man, it is said that it will seem like truth **procured** by them.

—². Nevertheless it appears that the truths which are of faith are **procured** by man.

—³. They who only know the truths of faith, commit them to memory like any other things of any science; these a man can **procure** for himself without such influx.

—⁴. These are what a man cannot **procure** for himself even in the smallest degree. Compare with 6822^e.

S. 59. The first thing with these is that they **procure**

for themselves doctrine from the literal sense of the Word . . . but after doctrine has been **procured** they see the Word from it. But they who do not **procure** for themselves doctrine . . .

H. 356. They who through knowledges and sciences have **procured** for themselves intelligence and wisdom . . .

T. 276. They who believe that they can from their own intelligence **procure** for themselves knowledges about God . . .

349. That man can contribute something towards the **acquiring** for himself of faith . . .

356. That a man is able to **acquire** faith for himself . . . faith in its essence is truth, and truths from the Word can be **acquired** by every one, and in proportion as any one **acquires** them for himself, and loves them, he initiates faith into himself . . . unless a man were able to **acquire** faith for himself, all things that are commanded in the Word concerning faith would be vain . . .

357. That a man is able to **acquire** charity for himself.

358. That a man is also able to **acquire** for himself the life of faith and of charity.

588. Man is prosperous and blessed if he **acquires** for himself wisdom.

Act. *Agere.* See REACT.

Act. *Actus.*

Action. *Actio.*

A. 99. In this state all man's words, **actions** etc. are open.

161. How what is inward and what is outward **act** as one . . . take as an example an **action**, which unless it has charity or love and faith in it, and the Lord in them, is not an **action** that can be called a work of charity.

363. Anciently, **action** and will made one, from the **action** they plainly saw the will.

1667. Treated of. 3293.

1936³. No one is ever rewarded there for good **acts** if he has placed merit in them . . . and no one is ever punished for evil **acts**, if he has **acted** from an end truly good; it is the ends that are regarded, the **acts** thence.

2184⁴. They are predicated according to the subject that is **treated of**.

2294. Infants there are thus taught that they are not to think, speak and **act** from another.

2301. Infants there who are of a celestial genius, think, speak and **act** more softly.

2335². Such are therefore judged according to the **acts** of their life.

2364⁸. Although **acts** are not good in themselves, still they derive something of good from the end. . .

2818. To the endeavour, but not to the **act**.

2979. Thus he **acts** or seems to himself to **act** from what is good . . . and when truth and good **act** as one . . .

3183². Of the giver and the receiver, as of the **agent** and the patient, a like state is perceived.

3203. It then as it were spontaneously flows forth into **act**.

3451². Disagreement in doctrinal things does not prevent the Church from being one if only there is unanimity as to willing well and **acting** well. Examp.

3573⁴. When it is believed to be a matter of civil prudence to speak one thing and **act** another.

3632. Divine order is terminated with man, in his **actions**, etc. . . the **actions** that flow from the will are not such things in the body as they are in the will.

3635. The heart and lungs are the two founts of every **action** etc. of the body. 3887². Ex.

3671. To know and to **do** good and truth is of the natural . . . when he perceives a delight in **doing** them . . .

3701⁵. So far as they receive from this new will, so far they receive also from these knowledges, and carry them into **act**, and believe; but so far as they do not receive from this new will, so far they are indeed able to learn such things, but not to carry them into **act**.

3727. Man's thought, speech and **action**, which are the ultimate things of order, are nothing but truths from good.

3741. The will flows into **actions** through muscular forms.

3748². The will moves the muscles of the whole body, and thousands of scattered fibres to [produce] one **action**.

— Endeavour produces **acts** and motions, and endeavour must be in an **act** or motion for it to exist and subsist.

3843². What is implanted in man from childhood does not become his own until he **acts** according to it, and this from affection . . . it is no longer carried into **act** from knowledge or doctrine . . . he then no longer **acts** from memory, but from his own bent, so that at last they as it were spontaneously flow into **act**.

3887². Embryos and newly born infants cannot have any . . . voluntary **action** until the lungs have been opened.

— The influx of the one into the other (good and truth) causes them (spirits) spiritually to feel, and spiritually to **act** . . . hence is all perception and sensation, and all force and **action**.

3905. 'To bear' (children)=to acknowledge in faith and in **act**. Ex. . . The truths of faith not learned for the sake of **acting** . . . are inwardly against faith.

3906. To acknowledge in faith and in **act** is to have a perception that it is so, and an affection that he wills it to be so, and this in every **act** of good . . . also a perception that good from proprium will necessarily have respect to self etc. in the good that it **does**.

3913⁵. Man then begins to be delighted with truth, first that he knows it, then that he **acts** according to it. Examp.

3934². A regenerate man **does** what is good from the

affection of it . . . but one who is to be regenerated **does** what is good from the affection of truth . . .

—³. The case is the same with every **act** of the body relatively to the inward things that are of thought and will ; man's internal lives in his external by **act** or by **acting** ; if the **act** or **acting** is not according to his internal, it is a sign either that it is not the internal that is producing the **act**, but a movement recurring from custom and habit ; or . . .

393^{8e}. Love is the willing of man, thence it is his thinking, and so it is his **acting**.

4047. The influent **action** of these Spirits.

—^e. These Spirits suffer themselves to be **acted upon**—*agi*.

4206. Life with man flows in and **acts** into the various organs . . . the lungs **act** in one way and the heart in another, and so on ; but still it is one life that actuates all so variously because it is differently received, for it is the form of anything according to which the **action** is determined.

4215². There exists also a correspondence of the thoughts and affections with the **actions** and gestures of the body . . . hence such outward **acts**, because they correspond, are signs of inward things, and in them, as in all signs, there is an internal from which they take their quality . . .

4247². Good is in the first place and is what principally **acts** . . .

— . Such is the perpetual circle with man ; everything of knowledge and of thought is insinuated through either sight or hearing into thought, thence into the will, and from the will through thought into **act** . . . There is a similar circle from the memory, namely, from that sight through thought into the will, and from the will through thought into **act** ; or if anything stands in the way while in the endeavour of **acting**, as soon as that is removed, it goes forth into **act**.

—³. Thus do the truths of faith proceed from the will through thought into **act**, and if they cannot proceed into **act**, they are in endeavour ; endeavour itself is inward **act**, for whenever the opportunity is given it becomes outward **act**.

4269². Man then no longer **acts** from truth, but from good, that is, from charity, and he **acts** from charity when he lives according to the truths of faith, and loves doctrine for the sake of life.

4289². The Israelites were required only to **act** what was representative of the Church.

4292¹. Man's speech reps. his thought, and his **action** reps. his will.

4337². Truth in the will and thence in **act** is called the good of truth . . . Id. 4353². 5295. 5820. Id.

4353². **Act** precedes, the willing of man follows, for what a man **acts** from the understanding he at last **acts** from the will . . . he then no longer **does** what is good from truth, but from good.

4380. Good is what **acts** and truth suffers itself to be **acted upon**. 5194.

4928. Man then **acts** from good.

4984. Truths of doctrine become goods when a man **acts** according to them ; **action** itself so qualifies truths, for all **action** descends from the will.

5036². When Evil Spirits and Angels combat, [the combat] is **carried on** about man and his eternal welfare, and it is **carried on** from the man . . .

5077². It is **all over** with him—*actum est*. 5135¹.

5128². Whether a man is natural or rational cannot be known to others from his speech, nor from his **action**, for the life of the thought that is in his speech and the life of the will that is in his **action** do not appear to any bodily sense . . . but in the other life that which is in speech and that which is in **action** are distinctly perceived by those who are in good.

—¹. If a man is rational he speaks from good thought and **acts** from good will, that is, he speaks from faith and **acts** from charity ; but if a man is not rational he can then indeed by simulation **act** as rational, but . . .

5130². He who is in any love continually thinks of the things that belong to it although he is in other things as to thought, speech and **action**.

5131². In order that end, cause and effect may . . . **act** as one . . . since they correspond, the end can be in the cause, and **actuate** the cause, and the cause can be in the effect and **actuate** the effect, consequently the end through the cause can **actuate** the effect.

—³. They then **act** as one ; as for example, when heavenly love is the end, will the cause, and **action** the effect ; if there is correspondence, then that love flows into will, and will into **action**, and thus they **act** as one, so that the **action** by correspondence may be as it were the love . . .

5173². In everything of nature inwardly there is something **acting** from the spiritual world ; unless this were so, nothing in the natural world would **actuate** the cause and the effect ; that which is from the spiritual world in natural things is endeavour, on the ceasing of which **action** or motion ceases.

—³. The case is the same as with the movements of the muscles, whence comes **action** . . . that this force or endeavour in **action** or motion is something spiritual in what is natural is clear, for to think and will is spiritual, whereas to **act** and to be moved is natural . . . That however which is in the will and thence in the thought is not similar in form to the **action** that it produces, for the **action** only represents that which the mind wills and thinks.

5189^e. Thoughts are represented by the fibres, and the **actions** therefrom by the nerves, which [are formed] from the fibres.

5323. All things of inward endeavour that are of the will . . . have outward **acts** or gestures corresponding to them, these **acts** or gestures flow from the correspondence itself.

5337². In like manner it may be said of thought that it goes forth or proceeds when it becomes speech, and of the will when it becomes **action**. Ex.

5428². The notion that freedom consists in thinking and willing from self, and in being able to **act** as one thinks and wills without check. Id.

5820. He who has learned truths not in order to will and do them . . .

5862. Those things that are determined from thoughts into speech, and from will into **acts** in the body, flow ordinarily into **act** by general influx, according to correspondences with the Grand Man.

5895. The man who **acts** from truth is in truths through which is good, but he who **acts** from good is in truths that are from good.

5928. It appears as if truths **act** of themselves, when they **act** reciprocally or re-act, but still truths do not **act** of themselves, but from the good that flows in.

5949³. So with him who in heart fears and honours God; that fear and honour are present in every single thing that he thinks, speaks and **acts**.

5986. No one either in Heaven or Hell thinks, speaks, wills and **acts** from himself, but from others. Ex.

6192. Spirits thus as it were **act** the man when with a man . . . but they are not permitted to enter so far as to the outward things that belong to **actions** and speech, for these come into **act** through general influx from the Lord without the mediation of particular Spirits and Angels: but although Spirits **act** as man . . . they do not know they are with a man. 5990.

6211. I wondered why speech and **action** are not ruled by particular Spirits, like thought and will, but I have been instructed that speech follows from thought, and **action** from will, and that this flows from order, thus by general influx; but still there are Spirits assigned to every member of speech and to every member of **action**, but those Spirits do not know it. H.296.

6262. Since every **agent** has its own re-agent or reciprocal . . . and the **agent** is the cause and the re-agent the thing caused, therefore the reacting is also of the **agent**.

6396. Good . . . **actuates** them to live according to truth . . . since they do not **act** from good but from truth . . .

6405. As soon as a man who is in truth and not yet in good carries anything into **act** from a religious principle he afterwards defends it . . . for by **act** he imbues it and loves it. Examp.

6423. The reason why truth is strong is that good **acts** through truth. Id.

6495. Lest therefore a man, when in such a state, should **act** as he desires and speak as he thinks, he is kept in bonds . . .

6587³. The internal of the Church consists in willing what is good . . . and its external in **doing** it . . .

6622. The movements of myriads of motor fibres concur to [produce] one **action** . . . and yet that little **action** -*actiuncula*-appears simple and single. P.199³.

6717. Since what is inward **acts** into what is outward, and not contrariwise, it is good that **acts** into truth.

—². Then because he wills the truth that he acknowledges, and **acts** according to it, it is appropriated to him.

6724². That which **acts** inwardly prevails immensely over that which **acts** outwardly. Ex.

6904^e. When truth becomes of life it is called good, but it is truth in **act**.

7022. There is an image of marriage where there is an **agent** and a passive, and these must both be present for anything whatever to exist.

7230². 'The sons of Simeon' = the things of faith in **act**.

7270^e. Unless this single substance reigned in the formations . . . that which is formed could not possibly subsist and **act**.

7906². The state has not as yet been purified when man **acts** from the truth of faith, but it has when [he acts] from the good of charity, for then he **acts** from the will.

7945. 'So did they' = **act** from the will, for 'did they' is repeated, and the first time it is mentioned it = **act** from the understanding.

8002⁵. The end is what determines **actions**, and gives quality to them.

8159. (In temptations) Spirits from Hell excite and bring forth to view all the evil **acts** and thoughts of the man . . .

8387. He who wants to be saved must . . . **perform** repentance. N.159.

8389. To **perform** repentance is . . . to **carry on** a new life . . . N.161.

8391. He who **leads** a life of faith daily **performs** repentance. N.163.

8394. After a man has **performed** repentance . . . N.169.

8439. Influx from the Divine passes first into perception, thence into will, and then into **act**, that is, into good work which is use, and there it stops.

8495³. 'Not to do any work on the Sabbath day' = not to do anything from what is their own, but from the Lord, for the state of the Angels is that they will and do nothing from themselves.

8505². Before regeneration, man **acts** from truth, and through it good is acquired . . . but after regeneration he **acts** from good, and by it truths are procured. Ex. 8510, Ex. 8516. —³. 8539^e. Ex.

8513. That they did not **act** according to Divine order. Sig. and Ex.

—². Divine order is that the Lord should flow . . . through man's will into his **action** . . . 8516². Ex.

8620². 'Books' here = the recollection of all that they had done, for everyone carries with him into the other life the memory of all his **acts** . . .

— . No one however can judge any man according to his **acts** but the Lord, for all **acts** proceed from final causes that lie deeply hidden . . .

—^e. Hence it is evident that the 'book written' = the presence of the **acts** of each and everyone.

8643². When he begins no longer to **act** from truth but from good . . . when he **acts** from truth he is tempted . . . he then wills truths and **does** them . . .

8648. In the first state when there is **action** from

truth and not from good, good is as it were absent, but in the second state, when there is **action** from good, good is present . . .

8658. When a man **acts** from truth and not as yet from good, he is in a state of undergoing temptations; through these he is progressively carried towards the second state, namely that he should **act** from good . . .

8692. They do not will and **act** from anything but that the Word has so said. Sig.

8701². Man is not regenerated until he **acts** from an affection of good . . .

8708. 'The work that they shall do'=faith in **act**, for it=**action**, here **action** from the light of intelligence . . . Acknowledgment in **act**.

8719. Hence the appearance that they **act** from themselves, but the perception that [they **act**] from the Lord . . .

8745. The outward man then makes all good to consist in speaking well about the neighbour and in **acting** well towards him . . .

8754. The man who is being regenerated is led by truth in order that he may be able to come to good, that is, to know it, afterwards to will it and at last to do it . . .

8772³. For then he no longer looks from truths [to see] what is to be believed and what is to be **done** . . .

8987. They who suffer themselves to be regenerated, **act** from affection according to the precepts of faith, but they who only suffer themselves to be reformed, do not **act** from affection but from obedience. The difference Ex. . . The latter do not **do** truth for the sake of truth, nor good for the sake of good. Treated of and Ex. in 8988. 8991.

9012. 'To **act** from purpose'=from previous thought.

9140. The more a man **acts** from the body, the less he **acts** from reason . . .

9375. The inward Church is of the will and the outward of **action**, when the inward makes one with the outward, what is of the will is also of **action**, or what is the same, in **action** there is the will **acting** . . .

9393. When truth . . . from the will goes forth into **act**, it becomes of man's life, and is called good.

9473. Living motion which is **action**. No **action** can exist without will; the moment will ceases, so does **action**, wherefore the internal of **action** is will.

9812². Will is the soul and the all in **action**, for when will ceases so does **action**.

10236⁶. Sensual men are cunning and dexterous in **acting** and reasoning.

10729². There are **action** and reaction in all things that are conjoined, the **agent** is good and the **reagent** is truth; truth however never reacts from itself, but from good, thus so far as truth receives good, so far it reacts, and so far as it reacts, so far it is conjoined with it . . . perception is in itself reaction.

10738⁴. For **act** is endeavour **acting**, and thus the two are one . . . endeavour **acting** is called **action** . . .

H. 112². So far as a man lives in Divine order . . . so far his **acts** are uses in form, and are correspondences, by which he is conjoined with Heaven.

483. Love in **act** is what remains, thus it is the life of man . . . love in **act** is work and deed.

536. Heaven and Hell . . . two opposites that **act** against each other, from whose **action** and reaction there results equilibrium . . . H. 537.

589. Without equilibrium there is not **action** and reaction, for equilibrium is between two forces of which one **acts** and the other reacts; rest from a like **action** and reaction is called equilibrium. Ex.

—². In the natural world that which **acts** and reacts is called force, and also endeavour, but in the spiritual world that which **acts** and reacts is called life and will . . .

— . There exists a spiritual equilibrium between good **acting** on the one hand and evil reacting on the other, or between evil **acting** and good reacting; the former equilibrium exists with the good, the latter with the evil.

J. 36. The doctrinal things of the Church do not enter a man's life until they enter into his will and thence into his **actions** . . .

S. 62. The Word treats of the Lord alone.

W. 68. In everything created by God there is reaction; in life alone is there **action**, and reaction is excited through the **action** of life, this reaction appears as if it were of the created thing, from the fact that it exists when it is **actuated**.

— . Hence man from his hereditary evil reacts against God; but if he believes that all good of life is from the **action** of God, and all evil of life from the reaction of man, reaction thus becomes of **action**, and man **acts** with God as if from himself. The equilibrium of all things is from simultaneous **action** and reaction.

166. For what is natural to **act** into what is spiritual is altogether against order.

167^e. It appears as if the **agent** or efficient exists by itself, but this is an appearance . . .

214. In a series of similar degrees are also affection, thought and **action**; because all affection has relation to love, thought to wisdom and **action** to use . . . all things of thought and affection are present in **action**.

215. The ultimate of each series, which is use, **action**, work and exercise, is the aggregate and containant of all the prior things. Ex.

—². Thus everything of the will and thought are in the **action** . . .

219. Living motion in man is **action**, which is produced by these forces from the will united to the understanding . . . the forces are not in power except through the **action** of the body.

—². The appearance that sometimes there is endeavour and force without **action**. Ex.

220. From the **action** alone, done by the hands, the Angels with a man know his whole quality . . . 279, Ex.

263. In the greatest and least things of the universe, both living and dead, there are **action** and reaction;

hence is the equilibrium of all things, which is taken away when **action** exceeds reaction, and contrariwise. (This principle applied to the **action** and reaction of the natural mind and the **action** and reaction of the spiritual mind, and fully Ex.)

277. That all things of the three degrees of the natural mind are included in works done by **acts** of the body. Gen. art. The **acts** or works themselves appear [simple] but there are innumerable things in them. Ex. 278, Ex.

279. Before the Angels, every **act** of a spiritual man is like delicious, useful and beautiful fruit.

316². **Acts** and works are ultimates. —⁴.

340². The Spiritual **impels** nature to **act**, as a living thing **impels** a dead one.

406². An **act** of the body from love without understanding is like an **act** of a man in the night, for the man does not then know what he is **doing**; thus in the **act** there would be nothing of intelligence and wisdom; such an **act** cannot be called a living **act**, for an **act** derives its being from love and its quality from intelligence.

424². How it is that those who are in infernal love can speak and **act** like those who are in spiritual love.

P. 71. It is a law of the Divine Providence that man should **act** from freedom according to reason. Gen. art.

108. The effects of the spirit, even if they do not come into the **act** of the body, are still as if in **act** when there is consent.

131. When a mere miracle moves a man to piety, etc., he **acts** merely from the natural man . . .

227. Whatever a man . . . **acts** from will is appropriated to him. . . Ex.

285. The Lord's presence . . . is in the smallest particulars of man's speech and **action**. Ex.

308². All man's **action** also flows in. Ex.

321. See SELF at this ref.

R. 484⁴. (The solidifian idea of the **act** of justification or of faith in **act**. Ex. and refuted.) T. 505.

875⁷. Will and understanding are nothing without **action**. Ex. T. 387⁴.

—⁸. Will or endeavour is **act** in itself, because it is a constant effort to **act**, which also becomes outward **act** when a determination is come to; wherefore endeavour and will, as an inward **act**, are accepted by every wise man, because they are accepted by God, altogether as an outward **act**, if only it does not fail when opportunity is given. T. 387⁶.

—¹⁴. What is a man's **action** unless it is the mind **acting**? . . . Wherefore when the mind is led by the Lord, the **action** also is led, and the mind and **action** therefrom are led by the Lord when we believe in Him. . . If the mind is charity, the **action** also is charity, but if the mind is faith alone, the **action** also is that faith. . . T. 461¹⁴.

M. 36. Wherefore the speech and **action** that flow forth from thought, do not flow forth from thought, but from love through thought.

220. From the will, which in itself is spiritual, flow forth **actions**. . .

293⁵. In all conjunction by love there must be **action**, reception and reaction; the delicious state of a wife's love is **acting** or **action**, the state of a husband's wisdom is recipient or reception and is also reacting or reaction according to perception, and this reaction is perceived by wives with delights in the bosom. . .

B. 64. The enormity that God pays no attention to a man's **acts**, but to faith only. . . 67.

I. 7³. Influx into speech takes place from the will through the understanding, but influx into **actions** from the understanding through the will.

T. 105². In a state of conjunction with God, man **acts** as in the former state, but now from God, and it is not necessary that he should now, as before, attribute to God all the good that he wills and **does** . . . because this is inscribed on his heart, and thence is inwardly in every **action**.

154³. This may be illustrated by the **action** of the heart in the lungs and into them, and by the reaction of the lungs of themselves from the heart . . . it is the same with the **action** of the heart in and into all the viscera.

—⁴. Hereditary evil **acts** in man and into man, in like manner good from the Lord . . . if they were to **act** through man, he would not be reformable, but since both depend on man's free choice, he becomes guilty when he **acts** of himself from evil, and guiltless when [he **acts**] of himself from good . . .

—⁵. So also does the internal of man **act** in the external and into it, but it does not **act** through the external . . .

— When the Word is in some degree of fulness in the internal of a man, he speaks and **acts** of himself from the Word, and not the Word through him . . . The Lord also from Himself or from the Word **acts** in man and into him, but not through him, because man **acts** and speaks freely from the Lord when [he **acts** and speaks] from the Word.

—⁶. The soul **acts** in the body and into it, but not through it, and the body **acts** of itself from the soul. Ex.

340². When the inward man wills well and the outward **acts** well, both make one . . . but if the inward man wills evilly, and still the outward **acts** well, he nevertheless **acts** from Hell . . .

—³. They can **act** as one actually, and they can **act** as one apparently . . .

371⁵. **Action** and reaction produce this conjunction of the heart with the blood . . . There is a like **action** and reaction between the embryo and the uterus.

—⁶. But the conjunction of the Lord and man is not effected by **act** and react, but by co-operations, for the Lord **acts** and man receives **action** from Him, and operates as of himself . . .

—⁷. Such is the conjunction of will and **action**.

395⁶. In operating, these three loves are like will, understanding and **action**; the will flows into the understanding and there looks out for itself means, by which it produces **action**.

420. All man's **action** and speech proceed from the

lower region of the mind directly, and from its higher region indirectly. —².

510. It is **acts** of repentance that form-*efficient*—the Church with a man; **acts** of repentance are . . .

532. That true repentance is to examine not only the **acts** of one's life, but also the intentions of one's will. Gen. art.

— . **Action** is the will **acting**. . .

576². In all motion, and thence in all **action**, there are an active and a passive, that is, the **agent acts**, and the patient **acts** from the **agent**, hence there is one **action** from both. Examps. . . As to charity and faith, the Lord **acts** and man **acts** from Him, for the active of the Lord is in the passive of man, wherefore the power of **acting** well is from the Lord, and thence the will of **acting** is as of the man, because he is in free determination, from which he is able to **act** together with the Lord, and so to conjoin himself, and he is [also] able to **act** from the power of Hell, which is outside, and so to separate himself. The concordant **action** of man with the **action** of the Lord is what is here understood by co-operation.

577. **Action** and co-operation such as have been described, may be seen in everything that is in any activity and mobility; such is the **action** and co-operation of the heart and all its arteries; the heart **acts**, and the arteries co-operate. . . Other examps. given.

588^e. The Lord alone **acts**, and man suffers himself to be **acted upon**, and co-operates to all appearance as from himself, although inwardly from God.

593^e. Hence it is that from a single **action** of man the Angels perceive the quality of his will. . .

607². As will is in **action**. . .

778. Wherefore all things that proceed from man, whether **action** or conversation, make the man, and are the man himself.

D. 1252. On the multitude of Spirits who concur to one single **action** of man.

E. 616. In order to appropriation and conjunction there must be **action** and reaction. Ex. —².

1146⁵. Nothing can **act** or move unless it is between two forces, of which one **acts** and the other reacts.

D. Love (Post.) xix². Hence it is that the will and the **act** are one.

D. Wis. (Post.) iii². Hence love **acts** and wisdom reacts, and by this reciprocity every effect exists.

Act. See under Do-*facere*.

Active. *Activus*.

Activity. *Activitas*.

A. 454. No happiness of life without **active** life. H. 403. Ex.

456. Praising the Lord is not such **active** life, but is an effect of that life.

718. In the simplest organic [forms] of man there is a passive and an **active**, and unless these were coupled as it were in a marriage like that of man and wife, they

could not be there, still less produce anything. In like manner in universal nature.

1285². Diverse **activities** of forces and motions in the body.

1504. Man's inward [substances] are in a certain unknown **activity** . . . the **activity** of this sphere extends itself . . .

1561. The **activity** (of that celestial state) is thus described. Worship itself is nothing but a certain **activity** existing from the celestial within; the celestial itself can never be without **activity**; worship is the first **activity** . . . all good of love and of charity is the essential **activity** itself.

1589². The rational in itself is nothing unless affection flows into it and makes it **active** . . .

1831^e. Since they correspond to each other, as **active** and passive, it is called correspondence.

6410. Delight from good and pleasantness from truth, which constitute blessedness in Heaven, do not consist in idleness but in **activity** . . . Delight and pleasantness endure permanently, and are continually elevated in **activity**, and constitute blessedness. **Activity** with those in Heaven consists in performing uses . . .

6482^e. The reason why the Angels are His ministries is that they may be in **active** life, and thence in happiness.

6987. Man's thought is **active** and passive. Ex. 'The mouth of man'=**active**, or speaking thought. —². Ex.

—^e. **Active** thought is the speech of man's spirit.

7754. In order to the production of anything, there must be two forces, one called **active** and the other passive . . .

9269. Desire is the **activity** itself of life . . .

10023. Power, which is the **activity** of life. —^e.

10130⁶. The **activity** of the whole body is brought together in the arms and hands . . .

H. 529. Moral and civil life is the **activity** of spiritual life. Ex.

W. 200^e. Forms are substances, forces are their **activities** . . .

215. **Activities** and motions.

291². They excite the atmospheres to their **activities**.

303. Prior things continually decrease in **activity** and expansion even to ultimates; when their **activity** and expansion cease in ultimates . . .

406. That love or the will is thus in its sensitive, and in its **active** life. Gen. art. W. 407.

R. 961³. **Activity** in man corresponds to the Divine proceeding in the Lord.

962¹⁰. All **activity** proceeds from the soul through the body.

M. 380¹⁰. The idea that the inward **activity** of nature is life. T. 35¹⁰.

461⁵. The **activity** of love produces the sense of delight, its **activity** in Heaven is with wisdom, and its **activity** in Hell is with insanity.

—⁶. This influx of love and wisdom is the **activity** itself from which is all the delight that is called Good.

I. 11. Both an **active** and a **passive** are necessary to every operation; it is the same with the spiritual and the natural, the spiritual, being a living force, is **active**, and the natural, being a dead force, is **passive**. T.607².

T. 110⁶. Attributes all **activity** to the Lord. 150.

188¹⁰. Man's **activity** does not proceed from the soul through the body, but out of the body from the soul.

471. Life is the inmost **activity** of the love and wisdom that are in God, and are God . . .

472. **Activity** itself, regarded in itself, is not creatable. . . Sound, which is the **activity** of the atmosphere, is not creatable; neither is heat, which is the primary **activity** . . .

—². It is from creation that where there are **actives** there are also **passives**; if the **actives** were creatable, like the **passives**, there would have been no need of a sun . . .

—³. The (natural) sun consists of created substances the **activity** of which produces fire.

576². See *Act-agere*—at this ref.

D. 1741. The **actives** of life are called celestial things, and the **passives**, spiritual things . . .

2722. That no effect can exist in the universe without an **active** and a **passive**, thus without a marriage . . .

3985. Only an **active** life has joy in it, and it is life because it is **active**. See also 4182.

E. 616. In order to appropriation there must be an **active** and a **reactive**, the **active** is from the Lord, and also the **reactive**, but this appears as if it were from man, for the Lord Himself gives this **reactive**.

1146⁵. All **activities** are changes of state and variations of form.

Activity. *Strenuitas*.

A. 6086. 'Men of **activity**' = those who excel in doctrine; '**activity**' = what excels.

8710. 'Men of **activity**' = those who have powers—*virtutes*—from the truths that are from good. '**Activity**' = powers, because, in the Hebrew, powers are meant by the same term as **activity**.

8725. 'Men of **activity**' = truths with which good can be conjoined.

M. 164. **Briskness** or **activity** one of the moral virtues.

Actor. *Histrion*.

P. 298⁴. Like an **actor** in a theatre. T.657.

M. 17^e. **Actors** and acting in Heaven. Ex. T.745⁵.

79³. Such appear to those in Heaven like **stageplayers**.

Actual. *Actualis*.

Actuality. *Actualitas*.

Actually. *Actualiter*.

A. 313. He who commits **actual** sin induces upon himself a nature thence.

633^e. Every man is able to be perfected . . . according to the **actualities** of his life.

698. Man draws with him into the other life, from **actual** sins, innumerable evils and falsities.

966. No one is punished there for hereditary evil, but for the **actual** evils that he has himself committed. 2308. N.83³.

1444². With the Lord there was no **actual** or proper evil. 1573^e. 4287.

1608^e. Hell consists of hatreds, not of those which man has got hereditarily, but of those he has acquired by **actual** life.

1667^e. Evil spirits and Genii are only allowed to operate into those things which a man has **actually** acquired . . .

1808². The things on the earth do not exist ideally, but **actually**. Id.

2300. The **actual** [life] of parents, confirmed by habit, puts on a nature and is implanted hereditarily in the infants. 4317⁴.

3701³. The nature itself that he has contracted by **actual** life in the world remains . . .

4171. The other origin of evils with a man is from what is **actual** . . . but this **actual** evil has also various origins, in general two. Sig. and Ex. D.2453. 2486.

4172. The evil a man has contracted by **actual** life and confirmed in thought even to faith and persuasion, cannot be amended, but remains for ever. D.2457.

4551. 'Earrings in their ears' = **actual** things. Ex.

5626. Truth then changes its essence and becomes **actual** (i.e. good).

6138². 'Son and daughter' = the things that are proper to man from **actuality**.

6961. The **actuality** of the appropriation of truth. Sig.

7750. But still he is not **actually** in anything of intelligence and wisdom unless he removes the loves of self and of the world.

10330². The interiors are **actually** elevated, and are then **actually** withdrawn from the body and the world . . . and come then **actually** into Heaven. H.267(a).

10367⁴. The understanding **actually** acts as one with the will. . .

H. 369. The conjunction of husband and wife is an **actual** conjunction. Ex.

N. 83³. Man superadds to his hereditary evils new ones from himself, which are called **actual** evils.

L. 17^e. Sins can only be taken away by **actual** repentance. P.296⁵. R.531⁵. B.114. T.510.

W. 2. What is **actually** the first effect of life . . .

60. But when they heard that the Divine is **actually** in everything . . .

82. In nothing no **actuality** of mind is possible.

157. The **actuality** of the natural sun is not from itself. . .

200². Such forces are the atmospheres as to **actualities**.

T. 22². What is life according to His commandments but **actual** acknowledgment that salvation is from Him?

29. Times and spaces in the spiritual world exist not **actually**, but still apparently.

69^e. As to his spirit he is then **actually** with Angels in Heaven. . . He is then as to his spirit **actually** with devils in Hell.

89. In order that He might **actually** become a man . . .

374². Works are essentially of the will, formally of the understanding, and **actually** of the body.

—³. Fruits are essentially of the seed, formally of the leaves and flowers, and **actually** of the wood of the tree.

521². No one is judged after death from any hereditary evil, but from the **actual** ones that he has himself committed. Sig.

528. **Actual** repentance def. Gen. Art. 561. 567⁵. Ex.

530. Repentance is to be performed **actually**. Def.

—³. This will suffice to initiate him into **actuality**.

561. That **actual** repentance is easy to those who . . . Gen. art.

567⁶. He who has performed repentance **actually** . . .

614. All evil that man **actually** appropriates to himself remains.

728. In order that a man may **actually** enter Heaven he must **actually** present himself to the Lord, and since the Lord **actually** presents himself to man (in the Holy Supper) man **actually** receives Him . . .

D. 1390. Representations there are **actual** . . .

2486. That evils **actual** and proper to man are those which torment in the other life.

3615. **Actual** evil is also acquired by thoughts without act . . .

3708. That Spirits do not go beyond the life which they have acquired by **actuality**. D.4055. 4224.

3994¹. **Actuality** mentioned. 4039^e.

4080. Man should guard against any evil going into **actuality**; for as soon as there is **actuality**, it puts on custom and habit, and passes to posterity. See also 4091. 4113.

4479. How necessary it is for man to abstain from **actual** evil.

Actuate. *Actuare.*

W. 152. The atmospheres . . . which are **actuated** in power by the sun.

158. Earths could not otherwise be **actuated** and produce forms of uses.

177. Waters and earths there . . . are **actuated** and modified by the heat and light of the spiritual sun.

200². The perfection of forces is the perfection of all things that are **actuated** and moved by life.

291². The substances contiguous to his body continually **actuated** by the heart and lungs . . .

311. The atmospheres in ultimates become such forces, by which the substances and matters, such as are in earths, are **actuated** into forms. . .

313^e. Forms of the mineral kingdom . . . **actuated** by the sun . . .

M. 461⁶. The Lord, by influx from Himself, **actuates** all things of the soul and of the mind, and **actuates** by an influx of love and wisdom. T. 570⁶.

T. 34². The Divine life which by influx from the sun of Heaven **actuates** man . . .

564². The soul which **actuates** what is natural . . .

695^e. The spiritual world operates from within and **actuates** everything that exists in the world of nature.

Acumen. *Acumen.*

D. 956. That sometimes the evil have greater **acumen**.

Acute. See SHARP.

Adah. *Adah.*

A. 333. 'Adah and Zillah'=a new Church which then arose. 409.

405. 'Adah'=the mother of the celestial and spiritual things of that new Church; 'Zillah'=the mother of its natural things. 412. 413. 421. 426. 1242.

409. (Parallel between Leah and Rachel, and Adah and Zillah.)

Adam. *Adam.*

Adamic. *Adamicus. Adamiticus.*

See also under MAN-homo.

A. 4. 'Adam' supposed to mean the first man created. 1013.

64. By Adam in Paradise the Angels perceive the Most Ancient Church, not the Church [itself], but the faith in the Lord of that Church.

313. When the Most Ancient Church is called 'Adam' it signifies that man was made out of the ground, or that man was made from non-man by regeneration . . . this is the origin of the name, and this is the signification of it. 479.

478. The Hebrew word Adam signifies man-homo, and that Church is not properly called Adam, but Man. Ex.

479. 'Adam' is 'ground.' 566.

1013. 'Adam,' or 'Man'=the Most Ancient Church. 1114, Gen. art. 1115. 2930. 4454.

7120. There are two Hebrew words that signify man, Adam and Enosh; and by the man who is called 'Adam' is understood the man of the Celestial Church; but by the man who is called 'Enosh,' the man of the Spiritual Church.

8891³. By 'Adam' or 'Man' and Eve his wife is there understood a new Church.

8935. 'Adam' was so called from the ground, for by him was signified the man of the Celestial Church, or the Church that is in good.

9960¹⁰. 'Man' or 'Adam' and his wife=a Celestial Church.

10545. 'Man' in Genesis=the Church itself, in like manner 'ground,' from which 'Adam' was named.

W. 117. Some imagine that Adam was in such freedom that he could love God and be wise from

himself . . . but this is an error . . . wherefore when he wished to be wise and to love from his own, he fell from wisdom and love, and was cast out of Paradise.

P. 241. That the wisest of men, Adam and his wife, suffered themselves to be seduced. Gen. art.

— Adam and his wife do not mean the first men created in this world, but the men of the Most Ancient Church. P.313. T.466. 520°. E.617¹⁵.

275. The state of innocence in which were Adam and Eve.

277. That hereditary evil is from Adam is an error. Ex.

313. The condemnation of Eve = the condemnation of their own voluntary, and the condemnation of Adam = the condemnation of their own intellectual.

328. The Most Ancient Church is described by Adam and Eve his wife.

M. 135. They therefore are in enormous error who believe Adam to have been wise and to have done what is good from himself, and that this was his state of integrity; when yet Adam himself was cursed for that belief.

444⁵. This was the sin of Adam. Ex.

525. It is said that the evil into which man is born is hereditarily from Adam, but it is from the parents . . . The reason why it is believed that the guilt of Adam is inscribed on all mankind . . . B.111.

T. 466. Many have believed that Adam and Eve do not mean the first men created . . . (These passages show) that the earth was inhabited before Adam.

470°. 'Adam' sigs. the ground of the earth.

D. 3390. On the preadamites who were regenerated and called Adam.

6024°. They said that Adam could do what is good from himself.

E. 364°. Adam and Edom are both derived from red.

725°. Hence Adam was so called from the ground.

Coro. 23. On the Adamic or Most Ancient Church on this earth. Gen. art.

Adamantine. See DIAMOND.

Adapt. *Adaequare.*

A. 1499. 'Men' = things adapted.

1628. All things there are adapted to the senses of Spirits and Angels; stone and wood are adapted to the senses of men in the body. 1881. 4622.

1705. The Angels with the Lord . . . were adapted to the goods and truths then with Him.

1832°. That they may exactly correspond. Id.

2476. This memory is proper to a spirit and adapted to the state in which he is, for outward things are adapted to man . . . but inward things are adapted and correspond to a Spirit.

3388. Adapted to their apprehension. 3417.

4217. Adapted to the perception of the Angels.

4585°. Cannot be explained without adequate terms,
C

and there are no terms better fitted (than these) . . . Nothing can be described without terms adapted to the subject.

W. 78. A wise man is a recipient of Divine Love and Wisdom more adequately, thus more fully, than a simple man.

91. They are formed to receive adequately their own light.

110. The Divine Love and Wisdom are received by the Angels in a degree of heat and light adapted [to them].

174. Heat adapted to the love of Angels.

T. 508°. Words adapted to the ideas of my thought.

641. Thus by what is adapted and accommodated.

Adapt. *Aptare, Adaptare.*

Adaptation. *Aptatio, Adaptatio.*

A. 1475. Adapts it to itself. 1495°. W.263.

1637. Correspondently and adaptedly.

5952°. The Lord thus adapts truths according to the reception of good . . .

6112. Every true and suitable—*aptabile*—scientific. Sig. and Ex.

8941. To hew or fit the stones = to hatch or invent things like truths from what is our own.

8966. He is thus rendered fit—*aptus*—to receive the life of Heaven.

9670°. The incense brought within the veil = adaptation.

10729°. Divine truths are such that they can be adapted to what is good.

T. 588°. No conjunction of an active with a passive without adaptation or application.

814. Influx adapts itself to efflux.

838°. Could the pure ether surround a man unless it thus adapted itself?

Adbeel. *Abdeel.* A.3268.

Add. *Addere.*

Additament. *Additamentum.*

A. 380. 'Not to add to give its strength to thee' = to be barren.

1461°. The human essence was only an additament to His Divine.

3969. Joseph was named from gathering and adding.

4692. 'To add' = more. 7614. 7737.

4914. 'Not to add' = no more.

9333°. Whatever man thinks, wills, speaks and does, adds itself to his life . . . 9334°.

R. 957. 'To add anything to these words' = by adding anything that will destroy those truths.

—e. 'To add' is also a prophetic term meaning to destroy. Ill.

Adder. See Asp.

Adder. *Coluber.* M.231°. T.258°.

Addict. *Inescare.*

A. 2752. They who have been **addicted** to adulteries.

9014³. Hypocrites who have been **saturated** with evils through deceit.

H. 487. Those who have been so much **given up** to self-love.

C. J. 28^e. Concupiscences of evil with which they have been **saturated**.

T. 498². Man is **saturated** with these two loves.

754. When these loves have been **made habitual**.

798⁴. He had been **saturated** with the same dregs.

Adduce. See BRING—*Affere*.

Adequate. See ADAPT—*Adaequare*.

Adelheim. D.4467.

Adhere. See CLEAVE—*Adhaerere*.

Adherent. *Chiens*. J.56⁵. T.133^e. 798⁹.

Adjoin. *Adjungere*.

Adjunction. *Adjunctio*.

A. 1432. Good to which truth was **adjoined**. Sig.

2077. The Lord willed thus completely to **adjoin** mankind to Himself.

2236. That the human essence shall be **adjoined** to the Divine. Sig.

2247. Thought from the human, that it was **adjoined**. Sig.

2249. The Lord's thought from the human that has more closely **adjoined** itself to the Divine. Sig.

2798. That the merit of righteousness was **adjoined** to the Divine Rational. Sig. . . 'To place upon' = to **adjoin**.

2858. Divine, to which rational human things were **adjoined**. Sig.

3024. Truth Divine, that it was to be **adjoined** to the Divine good of the Lord's Rational. Treated of. See 3030.

3504. **Adjunction** to His own life. Sig. 3514.

3514. (**Adjunction** distinguished from conjunction.)

3620. **Adjunction** of natural truth from another source. Sig. 'To be weary of the life' = no **adjunction**, namely of natural truth to rational truth, for where there is not **adjunction** the rational appears to have no life.

3905^e. Truths not learned in order to be done, **adjoin** themselves to affections of evil and falsity.

4073. The **adjunction** of the affections of truth by good. Sig. 4096, Ex.

—². When a man **adjoins** these Societies to himself he is in evil, but when they are **adjoined** to him by the Lord he is in good.

4110². The various kinds of Spirits that are **adjoined** to man when he is being regenerated.

4124. 'To **adjoin**' = conjunction.

4129. The process of the **adjunction** of Societies of Spirits and Angels to man by the Lord.

4376. 'To go near' = **adjunction**.

5744. 'To pursue' = the disposition to **adjoin**, and 'to overtake' = **adjunction**.

5745. Mediate **adjunction**. Sig.

5851^e. Thus Spirits who are like himself can always be called forth from Hell and **adjoined** to a man who is in evil.

6268. **Adjunction**. Sig.

6523. He **adjoined** to himself scientifics of the natural. Sig. 'To go up with him' = to **adjoin** to himself.

6657. 'To join themselves to' = to reinforce.

6742. 'To call' = to **adjoin**.

6744. 'To take to' = to **adjoin**.

6793. 'To give to wife' = to **adjoin**.

6914³. And then simple good Spirits were **adjoined** to them . . . such Spirits are also **adjoined** to men in the world who are inwardly devils. H.295².

7295. When the evil first come into the other life, they have good Spirits and Angels **adjoined** to them, as when they lived here. Ex.

7319^e. Falsified truth is falsity not conjoined but **adjoined** to truth and ruling over it.

7909. (The difference between appropriating falsity and **adjoining** it.)

7976. 'Went up with them' = that were **adjoined**. . . Truths and goods not genuine remain **adjoined** at the side. So also the Lord's Church among the Gentiles, who have not genuine truths, are in Heaven **adjoined** to those who are in genuine truths and goods.

8516². Good adopts truths and **adjoins** them to itself.

8981. Good from the spiritual **adjoined** to truth when in combat. Sig. and Ex. . . 'To give to him for a woman' = to **adjoin** good to truth.

—³. Spiritual good cannot be conjoined to those who are in the externals of the Church from infancy, but only **adjoined** so long as they are in combat . . . Such can only be reformed by the **adjunction** of spiritual good when they are in combat, but still they do not retain it. 8983.

10797. The honour of any function is only **adjoined** to the person, and what is **adjoined** is separate from the person.

H. 293. Why there are also Spirits who communicate with Hell **adjoined** to man.

295. Such Spirits are **adjoined** to man as he himself is as to affection; but good Spirits are **adjoined** by the Lord, and evil Spirits are summoned by the man himself.

296. The Spirits who are **adjoined** to man have nothing in common with natural order.

599. To every man there are **adjoined** Angels from heaven and Spirits from Hell. N.149^e.

W. 60. From this it is evident that the Divine is not in man, but is **adjoined** to him.

140. All Spirits in the World of Spirits are **adjoined** to men. Ex.

P. 58^e. The Angels notice that their conjunction with the Divine proceeding is of no other character than what may be called **adjunction**.

285². What is Divine cannot be appropriated to man as his, but it can be **adjoined** to him, and so appear as if it were his.

R. 55. The Lord's presence with man is **adjunction**, thus conjunction by contiguity. Sig.

222³. Divine truth is not united but **adjoined** to man; but the Divine of the Father is not **adjoined**, but united to the Lord's Human, as the soul to its own body.

M. 158². There is not a conjunction into one (between married partners) but **adjunction**, near and close according to love, and (amounting) to contact with those who are in love truly conjugal; this **adjunction** may be called spiritual cohabitation.

T. 36. Not that the Esse of God pre-exists, but because it enters the Essence as what is **adjunctive** cohering. . .

380³. To this man there is **adjoined** an Angel from Heaven . . . to this, a Spirit from Hell **adjoins** himself. . .

451. Charity can be **adjoined** to a faith in three Persons, but never conjoined; and charity only **adjoined** to faith is merely natural, and is spurious.

718. His Divine Itself cannot be conjoined to man, but only **adjoined**; as light and sound cannot be conjoined to the eye and ear, but only **adjoined** to them. . . Life itself is **adjoined** to man, not conjoined.

Adjure. *Adjurare.*

Adjuration. *Adjuratio.*

A. 3023. 'To adjure'=to bind by an oath, for adjuration is nothing but binding.

3046. 'To adjure'=most sacred binding, thus a solemn obligation—*sacramentum*. 3154³.

6514. 'To adjure'=to bind inwardly, here, to have at heart. 6520.

Adlerheim. D.4396. 4414. 4466. 4525. 4528.

Admah. *Adma.*

A. 1212. 'Sodom, Gomorrah, Admah and Zeboim' = the falsities and evils in which they are terminated. Ex.

1660. 'The kings of Admah, Zeboim' etc.=so many kinds of cupidities of evil and of persuasions of falsity. 1666.

E. 653^e. 'Admah and Zeboim'=knowledges of what is evil and false.

Administer. *Administrare.*

Administration. *Administratio.*

Administrator. *Administrator.*

A. 1795. The administration of rituals.

— The outward man may be called the overseer or administrator of the house.

3020. 'To administer'=to discharge duties or employments.

— The natural mind is what ministers and administrators. Ex.

10799. As Priests are governors to administer what is of Divine law and worship, so are Kings and Magistrates to administer what is of civil law and judgment. 10800. 10802. N.319. 320. 322.

H. 388. There are many administrations in Heaven; ecclesiastical, civil and domestic. 393³. M.207². T.403^e.

389. The administrations of the Angels. Ex.

W. 396. Honoured according to the dignity of the affairs he administrators.

P. 217³. The person . . . is for the sake of the thing he administrators, and not contrariwise.

—⁵. The uses in the administration and discharge of which they are.

M. 21^e. With us a priest administers betrothals.

207⁶. The administrators in Heaven seen. T.694⁶.

T. 354. Although a kingdom is divided into a number of administrations—*administraturas*.

430. Taxes are collected for administration by officials etc.

431. The duties that belong to education and administration at home. . .

511. To introduce into a city a form of the administration of justice from judgment.

533². Occurs. 680. 721².

E. 977². Bad and good administrators. Des.

Admire. See WONDER.

Admit. *Admittere.*

Admission. *Admissio.*

See also INTROMIT.

A. 164. No one can be admitted into Heaven unless he has something of innocence in him. Sig.

453. Some have so gross an idea of Heaven as to suppose it to be mere admission, indeed that it is a chamber into which they are admitted by the door.

537. To be admitted into Heaven is of the Lord alone.

1755. The Lord provides and disposes each and all things, but some from permission, some from admission, some from leave, etc.

2039⁷. They with whom this circumcision was rapidly represented in the World of Spirits wished to be admitted into Heaven, and before they were admitted, this was represented.

2357². Therefore care is taken of the Lord's Providence that a man is not admitted into acknowledgment itself and faith of heart further than he can be kept in them.

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

2816. The preparation of the Divine Human to admit and support these temptations treated of . . . The Lord admitted temptations into Himself in order to expel

thence all that was merely human. . . That the Lord **admitted** into Himself temptations. . .

3938⁸. Every one can be **admitted** into Heaven, because Heaven is denied by the Lord to none, but whether they can live there they can know if they are **admitted**. Some who had constantly believed this were also **admitted**, but . . . when they came there they began to be tortured . . . 8945⁵. H. 525. 526. R. 611³.

4225². But they are only **admitted** to the first entrance, that is, to those who are still simple. . .

4226. Recently arrived Spirits have sometimes complained . . . that they are not **admitted** into Heaven, for they have had no other opinion concerning Heaven than of **admission** from grace; but it has sometimes been replied to them that Heaven is denied to none, and if they desire they will be **admitted**, some also were **admitted** into the heavenly Societies that were nearest to the entrance. . . 4674³. 4721². 4783³. See also D. 4260.

4255⁴. The dividing of the Jordan and their going through on dry ground signified the removal of evils and falsities and the **admission** of those who are in goods and truths.

4287. He **admitted** into Himself all the Hells in their order. . .

4295². Nor is any one **admitted** into Heaven unless he knows and believes these things. . .

5058. A certain deceitful one . . . was **admitted** into a Society where were simple good, who in less than an hour began to lament that he had taken away from them the perception of good and truth . . . then somewhat of light from an interior Heaven was **admitted**, in which he appeared there like a devil. . .

5342⁴. The man of the Church . . . supposes that Heaven is only **admission**; but he is much mistaken, for no one can be **admitted** and received into Heaven unless he has received spiritual life. . .

5553. The Societies to whom the cuticles correspond are in the entrance to Heaven; and to them there is given a perception of the quality of the Spirits who approach the first limit, whom they either reject or **admit**.

5758. Man after death cannot be **admitted** into Heaven until he acknowledges in his heart that there is nothing of good and truth from himself, but from the Lord, and that whatever is from himself is nothing but evil.

6427². Hence it is evident that . . . the spiritual cannot be **admitted** into Heaven except through Divine means. . .

9506². That it is worship from the good of love that is received is because no one is **admitted** into Heaven, thus to the Lord, but he who is in good . . .

10225¹⁰. Wherefore a man is not **admitted** into temptations . . . before he is in a state of intelligence. . .

H. 2. Those who have the idea of three Divines cannot be **admitted** into Heaven. . .

535(ee). That no one is **admitted** into Heaven by merely

thinking, but by at the same time willing and doing what is good.

L. 55³. No one can be **admitted** into Heaven who thinks of three gods.

61². The universal Heaven acknowledges the Lord alone, and he who does not acknowledge is not **admitted** into Heaven. R. 469³.

S. 61³. I have also seen these **admitted** into Heaven, but when they found there that they were without truths they were cast down. . .

P. 231⁶. Therefore they who deny the Lord's Divine cannot be **admitted** into Heaven, and be in the Lord.

338³. It is also concluded from this natural state that salvation is only **admission** to the Angels in Heaven, and that **admission** is of immediate mercy. . .

W. 7². Man can comprehend this with natural thought if he will only **admit** into it something of spiritual light. 8.

D. 697. On **admission** into an interior Heaven. Gen. art. 703. 707. 709.

Admonish. See WARN.

Adolescence. *Adolescentia.*

Grow up. *Adolescere.*

Young. *Adolescens.*

A. 553. They who are in mutual love in Heaven, continually advance towards the springtime of their youth. . .

1401. These things rep. the Lord from His first childhood even to **adolescence**.

1472². On account of this end the Lord insinuates the delight which childhood and youth perceive in the sciences.

1616⁴. The celestial things which are of love are insinuated from first infancy even to childhood, and also to **adolescence** as man is then and afterwards imbued with sciences and knowledges. If the man is such that he can be regenerated, these sciences and knowledges are filled up with celestial things which are of love and charity, and thus are implanted in the celestial things with which he was gifted from infancy to childhood and **adolescence**, and thus his outward is conjoined to his inward man. They are first implanted in the celestial things with which he was gifted in **adolescence**, afterwards in those with which he was gifted in childhood, and at last in those with which he was gifted in infancy.

1661. This treats of the Lord's first combat, which was in His childhood and first youth.

1872. Afterwards a young girl flew to the right cheek.

1906⁶. Afterwards, when he **grows up**, little by little this good, innocence and peacefulness recede.

—³. When he **grows up** he is imbued with truths.

2289. Infants there **grow up** as they advance in intelligence and wisdom.

3067. Affections of good and truth are called 'infants,' 'girls,' 'young women'—*adolescentulae*—and 'daughters,' but everywhere with a difference as to state . . . 'young woman' = affection in which there is charity.

3081⁷. 'Young women playing with timbrels' = affections of truth. Young women are distinguished from virgins by means of innocence, virgins are so called from marriage love, thus those who are in innocence, for marriage love is innocence itself.

3131³. As man progresses from infancy and **grows up** and matures in judgment.

3254. The Angels have no idea of the things of time, as the ages of man, namely infancy, childhood, **youth**, adult age and old age. . . Instead of the time of childhood and **youth** they have the idea of a state of affection of good and truth. . .

3308. 'The boys (Esau and Jacob) **grew up**' = the first state, namely of conjunction of good and truth. . . 'To **grow up**,' when predicated of good and truth, = the first state of progress. . . Good and truth . . . are conceived, are in the womb, are born, **grow up**, and advance in age even to the last one; their conception, gestation and birth belong to the state of arising; their **growing up** and advancing in age belong to the state of progress. The state of progress follows from the birth, and is a state of conjunction of good and truth. The first of this state is what is here sig. by **growing up**. This state commences after birth and is continued to the end of life. . .

3309. Sensual things are those in which children are, scientific things are those in which they are when they **grow up**.

3701⁶. This is the state of infancy and childhood as to the new life . . . but the state of its adolescence and youth-*juventutis*-is. . .

4760²³. (Why man **grows up** so slowly.)

4792. Spiritual food is knowledge, intelligence and wisdom . . . and by means of this food Spirits and Angels **grow up**.

4845. 'Until Shelah my son **grows up**' = when it is time. 'To **grow up**' = to be of that age, thus when it is time.

5126³. From childhood to adolescence there is opened communication to the interior natural through his learning what is decorous, civil and honest, also through instruction from parents and masters, and by means of studies. From adolescence to youthful age however, communication is opened between the natural and the rational, through his then learning truths and goods of civil and moral life. . .

5135². Man from infancy up to childhood, and sometimes to the first adolescence, imbues goods and truths through instruction from parents and masters. . .

5280³. Into this state (of reformation) are introduced many who are in the Church from infancy up to adolescence, yet few are regenerated.

—⁴. As soon as they come to the age of adolescence they suffer themselves to be carried away by the world.

5342². When the age of childhood commences, he by degrees puts off the state of innocence, but is still kept in a state of charity through the affection of mutual charity towards his like, which state with many lasts up to adolescence, he is then among the spiritual Angels, afterwards, because he begins to think for himself. . .

5470. When a man **grows up**, and begins to rule himself from himself . . .

—². When therefore a man betakes himself to evils, as takes place with most in adolescence.

5497. As soon as he **grows up** and forms conclusions from sensual things to causes, thus begins to think from the interior natural . . . But when he becomes a youth, as he then **matures** . . . he forms reasons. . .

6751. Man advances in the things of faith during his regeneration, almost as he does in the truths not of faith, while he is **growing up**. While he is **growing up** sensual things are the first plane, afterwards scientific things. . .

6766^e. Those who are in the age of adolescence and early youth . . . believe the doctrinal matters of their Church to be real truths, and hence decide upon falsities, but are not able, as yet, to settle disagreements between those things that are matters of faith within the Church.

6959². Those who are of the Spiritual Church, in their childhood, and afterwards in adolescence, have faith in the doctrinal matters of their own Church, but at that time they have faith from parents and masters.

9296². Afterwards when man **grows up** and begins to think for himself, so far as he is then carried away by the delights of the love of self and of the world, so far this new voluntary or initiation of a new will is closed; but in so far as he is not carried away by these delights so far it is opened, and also perfected.

10225. The third state is from the twentieth to the sixtieth year of age, which state is a state of intelligence, and is called adolescence, youth and manhood.

H. 4. That infants **grow up** in the Heavens. 340.

295. The Spirits are changed with man according to the changes of his affections, hence there are some Spirits with him in infancy, others in childhood, others in adolescence and youth, and others in old age. . . In adolescence and youth Spirits are present who are in affection of truth and of good, and thence in intelligence, thus who communicate with the Second or Middle Heaven.

340². That infants as they are perfected in intelligence and wisdom, appear more mature (in Heaven), thus as youths and young men and women, is because intelligence and wisdom are spiritual nourishment itself. . . Infants in Heaven do not **advance in age** beyond early youth. . . M.411².

533³. The difficulty of resisting evils increases in proportion as a man does evils from the will . . . but this takes place with those who in mature age rush into evils without check, and at the same time reject Divine things from the heart.

P. 79². If a man in childhood and youth has appropriated to himself any evil by doing it from the delight of the love of it . . .

277⁴. As he becomes a child or **grows up** he comes from that external to interior things, and at length to the reigning love of his father. . .

M. 42³. The husband appeared in a middle age between adolescence and youth.

90. The affection of the male . . . is the affection of knowing in childhood, the affection of understanding in adolescence and early youth, and the affection of being wise from this youth even to old age.

185. The general states of the life of man are called infancy, childhood, adolescence, youth, and old age.

411^e. That I might know for certain that infants (in Heaven) grow and **mature** in stature as they do in intelligence, it has been granted to speak with some while they were infants and afterwards when they were **grown up**, and they were seen **grown up**, in a like stature to that of **grown up** youths in the world. Compare H.340^e.

444². We came as infants into this Heavenly World, and were educated under the Lord's auspices, and after I had become **adolescent** . . .

—⁸. That those who die as infants **grow up** in Heaven, and when they attain the stature of youths of eighteen years in the world, and of virgins of fifteen years, they stop in it.

446. That the love of the sex, from which is fornication, commences when a **youth** begins to think and act from his own understanding, and the tone of his voice begins to be masculine.

T. 42. The second region of the mind . . . is opened from childhood to **adolescence**, and this is effected through thoughts from sciences; and the highest region . . . from **adolescence** to youth. . .

106. The first state is represented with every man by his state of infancy and childhood even to his youth—*ephebatum*, **adolescence** and youth—*juventutem*, which is a state of humiliation before his parents.

344. Infant faith, **adolescent** faith, adult faith.

443. Moral life with children even to the first **adolescence** is natural.

476. As a **youth** begins to think from his own mind he is carried towards the south (of the World of Spirits).

515. They said that the consolation of the Gospel that had been impressed on them from the first **adolescence**. . .

611. This takes place successively as an infant grows, becomes a child, and then a **youth**.

677^e. As they **grow up** and become their own masters . . . they leave these Angel guardians.

762^e. This Grand Man of the Church passes through its ages like a little or ordinary man, that is to say, from infancy to **adolescence**, and through this to youth . . .

E. 724¹⁰. 'Youth' = the Ancient Church. —¹¹.

730⁴⁰. 'The days of **youth**' = the times of the Ancient Church.

Adonis. T.80.

Adopt. *Adoptare.*

Adoption. *Adoptatio.*

A. 2834. The adoption of the spiritual by the Lord's Divine Human. Sig. 2841. 3246. 7035.

3494^e. So far they are adopted as sons by the Lord.

3911. Good adopts truths. 3995. 8516². 10110.

4423. The rejection of the Old Church and the **adoption** of the New. Ex.

T. 329². No one can be **adopted** by the Lord before he is separated from the devil.

380. **Adopts** falsities.

383. Man can choose, **adopt** and appropriate to himself good or evil.

503⁵. Concerning redemption we have **adopted** purely natural ideas.

536. All such are accepted by the Lord and are **adopted** after death.

Adore. *Adorare.*

Adoration. *Adoratio.*

A. 14. Jesus Christ is acknowledged and **adored** as Lord in universal Heaven.

66^e. The style of the Most Ancient Church, which they **adored**.

349. 'From beyond the rivers of Ethiopia my **suppliants**,' (Zeph. iii. 10.)

1094. Outward **adoration** without the **adoration** of the heart.

—². Such are very prone to **adore** any god or idol that favours their cupidities.

1150. The essential of worship is the **adoration** of the Lord from the heart . . . in charity the Lord is present, and then He can be **adored** from the heart; thus **adoration** is from the Lord, for the Lord gives all the *posse* and all the *esse* in **adoration**; hence such as is the charity with a man such is the **adoration**, or worship; all worship is **adoration**, because the **adoration** of the Lord must be in it to make it worship.

1153. All the differences of both outward and inward worship are according to the **adoration** of the Lord in it, and **adoration** is according to love to the Lord and towards the neighbour.

—². All true worship consists in the **adoration** of the Lord, the **adoration** of the Lord (consists in) humiliation . . . the more a man is in humiliation the more he is in **adoration**, that is, in true worship.

1286. Inward worship, from which is **adoration**.

1690⁴. 'Thou shalt **worship** the Lord thy God.'

1999. 'Abram fell upon his faces' = **adoration**. This was a rite of **adoring** in the Most Ancient Church . . . True **adoration** or humiliation of heart has in it prostration on the earth upon the face before the Lord . . . it is otherwise with **adoration** that is not from humiliation of heart.

—². That the Lord **adored** and prayed to Jehovah His Father . . . In His state of humiliation He **adored** Jehovah as another than Himself. 2159².

2327. So far as a man is in the acknowledgment of self, so far he can be in true humiliation, and so far in **adoration** when he is in worship; if humiliation is separated from worship there is nothing of **adoration**, thus nothing of worship.

2329⁴. They who are truly men of the Church . . . **adore** the Lord alone . . .

2412. A dissimilar state of humiliation and thence of adoration (in these two cases).

2423. How greatly the adoration, and thus the worship, of those who are in the affection of truth differs from that of those who are in the affection of good: for in order that there may be worship there must be adoration, and that there may be adoration there must be humiliation in all and every single thing of worship.

2604. The Gentiles who have adored another god . . . They also who have adored men . . . How instructed? H.326.

4221^e. They who are in self-love only adore themselves as gods, and so also will to be adored by others, in all that they do being intent upon that.

4687². The Most Ancient Church adored the Infinite Esse, and thence the Infinite Existing, and because they could have no perception of the Infinite Esse . . . they adored the Infinite Existing in which was the Infinite Esse.

4688. Adoration signified by the bowing of the sheaves. 4689.

4724^e. They who live the life of faith adore the Lord on bended knees and with a humble heart as God the Saviour. 4731^e.

4733. The acknowledgment and adoration of the Lord's Divine Human is the life of religion.

4766². The adoring of a trinity that is not a unity. . . When three gods are adored where is the Church then?

5323. 'Bend the knee'=adoration.

— If adoration is from genuine humiliation . . .

—². The ceremony of this adoration arose when it was known what was represented, and kings did not then attribute the adoration to themselves . . . royalty with them was the law, which, because it was from Divine truth, was to be adored in the king as its guardian . . . adoration other than that of the law in the king would be idolatry.

5957. The Lord does indeed require humiliation, adoration, etc., but only for man's own sake. Ex.

6266. They who are in adoration of God from the heart thus bow themselves.

6396⁴. They who are in truth and not yet in good adore outward things, and do not care for inward ones.

6700. They adore the Divine not as a Divine utterly incomprehensible . . . and since they adore the Divine under a human form they adore the Lord . . . They said that they adore with most holy worship the Divine that shines as a sun in Heaven. . .

6876³. That in ancient times they adored Jehovah under a Divine Human.

7272³. They who approach dead men with supplication as holy, and thus adore them . . .

7801. (A kind of Spirits from Jupiter who suffer themselves to be adored by others.)

8869. Those of them who love themselves, adore what belongs to themselves, and also will that they should be adored by others, yea as gods . . .

9377. Humiliation and adoration from the heart.

Sig. The essential of all adoration and of all worship is humiliation . . .

—². The Israelitish people were not in such humiliation and adoration, but only represented it . . . They who adore from the love of God from themselves, adore from the love of self . . .

9475. 'Incense'=those things of worship that are gratefully perceived, as confessions, adorations, prayers.

10143⁴. They who place all worship in adoration and in prayers . . . when yet the Lord regards nothing else in the man who is in adoration and prayers but his heart . . .

10424. 'To adore'=to worship as good itself, 'to sacrifice'=to worship as truth itself.

10559². If those who are in mere externals venerate and adore God it is for their own sake . . . this is the fire that excites their veneration and adoration.

10625. 'To adore'=worship.

H. 122(dd) To adore the sun=to adore those things that are contrary to heavenly love or to the Lord. H. 561 (ii.).

J. 74^e. A certain nation that at this day adores the Lord.

L. 41. 'Adore.' Ill.

W. 431. They call adorations that belong to worship signs of charity.

P. 254. Who adore the sun and moon . . .

R. 53^e. 'To adore the sun of the world is also to acknowledge nature as the creatress . . .

56. Adoration from the deepest humiliation. Sig.

251. "They cast themselves down . . . and adored Him who liveth for ever and ever"=the humiliation of all in Heaven before the Lord . . . and from humiliation adoration. 370. 808. (=humiliation and thence acknowledgment with the heart. E.291.)

458. 'To adore demons'=to be in evils of concupiscences.

459. 'To adore idols'=worship from falsities.

486. 'They who adore'=the Church as to worship. . . 'They who adore,' here,=the adoration that is of worship. E.629.

579. 'They adored the dragon' . . . 'To adore'=to acknowledge as a holy thing of the Church. E.789. R. 580. 588. 597. 630.

580. 'And they adored the beast' . . . 'To adore'=to acknowledge for certain and thence to worship as Divine. E.790.

588. 'And all the dwellers upon the earth adored it' . . . 'To adore'=to acknowledge and believe that it is so and thence to receive it in doctrine and worship. E.805.

597. 'And they caused that the earth and the dwellers therein should adore the former beast' . . . 'To adore'=to acknowledge for certain, to acknowledge in heart, and to believe. E.821. 833. 885.

630. 'Adore Him who' . . . 'To adore'=to acknowledge in heart, thus to confess and worship. E.876.

637. 'To **adore** the beast and his image,'=to acknowledge that faith and receive its doctrine. E.891.

667. 'To **adore** before Him'=to acknowledge the Lord as God. . . 'To **adore**'=to acknowledge with the heart and to worship. E.945.

808. 'They **adored** God Who sitteth upon the throne'=the adoration of the Lord as God of Heaven and earth and as the Judge of the Universe. 'To **adore**'=adoration from humiliation of heart. E.1207.

919². Hence it was an abomination to **adore** towards the sun, moon and stars.

M. 342³. Hence in **adorations** they turned their faces to the rising sun.

T. 45. They indeed speak blandly to them so long as they **adore** them.

319. These, although they **adore** God do not trust in Him, but in themselves.

383. When he flew upwards he would **adore** God, and when downwards he would **adore** the devil.

560. To **adore** any vicar upon earth . . .

568^e. Blaspheming the God whom in the outward man they have **adored**.

D. 4623. On a Hell where they **adore** each other as gods.

E. 77. 'I fell at His feet'=adoration from humiliation of heart for the Divine.

459. 'Crying with a great voice'=adoration from the good of truth and thence joy of heart.

463. 'They **adored** God'=thanksgiving that so many were saved.

—^e. 'To **adore** God' is testification of humiliation of heart through truths from the good of love.

696¹⁹. 'To **adore** Him'=worship from the good of love.

Adorn. See ORNAMENT.

Adramandoni. M.183.

Adscititious. *Adscititius*. A.4988. —². Coro.8.

Adulla. *Adulla*.

Adullamite. *Adullamita*.

A. 4816. 'Adullamite'=what is false, for **Adulla** was in the boundary of the inheritance of Judah, and hence=truth that is from good. Ill. But in opp.=falsity from evil. 4886. 4895.

Adult. *Adultus*.

A. 1453. (Infants and children compared with **adults** as to heavenly things and knowledges.)

1661. Why man does not come into temptations before he comes to **adult** age? 4248. 5044².

1738. These states of innocence and peace are given to man from infancy, but less by degrees as he advances to **adult** age.

1776. The Angels understand the inward sense of the Word better and more fully when little children read it than when **adults** who are not in the faith of charity.

2291. Nothing has as yet closed the ideas of infants, as is the case with **adults**.

2304. When infants there become intelligent and wise they appear as **adults**; for then they have a more **adult** angelic genius . . . Understanding and judgment and life thence cause that everyone appears to himself and others as an **adult** . . . I have also spoken with one who died as an infant and afterwards when he appeared as an **adult**; the same one also spoke with his brother who had deceased in **adult** age.

2636². Man cannot be regenerated except in **adult** age. Ex. 2657⁵. 4247². 5893². 6125².

3254. The ages of man, namely infancy, childhood, youth, **adult** age and old age. . . Instead of **adult** age the Angels have an idea of a state of intelligence.

3603^e. The Involuntary that is from the Lord through Heaven manifests itself in **adult** age with those who are being regenerated.

4345⁴. In infancy man sees most general things, in childhood and youth the particulars of those generals, and in **adult** age the singulars of the particulars.

—^e. Man passes through regeneration as it were by ages, first infancy, afterwards childhood and youth, at last **adult** age.

9009³. Evils cannot be confirmed with man in his intellectual part except in his **adult** age . . .

9188. When they have come to **adult** age . . .

H. 345. They who die as **adults** have acquired a plane from the terrestrial and material world.

N. 257. When they become **adult** . . . they scrutinize whether the doctrinal things of their Church are true from the Word. Refs.

T. 344. Infant faith, adolescent faith, **adult** faith.

Adultery. *Adulterari, Adulterium*.

Adulterer. *Adulter*.

Adulterate. *Adulterare*.

Adulteration. *Adulteratio*.

See also ADULTERY—Moechari, LUST—Libido and WHOREDOM.

A. 539. One who had accounted **adulteries** as nothing admitted to the first boundary of Heaven, and thus into a sphere contrary to **adulteries**. The consequence.

824. On the Hells of those who have spent their life in **adulteries** and lasciviousness. Gen. art. De Conj. 89 *et seq*.

—^e. Connexion of cruelty and **adultery**. 2747.

—^e. At this day this Hell is growing, especially from those who are from the so-called Christian world and have had all the delight of their life in **adulteries**.

—². Their delight from **adulteries** turned into the stink of human dung.

825. Gehenna, where there are shameless women who have placed all their delight in **adulteries** and have accounted **adulteries** not merely as allowable but also as honourable. Their Hell Des. D.3194. 3206.

826. Some, of both sexes, from the so-called Christian world, who in the life of the body thought **adulteries** not only allowable, but even holy, and have had common marriages, as they wickedly called them, under a show of holiness. Their lot. D.3466.

827. They who ensnare by marriage love and by love towards infants, working so that the husband has no suspicion, **commit adultery** more safely. They are in Hell under the buttocks, in the most filthy excrements, and are devastated until they become like bones, because they are deceitful. Such do not even know what conscience is. I spoke to them, and they wondered that any one should have conscience, and should say that **adulteries** are against conscience. It was said to them that it is as impossible for such **adulterers** without conscience to go to Heaven as it is for a fish to go into the air, because when they only approach, they feel suffocation, and such delight is turned into a stinking smell; therefore they cannot but be thrust down into Hell, and become at last like bones, with but little life, because they have acquired such a life that when they let it go very little indeed of life truly human remains. See also below at 5060.

831. Self-indulgent and worldly women who place the whole life in outward decorum and a life of pleasures, and who can insinuate themselves into the cupidities and pleasures of others with the end of ruling . . . are very prone to **adulteries** so far as they can be hidden. Des.

1008. He commits profanation who knows the truths of faith, and still more he who acknowledges and preaches them, and yet lives in hatreds, cruelty, **adulteries**, etc. and confirms such things from the Word.

—². When the idea of marriage occurs, then, if he has been an **adulterer**, all filthy and obscene things of **adultery**, even of thought, come forth; in like manner all the things by which he has confirmed **adulteries** . . .

1032³. From the so-called Christian world come the worst of all . . . **adulterers** before all in the whole world; not so much so from the other parts of the world, for very many of those who have worshipped idols are of such a disposition that they feel horror at hatreds and **adulteries**, and fear Christians, because they are such. 1866, Preface ^e.

1096^e. With such there is not good, but only what counterfeits it, as the delight of hatred and **adulteries**, which, regarded in itself, is nothing but an excrementitious delight, into which also it is turned in the other life. 1514.

1106. Have not lived in **adulteries** etc. like others.

1307. **Adulteries**, like all evils, are derived from selflove. 2045.

1773^e. Evil Spirits can produce heat . . . but it becomes putrid and goes into what is excrementitious, like the heat of **adulterers**.

1798². The commandment 'Thou shalt not **commit adultery**' is of charity, for he who is in the life of charity does rather guard the neighbour's wife, and

regards **adultery** as a crime against conscience and destructive of marriage love.

2116³. They who have thought and exercised **adulteries** etc., and thus have lived in no charity; the life thus contracted remains with them after death, yea, all and every single thing of it, which successively return; hence their torment in Hell.

2220. Abominations springing from self-love are represented in the Word by **adulteries** of various kinds. 2322.

2243. The falsity from evil is all that a man thinks when he is in evil; as when he is in **adultery**, he then thinks about **adultery**, that it is allowable, decorous, the delight of life, and promotes offspring.

2313. This good still more **adulterated** and falsified. Treated of.

2354². Account **adulteries** as nothing.

2466. **Adulterations** of good and falsifications of truth are generally described in the Word by **adulteries** and whoredoms, and are so called.

—². When celestial and spiritual things are perverted in a lower sphere, they are turned into such things as belong to **adulteries** and whoredoms, hence it is that contaminations of good and perversions of truth are described in the Word by **adulteries** and whoredoms. Ill. 2729.

—⁸. 'To **commit adultery** with the wives of companions' = to teach what is false as from them.

2483. The **adulteries** etc. of a Siren, that had been known to hardly anyone here, were opened and recited in a series, to almost a hundred.

2727. On marriages and **adulteries**. Gen. art.

2733. A General seen who said that in the life of the body he had accounted **adulteries** as nothing. Their wickedness explained to him. H.385. M.481. (This was Prince Eugene. D.4405.)

—¹. **Adulterers** perceive their own stench when they merely approach heavenly Societies, and precipitate themselves towards Hell.

—^e. He himself would have detested **adulteries** if anyone had so treated his own wife.

2741. The influx of marriage love is turned into **adulteries** by **adulterers**.

2744^e. Sirens are they who are in the persuasion that it is honourable to commit whoredom and **adultery**, and who have been held in esteem on that account, and because of their elegant way of living. Most of them come from Christendom. Refs.

2747. Since **adulteries** are contrary to marriage love, **adulterers** cannot be with the Angels in Heaven . . .

—¹. **Adulterers** are in the disposition of destroying societies; many of them are cruel, thus in heart they are against charity and mercy. Their religious principles described. This is because **adulteries** are altogether against good and truth.

2748. Spirits who had carried on a life of **adultery** in the world came to me. (The filthiness of their thoughts perceived.)

2749. They who through **adulteries** have contracted a

loathing for marriages. When anything delightful, blessed and happy comes from Heaven, it is turned with them into what is loathsome, then into what is painful, and at last into stench, so that they precipitate themselves thence towards Hell.

2750. When anyone commits **adultery** on earth Heaven is at once closed to him, and he afterwards lives merely in worldly and corporeal things . . . 8904². Ex.

2751. A globe of **adulterers**.

2752. They who have been addicted to **adulteries** surpass all in wishing to obsess men and thus return into the world.

2754. The modern Antediluvians described. When they lived here they had been **adulterers** before all others.

2755. The Hells of **adulterers** are many, they love nothing there more than dirt and excrement . . . the delight of **adultery** is turned into such things in the other life. 4631. 7161⁴.

2759. Had loved their married partner and had abstained from **adulteries** . . .

3021². 'The thigh falling'=the evil of marriage love, or **adultery**.

3175. Without any perception of conscience he would commit **adultery**, etc.

3242³. 'Moab,' in the opposite sense,=they who **adulterate** goods.

3310³. When he is in good he begins to be averse to **adulteries**, etc.

3398. 'To lie with'=to be perverted or **adulterated**. 3399.

3399. **Adulteries** etc. in the Word=perversions of good and falsifications of truth, because **adulteries** are altogether against marriage love so as to be destructive of it, and marriage love is from the marriage of good and truth, hence those things that are against good and truth are called '**adulteries**.' But they who are of the Spiritual Church are not able to **adulterate** good so as to profane it . . .

3402. They who are in the Spiritual Church can **adulterate**, yea profane, truth, but not good.

3469⁴. They who are in the natural good of the love of evil are, from that good, compliant to filthy pleasures, **adulteries**, even to cruelties; but they who are in the natural good of falsity have a proclivity to every kind of falsity.

4214⁴. They who love **adulteries** and laugh at those who believe marriages to be holy are among those who are in fatuous light and believe themselves to be more enlightened than others.

4434. **Adulterations** of good are understood by '**adulteries**,' and falsifications of truth by '**whoredoms**.' Ill. 6348². 6432⁵. 8904². P.233¹⁰.

4464². The sphere of one who is in pleasures from hatred, **adulteries** etc. is as bad as a natural sphere of the smell from carcasses, dung, etc.

4552⁹. 'To commit whoredom'=to falsify truths, and 'to commit **adultery**'=to pervert goods.

4601. 'To commit **adultery**'=to pervert or **adulterate** goods.

4631. An excrementitious mingled with a cadaverous odour exhales from the Hell where are **adulterers** who are also cruel.

4843². 'Daughters-in-law committing **adultery**'=the doctrine of falsity from which is the life of evil.

4865. **Adultery** and harlotry, being opposite to marriage=what is evil and false . . . for they who pass their lives in **adultery** and harlotry never care for what is good and true; the reason is that genuine marriage love descends from the marriage of good and truth, but **adulteries** and harlotry from the conjunction of evil and falsity.

4868⁸. They who are signified by 'Babel,' since they know internal truths in childhood, but deny them in adult age, are described in the Word by filthy **adulteries**, and wicked coitions, for they are profanations.

5051². A great dog seen that signified a guard lest a man should pass over from heavenly marriage love to the love of **adultery**, which is infernal. D.2614. De Conj. 104, Ex.

5057. Such dwell under the left heel where are **adulterers** who are also cruel. D.2621. See also below at D.2611.

5059. They who have lived in **adulteries** cause a pain in the loins . . . their Hell is under the hinder part of the loins, under the buttocks, where they pass their time in dirt and excrement, for these things are delightful to them because they correspond to their pleasures. De Conj. 110.

5060. They who are in what is contrary to marriage love strike pain into the testicles. These are they who act insidiously through love, friendship and kind offices.

—². (A cohort of such Spirits seen and described.)

—³. (Their insidious arts in the world described.) They wondered that anyone should have conscience about **adulteries** . . . Such are, with rare exceptions, from the Christian world. D.4082 *et seq.* De Conj. 63 *et seq.* 111.

5084⁷. A sensual man believes from fallacies that **adulteries** are allowable. The reasonings by which he so concludes.

5345⁶. Truth can only enter into marriage with good; if with anything else, it is not marriage, but **adultery**, and what is multiplied from that **adultery** is spurious, thus not true.

5394. They who have been cruel and **adulterers**, love nothing more than dirt and excrements, the stench from such things are most sweet and delightful to them, and they prefer them to all delights, because they correspond; these Hells are partly under the buttocks, partly under the right foot, and partly in front deep down; these are the ones into which the way leads through the rectum. There appear nothing but privies there . . .

5714. (One who had been a great **adulterer** seen and described.) He inflicted pain on the periosteums and the nerves there and on the toes of the left foot . . . and also on the inside of the teeth. His sphere also induced a great oppression in the stomach.

5990. There are at this day very many spirits who wish to flow not only into the thoughts and affections of man, but also into the speech and actions . . . these have been **adulterers**, that is, they have perceived delight in **adulteries**, and have persuaded themselves that they are allowable; also such as had been cruel, the reason is that both the former and the latter are corporeal and sensual above all others . . .

6203. (The progress of a man in **adultery** etc. described.)

6310^e. In this gross sensual lumen are especially misers, **adulterers**, etc.

6311. Sirens, because they have been **adulteresses** above all others . . . are not able to see other Spirits except those who are in sensual lumen.

6666³. **Adulteries** are now held to be honourable and they who deem otherwise are laughed at . . .

7370. If they are also **adulterers** they become cruel.

7778². Good, when **adulterated**, is no longer good, but evil.

7781. **Adulterated** goods of faith. Sig.

8099². The Hell that is signified by the sea Suph is deep down in front under the Hells of **adulterers**; it is separated from the Hells of **adulterers** by waters as of a sea. 8137². Ex.

8137². **Adulteries** in the inward sense are adulterations of good and thence perversions of truth, thus evils from which are falsities against the truths and goods of faith . . .

8317. Those of the Church who have **adulterated** goods and falsified truths. Sig.

8375. They (in Jupiter) abhor **adulteries**.

8468. 'A woman, an **adulteress**'=the Church among the Israelites.

8904. 'Thou shalt not **commit adultery**'=that the things of faith and charity are not to be perverted; thus the Word is not to be applied to confirm falsities and evils, also that the laws of order are not to be inverted. Ex. and Ill.

—². They who find all the delight of life in **adulteries** cannot receive anything of faith.

— . In kingdoms where the Church is, **adulteries** are now accounted as nothing. Why?

—⁶. That to **commit adultery** and whoredom is to pervert the goods and truths of the Church. Ill.

—¹⁰. 'To **commit adultery**'=from one's own heart, that is, from proprium, thus as the loves of self and of the world persuade, to explain and to pervert the truths of the Word.

—¹². **Adulteries** are in themselves so wicked, and are called abominations, because they correspond to the marriage of falsity and evil.

9188⁶. '**Adulterers**'=those who destroy goods.

9324. Protection from falsifications of truth and adulterations of good. Sig.

— . 'Disease'=**adulterated** goods.

9961⁴. **Adulteries** are so profane that nothing is more so, since they are destructive of Heaven and the Church with man.

10174. **Adulteries** are profane . . . the delight of **adulteries** ascends from Hell.

10175. They who take delight in **adulteries** can no longer receive good and truth from Heaven; hence it is that they who take delight in **adulteries** afterwards lightly esteem and also deny in heart the things of Heaven and the Church, the reason is that the love of **adultery** is from the marriage of evil and falsity.

10624^e. He who has confirmed with himself that **adulteries** are not evils, and thence does them, is in the evil of falsity.

10648². 'To **commit adultery**'=illegitimate conjunction with good.

H. 374. More **adulteries** committed and also confirmed within the Church than out of it, although their delight is nothing but the delight of the love of falsity conjoined with evil.

384. The Angels regard **adulteries** as profane, because they are contrary to marriage love, and because in **adulteries** they regard the marriage of falsity and evil, which is Hell, therefore as soon as they hear **adultery** mentioned they turn themselves away; which also is the reason why Heaven is closed against a man when he commits **adultery** from delight.

—². The reigning delight in Hell is the delight of **adultery**, and the delight of **adultery** is also the delight of destroying the conjunction of good and truth . . . Hence it follows that the delight of **adultery** is an infernal delight altogether opposite to the delight of marriage, which is heavenly delight.

—(s). Refs. on the subject of **adultery**.

386. How the delights of **adultery** progress towards Hell, and by degrees to the lowest one where there is nothing but what is direful and horrible. Such a lot awaits **adulterers** after their life here. By **adulterers** are meant those who perceive delight in **adulteries**, and not in marriages.

488⁶. They who have taken delight in **adulteries** spend their time in brothels, where all things are sordid and squalid . . .

489⁷. They who have reputed **adulteries** as wicked, and have lived in chaste love of marriage are pre-eminently in the order and form of Heaven and thence in all beauty. (Their happy lot described.)

531². Although such a man does not commit **adulteries**, he is a perpetual **adulterer** because he believes them to be allowable . . .

N. 18. If good is adjoined to the falsity of evil, it is no longer good, but evil, because **adulterated**.

S. 67. 'Thou shalt not **commit adultery**.' Man, by committing **adultery**, understands to commit **adultery**, to commit whoredom, to do obscene things, to speak lascivious ones and to think filthy ones. A Spiritual Angel, by committing **adultery**, understands **adulterating** the goods of the Word and falsifying its truths. But a Celestial Angel by committing **adultery** understands denying the Divine of the Lord and profaning the Word. Life 74. 78. 79. Ill. T. 236².

Life 74. So far as any one shuns **adulteries** of every kind as sins, so far he loves chastity. Gen. art.

— **Adultery** is so great an evil that it may be called diabolicalness itself, for he who is in natural **adultery** is also in spiritual **adultery**, and contrariwise. But they are in **adulteries** of every kind at once who from faith and life do not make **adulteries** to be sins.

75. That so far as anyone shuns **adulteries**, so far he loves marriage, or what is the same, so far as anyone shuns the lasciviousness of **adultery**, so far he loves the chastity of marriage, is because the lasciviousness of **adultery** and the chastity of marriage are two opposites, wherefore so far as he is not in one, so far he is in the other.

76. No one can know the quality of the chastity of marriage except he who shuns the lasciviousness of **adultery** as sin . . . The lasciviousness of **adultery** and the chastity of marriage stand in the same relation to each other as do Heaven and Hell, and the lasciviousness of **adultery** makes Hell with man, and the chastity of marriage, Heaven.

77. He who does not from faith and life make **adulteries** to be sins, is not a Christian, nor has he any religion : and contrariwise, he who shuns **adulteries** as sins, and still more he who on that account is averse to them, and still more he who on that account abominates them, has religion, and if he is in the Christian Church, is a Christian.

111. He who abstains from **adulteries** and whoredoms from fear of the civil law and its penalties, from fear of the loss of reputation and honour . . . from poverty, from avarice, from impotence, and other such external reasons, yea, if he abstains from them from any natural or moral law, and not at the same time from a spiritual law, is nevertheless inwardly an **adulterer** and whore-monger, for none the less does he believe that they are not sins, and hence before God does not make them unlawful in his spirit, and so in spirit he commits them . . . wherefore after death he openly speaks for them. M.153. 494^e. T.316. E.1009.

F. 49. There are two evil religious principles into which every Church degenerates, one that **adulterates** its goods, and one that falsifies its truths ; the former arises from the love of ruling, and the latter from the pride of man's own intelligence.

P. 109. Such (hypocrites) are **adulterers**, when from the rationality that every man has, they speak about the chastity of marriage.

144². When a man is in the cupidity of **adultery**, his will, which is in the delight of his love, impels his understanding to confirm it, saying . . .

— **Adultery** destroys this form of love, and with it the image of the Lord, and what is horrible, an **adulterer** mingles his life with the life of the husband in his wife, and since this is profane, Hell is called **adultery**, and moreover the love of **adultery** communicates with the lowest Hell.

225. As an **adulterer** loves a noble courtesan . . . his inward man is that **adulterer** . . .

231³. He who confirms evil loves, does violence to Divine goods, and he who confirms false principles does violence to Divine truths, the latter violence is called

the falsification of truth, the former the **adulteration** of good : both are meant by 'bloods.'

233¹⁰. If good with its truth were to be received by the will before a man had removed evil in the outward man, the will would **adulterate** the good and the understanding would falsify the truth by mingling them with evils and falsities thence derived. When the will is in evil it **adulterates** good in the understanding, and **adulterated** good in the understanding is evil in the will. . . **Adulterations** of good and falsifications of truth are produced by reasonings from the natural man who is in evil, and also by confirmations from the appearances of the sense of the letter of the Word.

—¹¹. The love of self surpasses all other loves in the genius of **adulterating** goods and falsifying truths . . .

296⁴. The delight of **adulteries** would also go on increasing, unless it were provided that that evil should decrease in potency according to abuse . . .

318⁷. Who can feel the spiritual uncleanness of **adultery** except he who is in the spiritual cleanness of chastity ?

R. 134. 'To commit whoredom' = to **adulterate** the goods and falsify the truths of the Word. Ill. . . They who have confirmed faith alone even to the exclusion of the works of charity are in the lust of the **adultery** of a son with his mother. This **adultery** is signified by the **adultery** of Reuben with Bilhah. D.4230. 4235.

315^e. 'A woman an **adulteress**' = truth falsified.

620. 'Not defiled with women' = they had not **adulterated** the truths of the Church.

719. 'I will shew thee the judgment of the great whore' = revelation of that religiosity as to its profanations and **adulterations** of the truths of the Word.

— That by committing harlotry, **adultery-moechari-**, whoredom, and **adultery** = to falsify and **adulterate** the Word. Refs.

—². To apply the truths of the Word to obtain dominion over the holy things of the Church is to **adulterate** them.

720. 'With whom the kings of the earth have committed whoredom' = that it has **adulterated** the truths and goods of the Church that are from the Word. 'To commit whoredom' = to falsify and **adulterate** truths.

721. 'The inhabitants of the earth drunk with the wine of her whoredom' = insanity in spiritual things from the **adulteration** of the Word with those who are in that religiosity. . . 'Whoredom' = the falsification and **adulteration** of the Word. R.758.

M. 54. With all those married partners who are are merely natural, the love of marriage after death grows cold, and the love of **adultery** grows warm . . . The man is then given to some harlot and the woman to some **adulterer**, which takes place in an infernal prison.

77⁵. If **adulterers** invade that Heaven they are cast into the fire-places of the west, and if whoremongers, into the fatuous lights of the south.

79^e. All there are spiritual and natural **adulterers**.

80². All who make light of **adulteries**, i.e., who believe in and do them from confirmation and set purpose

that they are not sins, are at heart evil-doers and impious . . .

130⁴. Marriage love binds itself with wisdom by this, that it shuns the evil of **adultery** as the pest of the soul, of the commonweal, and of the body.

137^e. No one knows the blessed delights of marriage love except he who rejects the horrible delights of **adultery**, and no one can do this but he who is wise from the Lord, and this no one can be unless he does uses from the love of uses.

152. That chastity cannot be predicated of those who do not believe **adulteries** to be evils of religion, and still less of those who do not believe **adulteries** to be hurtful to society. Gen. art.

153. Nor of those who only abstain from **adulteries** from various outward causes. Gen. art.

— Hence it follows that they who abstain from **adulteries** in the body but not from the spirit, and they who abstain from them in spirit from the body, are not chaste.

—². Outward causes of abstinence from **adulteries** enumerated.

— Among these there are also some who, because they are not able or do not dare to commit **adulteries** in the body, condemn them also in the spirit, and thus speak morally against them and in favour of marriages; but if they do not in spirit, and the spirit does not from religion, hold **adulteries** as accursed, they are still **adulterers**, for they commit them in spirit, wherefore after death, when they become Spirits, they speak openly for them. An impious man can shun **adulteries** as hurtful, but only a Christian can shun them as sins.

240. They who reject the holy things of the Church have not any good love . . . their intrinsic or proper love is in favour of the love of **adultery**. Des.

243. Hence comes the insane notion residing in the minds of many that **adulteries** are not evils of religion.

247. In this case the husband is an **adulterer** in spirit if not in the body.

255. That **adultery** is the cause of divorce. Gen. art. Marriages are holy and **adulteries** profane, thus marriages and **adulteries** are diametrically opposite to each other, and when opposites act upon each other the one destroys the other. This is the case with marriage love when a married man commits **adultery** from confirmation and thus from set purpose. Marriages are in Heaven and from Heaven, and **adulteries** are in Hell and from Hell, and the two can no more be conjoined than can Heaven and Hell.

339. That if a Christian has more wives than one he commits both natural and spiritual **adultery**. Gen. art. 465.

356. The Angel said, Shun **adulteries** as infernal, and approach the Lord, and you will have it (perpetual vigour) . . . but you cannot shun **adulteries** as infernal evils unless you shun all other evils too, because **adulteries** are the complex of all.

423. By scortatory love opposite to marriage love is here understood the love of **adultery** when it is not held

to be sin, nor to be anything evil and wrong against reason, but as allowable with reason.

425². To shew that **adultery** is the opposite of marriage love, it may be mentioned that when they who have been **adulterers** in the natural world from confirmation perceive the sphere of marriage love flowing down from Heaven, they either at once flee into caverns and hide themselves, or if they harden themselves against it, become like furies.

427. Because the delight of evil in outward things counterfeits the delight of good, therefore also the delight of **adultery** is like the delight of marriage, but after death, when outward things are put off, and inward things are laid bare, then it is made manifest to sense that the evil of **adultery** is a glome of concupiscences of evil.

428. Thence the spiritual origin of **adultery** is the marriage-*connubium*-of evil and falsity. . . Hence it is that he who is in that marriage confirms **adultery**, and commits it so far as he dare and can.

432². It follows, 1. That **adulterers** are not spiritual, but are in the highest degree natural . . . 2. That **adulterers** are not wise except in speech and gestures when in company . . . but when alone by themselves are insane, holding as of no account the Divine and holy things of the Church, and defiling the moralities of life with shamelessness and unchastity . . . 3. That **adulterers** become more and more not men, and after death, when seen in the light of Heaven, have faces like pustules, bodies like hunchbacks, grating speech, and theatrical gestures.

—³. But such are **adulterers** from set purpose and confirmation; for there are four kinds of **adulterers**. Enum.

433². This spiritual sufficiency will not be wanting in the natural also with those who approach the Lord, and abominate **adulteries** as infernal. The contrary happens to **adulterers** from set purpose and to **adulterers** from confirmation; with them the virile faculty grows weaker and weaker, until it ceases altogether, and then commences cold towards the sex, followed by loathing even to nausea. This is the case with these **adulterers** in Hell.

444a. Fornication distinguished from **adultery**. 445.

448. That fornication is lust, but not the lust of **adultery**. Gen. art.

449². If an **adulterer** who is one of set purpose or confirmation enters into marriage, what is natural lies hidden within with its lasciviousness and obscenity, and an appearance of what is spiritual veils it over.

—^e. Hence reason can see that the lust of restricted fornication is in respect to the lust of **adultery** as the first warmth is to the cold of mid-winter in northern regions.

453. That the lust of fornication is grievous in proportion as it looks to **adultery**. Gen. art. All those in the lust of fornication look to **adultery** who do not believe **adulteries** to be sins, and think of marriages as they do of **adulteries**, with the sole difference of what is allowed and what is not.

454. The lust of varieties and the lust of defloration

are accessories of **adultery** . . . there are mild **adulteries**, grievous ones, and more grievous ones; depending upon the degree of opposition and thence destruction of marriage love.

460³. Pellicacy must not be contracted with a married woman, because this is **adultery**.

463. They who are in the love of **adultery** cannot see in themselves from themselves any difference between fornication, pellicacy, the two kinds of concubinage, the degrees of **adultery** and marriage. —².

—². It is otherwise with those who in the ideas of their thought have accounted **adulteries** as sins. . .

466. Concubinage conjointly with a wife is whoredom more opposed to marriage love than common whoredom which is called simple **adultery**. Ex.

477⁷. When those who have been whoremongers and **adulterers** are allowed to ascend into Heaven and are held in their externals, they can see the heavenly things there, but when their internals are opened, instead of heavenly things they see infernal ones. (A case of this kind described.)

478. On **adulteries** and their kinds and degrees. Gen. art.

—². The public law believed to make the only difference between marriages and **adulteries**.

—³. But **adultery** is spiritual evil, and thence moral evil and civil evil, and is diametrically contrary to the wisdom of reason, and the love of **adultery** is from Hell and returns to it.

479. That there are three kinds of **adulteries**, simple, duplicate, and triplicate.

480. That simple **adultery** is that of a single man with the wife of another, or of an unmarried woman with the husband of another. By **adultery** here and in the following pages is understood whoredom opposite to marriage. . . **Adultery** does not dissolve the union of man and wife, because it cannot be dissolved, but it closes it up, like one who blocks up a spring and fills its basin with feculent and rotten things . . . There then rises up from below the love of **adultery**, which as it grows becomes fleshly, and rises up against marriage love and destroys it. Hence is the opposition of **adultery** and marriage.

482. That duplicate **adultery** is that of a husband with the wife of another.

—². That nothing closes and blocks up the seat, origin and vein of marriage love but **adultery**, is evident from the Lord's words that only for **adultery** may a man put away his wife; also that he who marries her commits **adultery**. Ex.

483. Some find all their delight with the wives of others. (The English lords.) This is duplicate **adultery**, and such **adultery** ravages all spiritual good in a man. D.6103². 6110⁷. —⁷³.

484. That triplicate **adultery** is with blood-relations. Gen. art.

485. That there are four degrees of **adulteries** according to which take place their predications, blame, and imputation after death. Gen. art.

486. That **adulteries** of the first degree are **adulteries** of ignorance, which are committed by those who cannot as yet, or cannot at all, consult the understanding and thus prevent them. Gen. art.

487. That **adulteries** committed by these are mild. Gen. art.

488. That **adulteries** of the second degree are **adulteries** of lust, which are committed by those who indeed can consult the understanding, but from accidental causes at the moment are not able. Gen. art. Since the love of marriage is of the spirit and the love of **adultery** is of the flesh, there takes place a combat between them, and if the love of marriage conquers, it masters and subjugates that love of **adultery** . . .

489. That **adulteries** committed by these are imputatory according as the understanding afterwards favours them or not. Gen. art.

490. That **adulteries** of the third degree are **adulteries** of reason, which are committed by those who confirm from the understanding that they are not evils of sin. Gen. art.

—². (**Adulteries** of the reason or understanding distinguished from **adulteries** of the will.)

—³. **Adultery** of the reason is less grievous than **adultery** of the will. Ex.

491. That **adulteries** committed by these are grievous according to confirmations. Gen. art. If the mind takes its confirmations from the higher region which communicates with Heaven, it confirms marriages and condemns **adulteries**; but if from the lower region which communicates with the world, it confirms **adulteries** and makes light of marriages. . . Hence the mind is turned towards Hell if its confirmations are for **adulteries**.

492. That **adulteries** of the fourth degree are **adulteries** of the will, which are committed by those who make them allowable and pleasing, and who do not think them of sufficient importance to consult the understanding about them. Gen. art. . . The origin of these **adulteries** is from the depraved will conate to man, or from hereditary evil which a man blindly obeys after he is capable of exercising his own judgment, but judging nought about them as to whether they are evils or not. The origin of those **adulteries** that are called **adulteries** of reason is from a perverted understanding, and they are committed by those who confirm that they are not evils of sin. With these the understanding acts first, with the former, the will.

493. That **adulteries** committed by these are grievous in the highest degree, and are imputed to them as evils of set purpose, and rooted in them as guilt. Gen. art.

494. That **adulteries** of the third and fourth degrees are evils of sin according to the quantity and quality of understanding and of will in them, whether they come into act or not. Gen. art. . . That they are in like manner grievous if they do not come into act is evident from these words of the Lord, 'I say unto you that if any one has looked on the woman of another, so as to lust after her, he hath committed **adultery** with her already in his heart.' To commit **adultery** in the heart is to commit it in the will.

—². There are many causes of an **adulterer's** not being an **adulterer** in act and still one in will and understanding. Enum. T.316.

495. That **adulteries** from set purpose of the will and **adulteries** from confirmation of the understanding render men natural, sensual and corporeal. Gen. art.

496^e. The above-named **adulteries** turn men into these degenerate degrees, one into this, another into that, each according to what is pleasurably agreeable (to his peculiar genius).

497. That **adulterers** of set purpose and of confirmation reject all things of the Church and of religion. Gen. art. . . The love of **adultery**, being opposite, acts as one with those things that are against the Church.

—². The reason is that as marriage love opens the interiors of the mind . . . so the love of **adultery** closes them up, and thrusts down the mind itself as to the will into the body . . .

498. How it is that such **adulterers** enjoy human rationality like others. Gen. art.

—^e. But after death they become stupid . . .

499. That **adulterers** use that rationality when they are in externals, but abuse it when they are in their internals. Gen. art.

500. (Rage manifested there against three priests who preached against **adulterers**, saying that **adulterers** have no acknowledgment of God, and that Heaven is closed to them, and Hell open, and that in Hell they are unclean devils, because from afar they appear like swine wallowing in dung. . . Thousands were gathered together who believed that **adulteries** are not sins, and said that **adulterers** have an acknowledgment of God equally with those who cleave to their wives ; they were all from the Christian world. Angels visited them to see how many there believe **adulteries** to be sins, and out of a thousand they did not find a hundred, and the other nine hundred spake thus about **adulteries** ; Who does not know that the delight of **adultery** is far before that of marriage, that **adulterers** are in perpetual heat, and so on.)

—⁶. These **adulterers** were admitted into Heaven, where the interiors of their minds were opened, and then they openly denied the existence of God. The Angels said to them, Believe that as soon as a man actually becomes an **adulterer** Heaven is closed against him, and then God is not acknowledged ; hear the reason, all the uncleanness of Hell is from **adulteries**, and this stinks in Heaven like the stinking mire of the streets.

—^e. Afterwards they came where there was a way leading to Hell, from which breathed forth the delight of **adultery**, by which those who were **adulterers** of set purpose and those who were so from confirmation, were so vivified that they went down as it were dancing, and immersed themselves in unclean things there like hogs.

520. Hence he who is in spiritual **adultery** is also in natural **adultery**, and contrariwise.

— Therefore the whole Hell is called **adultery**.

521. A crowd of satyrs seen in a forest. . . They said, What are marriages but allowed **adulteries**? . . . This satyr-

like form was that of dissolute **adultery**. . . I told them that I had also seen **adulterers** like hogs . . . I asked them whether they had ever thought that **adultery** is sin ? They replied, What is sin ? I asked them whether they had ever remembered that **adultery** is contrary to the sixth commandment of the decalogue ? They replied, What is the decalogue ? Is it not the catechism ? What have we men to do with that childish tract ? . . . A great serpent was shown them bent into a spire and breathing out poison, with doleful birds in the branches above it. This was a representative of **adultery** in the fragrance of its lust.

I. 14⁵. Like an **adulterer** who hides a harlot in a cellar.

T. 122. Like a bridegroom or husband who sees an **adulterer** . . .

314. 'To commit adultery'-*moechari*=to **adulterate** the goods of the Word and falsify its truths.

316^e. **Adulterers** compared to covenant breakers, satyrs and priapuses, he-goats that smell, and dogs. Their virility compared to the evanescent flowering of tulips.

345. One kind of faith is named meretricious faith, from falsified truths, and **adulterous** faith, from **adulterated** goods.

398⁷. The conjunction of evil and falsity inwardly regarded is not marriage, but **adultery**.

D. 1787. On lascivious Spirits who in the life of the body had accounted **adulteries** as nothing.

2572. On Evil Spirits who are in the interior sphere ; **adulteries** are their pleasures, and to destroy marriage love, their gratifications. Index.

2611 *et seq.* On the extreme delight of the descendants of Jacob from cruelty and **adulteries**. Index. De Conj. 109.

2621. On David ; on those who are in the delight of **adultery** and of cruelty.

2622. The delight of **adultery** and cruelty is now so general as to extend itself to and affect little children. Index.

2624. But their delight is turned into the stink of human dung. . .

2643. This Hell is at this day multiplied by those who delight in **adulteries** and cruelty, many of whom here appear to be modest and gentle.

2656. They who are delighted with **adulteries** and cruelty desire more than others to obsess man and so return into the world ; they are most acute, so as to be able to pervert good affections, penetrating with their poison into the interiors of ideas. Index. 2665, Gen. art.

— They who are delighted with **adulteries** are contrary to love towards the neighbour, for the one follows from the other, wherefore they are cruel. 2666.

2843. That **adulterous** and cruel Spirits love nothing more than filth and excrement ; they directed my eyes to such things in the streets.

3190. When anyone commits **adultery** on earth,

Heaven is at once closed, that is, the interiors that open towards Heaven are closed, and he is afterwards in externals only . . .

3191. Gustavus Adolphus spoke with me for some days. I perceived from his sphere that he was an **adulterer**; his quality was shown first by a little yellow dog that was turned into a cat; afterwards by a fox with white froth in its mouth; then by a great serpent, a panther, and part of a lion. Afterwards it was shown how defiled he was with filthy **adulteries**. Index.

3192. That harlotry and **adultery** exist from the influx of marriage love into those who are perverted. Index.

3194. On **adulterous** Sirens. 3206.

3197. A representation of **adultery**; how at first it is pleasant and free, but removes a man more and more from Heaven and happiness, and at last to the most direful infernal horrors.

3307. A woman who had carried on **adulteries** promiscuously, chastised by a long serpent. Index.

3319. When breathing was separated from the loins, signifies that marriage love and love towards offspring was separated from the interiors, such as succeeded in the descendants of the Ancient Church, with whom were **adulteries**, to which cruelty was adjoined. Index.

— Therefore also **adulterers**, or those who account **adulteries** as nothing, are at the same time cruel . . . in a word, the sphere of **adulteries** and of cruelties is one. 3598.

3532°. If the common people do not abhor **adulteries**, still they abstain from them from a certain law of conscience.

3594. An immense number of **adulterers** who are able to excite by a persuasion like that of the Antediluvians . . . Christendom is full of them. 3595.

3598. The Christian world is worse than the Antediluvian one in that it regards **adulteries** as nothing, and when this is the case they wish to destroy societies, because they are against them, besides that they are cruel, **adulteries** are also attended with this . . .

3599. They entice wives and virgins to **adultery** and whoredom by exciting pity, supposing that they lose nothing, whereas thus marriage love is destroyed, thus all other loves, and thus the happiness of eternal life.

3611. They who argue, are prone to **adultery** when the opportunity offers.

3673. The pulsation of **adulterers** and of the cruel is only in the outermost skin of the breast.

3843. The interior Evil Spirits especially inspire **adulteries** and hatreds.

3910. They who have had no conscience, and especially they who have accounted **adulteries** as nothing, appear there as it were without bond, thus without connexion with Heaven. They cannot be amended so as to come among the Celestials, except so as to be scarcely self-conscious, like bones.

4038. (The lot of **adulterers** there. See under CONSCIENCE at this ref.)

4091. This **adulterer** said that he could not be in the sphere of Spirits who are in marriage love, because he was tortured and as it were compressed; he also said that he could not possibly desist.

4098. Spirits who had been **adulterous** wives described. They dwell in the sutures of the skull, and endeavour to get into the brain, and are a species of Sirens.

4336. When those who are above, converse together from fallacies a meretricious and **adulterous** sphere is produced below . . .

4368. That a horror of **adulteries** etc. is implanted in the intellectual part of man, and not in the voluntary, as was the case in the Most Ancient Church.

4479. No one who has once accounted **adulteries** and such things as nothing, and has thus involved himself in the companionship of Sirens, can help being held captive by them to the end of his life, for they bend the smallest things of thought in innumerable ways, and excite delight, and cause the man to perish. Wherefore let men beware of actual evil . . .

4496. How women can allure to **adulteries** by magical arts. 4500.

4545. Situation of the Hells of **adulterers**.

4563. The Hell of **adulterers** is under the buttocks; they are in excrement; they continually try to come into the world.

4629⁷. All **adulterers** are in this sensual lumen. See 4627⁵ *et seq.*

4661. **Adulterers** there; their vast number at the present day, and how they are called forth from Hell into the World of Spirits.

4784. On those devils who labour by every means in their power to infuse **adulteries** . . . they can pervert every thought . . . so that when a man has once perceived the delight of **adultery** he can scarcely ever be removed from it.

4855a. Who they are that produce **adultery** with a mother, a father, a sister, and with beasts.

4859. They who are continually thinking about **adulteries** and have committed them whenever they could, appear there as satyrs.

5091. The reason why they commit such horrid **adulteries** is that they falsify Divine truth. 5086.

5538. The **adulterers** cast out at the Last Judgment, of whom there was a vast number: they were not cast into desert places, like those who were spiritual **adulterers**, but into the Hells, for they who take delight in **adulteries** have no communication whatever with Heaven.

5339. In Christendom at this day **adultery** is general . . . the reason is that they do not make the doctrine of faith a matter of life, and thus are spiritual **adulterers**.

5832. A vast crew of those who accounted **adulteries** as nothing, they become like wild animals, for they have put off humanity; they are therefore cast out into the deserts to live according to their nature, lest they should have anything in common with other Spirits.

— All in the Hells are in favour of **adulteries**, and

all in Heaven are against them, especially those in the interior Heavens.

— The rational is utterly destroyed with those who have been **adulterers** from principle and from life.

— As to **adulteries** and principles concerning them, in the Christian world. Hell is as it were open and received; not so much so outside of it.

5887. They who wished to **commit adultery** spiritually.

5939. What produces **adultery** with a mother, a sister, a maidservant, etc. 5979. E.237^o. De Conj. 74. 82, Gen. art.

5996. On those who when young men have dearly loved their wives and detested **adulteries**, and have afterwards committed and approved of them.

6051. On **adulteries**. De Conj. 16.

— Hardly anyone at this day believes that they are so infernal, and that **adulterers** cannot be saved. The reasons are that Heaven is marriage and Hell is **adultery**; that marriage love descends from the marriage of good and truth, **adultery** from the marriage of evil and falsity; that in Heaven they abhor **adulteries**, and therefore Heaven is closed and Hell is opened wide; that man by marriage love receives the form of love, within and without, by **adultery** the form of Hell; that there is doctrinal **adultery** with preachers in Hell that differs from natural **adultery**; the origin of wisdom is the marriage of good and truth, and that of the Lord and the Church, wherefore no one can be wise in spiritual things who is an **adulterer**; hence in proportion as anyone is an **adulterer** he is blind in spiritual things, and is inwardly a devil; examples are to be produced that **adulterers** are cast into Hell however morally well they have lived and however piously.

6053. **Adultery**, the love of ruling, and deceit, will be especially shunned by those who will be of the New Jerusalem.

6054. The reason why **adulteries** now reign so greatly in the Christian world is that they are in the marriage of falsity and evil.

— **Adulteries** defined.

6055³. All lasciviousness is of **adultery**.

— With **adulterers** nothing is felt but what is outward, when yet all spiritual delight is in interior things.

6096. xi. **Adultery** is the marriage-*connubium*-of the devil and of those who are **adulterers**. xii. Hell is **adultery** . . . xiii. The **adulteration** of the good of the Word, and the falsification of its truth is **adultery**. xiv. **Adultery** is contrary to creation. xv. **Adultery** is the fundamental of all evils. xvi. **Adultery** is the mingling of a plurality of lives in one. xx. To acknowledge charity and not faith is the **adultery** of a brother and a sister. xxv. They who worship the Father only and think nothing of the Divine of the Lord are in **adultery** as of a brother with a sister. xxvi. They who are in adultery alone are in **adultery** as of a mother with a son. (E.1006³.) xxviii. They who are in the sense of the letter only and study it merely for the sake of honours, are in the **adultery** of a father with a daughter-in-law. (E.1006³. De Conj. 83.) xxx. They who are in the delight of variety of **adultery** are they who love congress with beasts, and become like the mucous of the nose.

D

6110⁵. A mere conclusion in the mind that **adultery** is not sin makes the man an **adulterer**. —³⁸. Ex.

—⁶. I have said to **adulterers** that in Heaven there is perpetual potency, and they said that if they had known this in the world they would never have committed whoredom, in order that they might come into Heaven. But I said that in Heaven it is not allowable to love anyone except the spouse, in Hell to commit whoredom *ad libitum*; would they rather be in Hell or in Heaven? and I could not extort an answer.

—⁷. If a man concentrates his love upon his wife, shunning **adultery** as sin, then love grows from day to day with its potency; but if they take from that love and consume it with harlots, marriage love becomes like chaff, and dies.

—¹⁰. Married partners together, or marriage love, is the very image and likeness of God. **Adultery** destroys it.

—¹². **Adultery** is in the whole body in endeavour when it is thought allowable.

—²⁵. Within marriage love there is Heaven even to its ultimates, and within the love of **adultery** there is Hell; the ultimates of both appear to be alike as to delights, but are not so; the differences are only felt from marriage love.

—²⁷. If marriage love does not have regard to two being one, it is the love of **adultery**.

—³⁶. An **adulterer** is unjust, unfaithful, insincere, a wicked violator of a covenant, a liar, immodest. He has no inward justice, fidelity, sincerity, truth, modesty; thus no inward honesty or virtue.

—⁴¹. All concupiscences of evil are from **adultery**, because it is the very form of them.

— An **adulterer** who is confirmed by [the idea] that it is allowable, and by doing it, cannot acknowledge God at heart, nor be conjoined to the Lord, thus not to Heaven, because his delight is altogether opposite to spiritual delight. At last he becomes in the highest degree sensual, corporeal and material, and thinks and speaks from visible and audible things, which alone he stores up in the memory.

—⁶⁶. **Adultery** with the wife of another destroys all the delight of life between husband and wife, and induces aversion towards each other; it also destroys the care of children, at the same time induces separation. It destroys the marriage principle. This an **adulterer** does not see, unless he thinks of his own wife, if another **adulterer** should contaminate her.

—⁶⁹. The excitation of **adultery** is outward, from lust, from bodily touch . . .

—⁷⁶. With those who have lascivious marriage, as also with **adulterers**, with whom the woman's love is not communicated to the man, it is the man's own proper affection that effects it. Hence it is soon burnt up. —⁷⁷.

—⁸². If only beauty conjoins, and not goodness, it is **adultery**.

D. Min. 4742. On one (King Frederick) who had been an **adulterer**. 4794.

J. (Post.) 136. All who falsify the Word to confirm evils and falsities, account **adulteries** as nothing, and are as it were carried into them.

J. [Post.] 343. On marriage and adultery.

— . Adultery is Hell itself, thus the Devil and Satan himself: all in Hell are adulterers and rage like furies when they perceive marriage love. So far as a man detests adulteries as diabolical sin, so far he is in Heaven.

344. He who is in adultery is in evil and falsity, and adultery is all sin against the decalogue, for he who is in it, is in all the evil of the decalogue, and contrariwise.

— . The reason why at this day there are more adulteries in the Christian world than in any other religion, is that they separate good from truth, or charity from faith, and when these are separated, then from the influx they can know no better; they therefore confirm adulteries and not marriages. . . Modern faith separates them, and thus falsifies the Word; it also perverts the Rational of man; thence come adulterous delights . . .

345. Adultery is the wickedness of all abominations, because the seed of man is his life, which is conjoined with the life of the wife, so that they are not two, but one flesh; but when the lives of several men are introduced into one woman, there results such filth that it is too abominable to be described; such is the case before the Angels. E. 1005², Ex. De Conj. 37.

E. 141⁸. 'To commit adultery etc.' = to pervert truths.

376³⁵. 'The land full of adulterers' = all adulteration of good and falsification of truth in the Church.

434¹⁶. The adultery of Reuben = to reject the good of charity from the truths of faith, for truth is profaned when it is not conjoined with its own good, for thus it is conjoined with self-love, which is adulteration.

511². Conjunctions of truth with merely natural affections correspond to 'whoredoms' and 'adulteries' of various kinds.

540⁴. 'To commit adultery' = to profane good and thence truth.

618. Adulterated truth is truth applied to evil and mingled with its falsity. Sig.

—^e. 'Adultery' = the conjunction of falsity and evil.

653¹⁰. 'To commit adultery' = to pervert the goods of the Word by evils and falsities.

659⁵. An excrementitious stench is most delightful to those infernals who take delight in adulteries and none in marriages.

710²⁷. The conjunction of falsity and evil is spiritual adultery.

817⁵. The correspondence of the adultery of a son with a mother. Ex. and III.

981². On the commandment concerning adultery. 982⁵ *et seq.*

— . The delight of adultery is Hell with a man, and the delight of marriage is Heaven with him, consequently so far as a man is in one delight so far he is not in the other.

— . The love of adultery is the fundamental of all infernal and diabolical loves, consequently so far as a man is in the love of adultery so far he is in all love of evil, if not in act, still in endeavour.

— . He who is in the love of adultery believes nothing of the Word or of the Church, yea, in his heart he denies God . . . the lasciviousness of adultery makes one with naturalism.

— . When the Church is at its end, and devastated as to truth and good, the man of the Church, from influx from Hell, comes into the persuasion that adulteries are not detestable things and abominations, and he also comes into the faith that marriages and adulteries do not differ in their essence.

— . Hence it is that the rejection of all things of the Church is understood by adulteries and whoredoms in the spiritual sense of the Word.

982⁵. Since adultery is Hell with a man, and marriage, Heaven, it follows that so far as a man loves adultery, so far he removes himself from Heaven, consequently that adulteries close Heaven and open Hell. This they do when they are believed to be allowable, and are perceived to be more delightful than marriages; wherefore the man who confirms adulteries with himself, and commits them from the compliance and consent of the will, and is averse to marriages, closes Heaven to himself, so that at last he does not believe anything of the Church, or of the Word, becomes an utterly sensual man, and after death an Infernal Spirit, for adultery is Hell, and an adulterer is a form of it.

— . Since adultery is Hell, it follows that unless a man abstains from adulteries, and shuns and is averse to them as infernal things, he closes Heaven to himself, nor does he receive the least influx thence. He afterwards reasons that marriages and adulteries are similar, but that marriages are guarded in kingdoms for the sake of order and the education of the offspring, and that adulteries are not criminal, because offspring are also born from them, that they are not hurtful to a woman, and so on; not knowing that such reasonings in favour of adulteries come up from the stygian waters of Hell, and that the lewd and ferine nature of man, that is in him from birth, attracts and sucks them in with delight, as a hog does ordure.

983⁴. The origin of adultery is the marriage of evil and falsity, which Hell is in its essence.

— . Hence it follows that marriage and adultery are opposite to each other, as Heaven and Hell are.

984³. Man is born into the love of evil and falsity. This love is the love of adultery, and it cannot be changed into spiritual love, and still less into celestial love, except by the marriage of good and truth from the Lord, and not fully except by the marriage of two minds and of two bodies.

—^e. Adultery is the image of Hell, and the love of adultery is the image of a Devil, and so actually appears in the spiritual world.

985². How profane and detestable adulteries are, may be seen from the holiness of marriages.

—³. Since the members of generation in both sexes correspond to the societies of the Third Heaven, it is evident that they are holy from creation, and are therefore dedicated to chaste and pure marriage love only, and are not to be profaned by the unchaste and impure love of adultery. By so doing a man converts Heaven with himself into Hell, for as the love of marriage

corresponds to the love of the highest Heaven, so the love of **adultery** corresponds to the love of the lowest Hell.

— The love of marriage begins from the Lord in the inmost of man . . . but the love of **adultery** begins from the ultimates of man, and from an impure lascivious fire there, and thence, contrary to order, penetrates towards the interiors, always in the things that are properly man's own, which are nothing but evil; and from them it induces the form of Hell, which is the image of a Devil; wherefore the man who loves **adultery**, and is averse to marriage, is a Devil in form.

—⁴. The members of generation also correspond to the Word . . . hence also it is evident how profane and diabolical **adulteries** are. And hence it is that **adulterers** make nothing of Divine truths, and thus of the Word, yea, if they speak from the heart, they blaspheme the holy things in the Word, as also they do after death.

986°. The love of **adultery** is represented in the spiritual world by an anus, the deformity of which is such that it inspires into the beholder frigidity and death of all the delight of life; hence it is that in the Hells the deformity of the Spirits is according to the quality of their love of **adultery** . . .

—^e. The delights of the love of **adultery** are there sensibly represented by bad smells from dung and corruption of various kinds; they are also actually turned into such things, because all **adulteries** are spiritual dirt.

988°. The earth could indeed be filled with inhabitants through fornications and **adulteries**, but not Heaven, because Hell is from **adulteries**, and Heaven is from marriages. That Hell is from **adulteries** is because **adultery** is from the marriage of evil and falsity, from which Hell in the whole complex is called **adultery**.

—⁶. By **adultery** is meant where the love of it, which is called the love of **adultery**, reigns, whether within matrimony, or out of it.

—^e. The men of the golden age felt inward horror at **adulteries**, as at the abominations of Hell.

989°. The hereditary evil into which man is born is derived from the parents, on account of the **adulteration** of good and the falsification of truth, thus on account of the marriage of evil and falsity, from which the love of **adultery** exists. . . If the parents' love is the love of **adultery**, it is also the love of evil for falsity and of falsity for evil. . . Hence it is evident that there is Hell in man from **adulteries**, unless he is reformed by the Lord through truths and a life according to them, nor can anyone be reformed unless he shuns **adulteries** as infernal, and loves marriages as heavenly. Thus and no otherwise is hereditary evil broken, so as to become milder in the offspring. E.1002°.

—³. But still every man who is born from **adultery** is adopted by the Lord if he does not himself become an **adulterer**. By becoming an **adulterer** is meant living in the marriage of evil and falsity, thinking evils and falsities from the delight of them, and doing them from the love of them; every man who does this also becomes an **adulterer**.

990°. The delights of the love of **adultery** derive their [existence] from the delights of doing evil uses. Such therefore as is the delight of evil men in doing evil,

such is the delight of their love of **adultery**, because the love of **adultery** descends thence . . . hence it is evident that the delight of **adultery** ascends from the lowest Hell.

—³. Yet it is believed that the delight of marriage and the delight of **adultery** are alike . . . but he who is in the delight of marriage love clearly feels that there is nothing impure in the delight of marriage, and that in the delight of **adultery** there is nothing but impurity and lasciviousness; he feels that it ascends from below unchaste. But he who is in the delight of **adultery** cannot feel this, because he feels what is infernal as celestial to him.

— Hence it follows that the love of marriage, even in its ultimate act, is purity itself, and that the love of **adultery** in its acts is impurity itself and unchastity itself.

— Since the delights of both these kinds of love appear alike outwardly, it is provided by the Lord that the delights of **adultery** should not ascend to Heaven. But still there is some correspondence of Heaven with prolification in **adulteries**, although not with the delight itself in them.

991°. The love of **adultery**, which is natural, exists from the love of evil and falsity, which is spiritual, hence this Spiritual is in the natural love of **adultery**, as cause in effect; therefore from the marriage of evil and falsity through love there exists the love of fructifying, to wit, evil by falsity and falsity from evil, from which love descends the love of prolification in **adulteries**, in which is all the delight and pleasure.

—⁴. Thence also is the pleasure and delight of **adultery**, but since prolification by it corresponds to the production of evil by falsity and of falsity from evil, that pleasure and delight become less and cheaper by degrees, until at last they are turned into loathing and nausea.

— Since the delight of **adultery** is infernal delight, the delight of **adultery** is from some impure fire that while it lasts counterfeits the delight of the love of good, but in itself is the delight of the love of evil, which in its essence is the delight of hatred against good and truth, and because its origin is thence, there is no love between an **adulterer** and an **adulteress**, except such love of hatred, which is such that they can be in conjunction in externals, but not in internals, for in externals there is fire, but in internals ice, wherefore after a short time the fire is extinguished, and the ice takes its place, either with impotence, or with aversion as for filth.

—⁵. It has also been given to see this love in its essence. It was such that within it was internecine hatred, but without it appeared like fire from burning dung, corruption, and stinking substances, and as this fire with its delight died down, so by degrees expired the life of mutual conversation, and hatred came forth, first under the guise of contempt, afterwards of aversion, then of rejection, and at last of reviling and fighting, and, what was wonderful, although they hated each other, still by turns they could come together, and then feel the delight of hatred as the delight of love, but this from the itch of the flesh. . . It is therefore the delight of hatred which in the extremes has become

fiery, injected into the lascivious flesh, that in a moment becomes the delight of **adultery**, the soul, in which the hatred is stored up, then drawing itself back. —⁶.

—⁶. Hence it is that Hell is called **adultery**. From this also it is that incorrigible **adulterers** are unmerciful, savage and cruel.

— Since **adultery** is fiery in externals, but frigid in internals, and since therefore the internal does not produce the external, as is the case in marriages, but they mutually act against each other, the man feels impotence if the woman is willing, for the internal, which is frigid, then comes into endeavour, and flows into the fire that is in externals, and extinguishes it.

[E.] 993³. From the happinesses of marriages we may draw conclusions in respect to the unhappinesses of **adulteries**, namely, that the love of **adultery** is the fundamental of all infernal loves, which in themselves are not loves, but hatreds. Therefore the love of **adultery** is the source of hatreds of every kind, both against God and the neighbour; in general, against every good and truth of Heaven and the Church, hence all unhappinesses are in it, for a man is a form of Hell from **adulteries**, and from the love of them becomes an image of the devil.

1003³. The evils that follow **adulteries** seen by opposition from the goods that follow chaste marriages. Enum.

—^e. The ultimate lot of those who are in **adulteries**, is that from the utter impotence into which they at last reduce themselves, they become devoid of all the fire and light of life, and pass their time solitary in deserts, as it were inert, and weary of their life. De Conj. 30.

1006². **Adulteries** are more infernal and abominable or less so. **Adulteries** arising from the more grievous evils and derivative falsities are also more grievous, and those from the milder ones are milder, for **adulteries** correspond to **adulterations** of good and the derivative falsifications of truth. **Adulterations** of good in themselves are evils, and falsifications of truth, falsities. . . The cadaverous Hells are for those to whom violations of wives have been delightful; the excrementitious ones for those to whom debaucheries of virgins have been delightful; foully sticky ones for those to whom varieties and changes of harlots have been delightful, etc.

—³. From those who believe sins to be remitted through the Holy Supper, and not through repentance of life, there breathe forth **adulteries** as of a brother with a sister; from those who altogether deny the Divine, wicked acts with beasts.

1007. From every conjunction of evil and falsity in the spiritual world there flows forth a sphere of **adultery**, but only from those who are in falsities as to doctrine, and in evils as to life. . . Especially does this flow forth from priests who have taught falsely and lived evilly, for these have also **adulterated** and falsified the Word. Although they have not been **adulterers** in the world, still **adultery** is excited from them, the **adultery** that is called sacerdotal **adultery**, which is distinguished from all other **adulteries**. De Conj. 18. 82, Ex.

1008². The reason why **adulteries** are less abhorred by Christians than by any barbarous nation, is that in the Christian world at this day there is not a marriage of good and truth but a marriage of evil and falsity. . . From this origin there flows in from Hell the lust and

favour of **adultery**; hence it is that **adulteries** are believed to be allowable, and are carried on without shame in the Christian world. De Conj. 77. 80.

1010¹. **Adulteries** are all whoredoms that destroy marriage love. The whoredom of a husband with the wife of another, or with any woman, whether widow, virgin or harlot, is **adultery**, when it is done from loathing or aversion to marriage. In like manner the whoredom of a wife. The whoredoms of any unmarried man with the wife of another, or of any unmarried woman with the husband of another, are also **adultery**, because they destroy marriage love, by turning away their minds from marriage to **adultery**. The delights of varieties even with harlots are also delights of **adultery**, for the delight of variety destroys that of marriage. The delight of the deflowering of virgins without marriage as an end is also the delight of **adultery**. In a word, every whoredom that destroys the marriage principle and extinguishes its love, is **adultery**, or of **adultery**.

1099. Goods are said to be **adulterated** that are applied to evils. Examps.

De Conj. 9. On those who in marriages have lasciviousness like that of **adultery** for an end.

— Women who enter into matrimony merely in order to commit **adultery** safely. Rep. Their terrible lot described.

— Men with whom **adulteries** are the end of matrimony, and who have afterwards lived as **adulterers**, are seized with such a nausea for a wife that they flee from them; they at last become impotences, and all life of thought and speech perishes with them in the company of wives, especially in that of their own wife.

54. In Hell there are not marriages, but there are **adulteries**. In the infernal Societies the men are separated from the women, and when they think that they will speak to the wife, from custom acquired in the world, the man goes to the women, and a persuasion is given him that this or that is his woman; but this persuasion is varied, which is of no consequence, because in Hell marriage has no existence, but **adultery**.

71. No one can be in any mutual love of good and truth except he who shuns and is averse to **adultery** as to Hell, although he may have lived in marriage and loved his consort for the sake of cohabitation, the delight of earthly life and for the sake of the children.

81. On the influx of **adultery** from Genii.

— I passed through a Hell where there were deceitful and inwardly vastated **adulterers**, who were permitted to flow into my affections, and with subtlety, art and genius to invert, pervert and extinguish my thoughts in favour of chastity, and to induce the delight and lust of **adultery**. They directed their attention to every particle of thought from affection, persuading tacitly. This was done that I might know that man from himself could not possibly resist the delight of **adultery** unless [assisted] by the Lord.

94. They who are spiritually **adulterers** are distinguished from those who are naturally **adulterers**. The latter, if they have perceived delight in **adulteries**, and none in marriages, are excluded from Heaven, and

are all sent into Hell. Spiritual adulterers however, although they may feel nothing illicit in adulteries, are examined. Some are amended, and others are allotted places according to their life.

121. Adulterers feel aversion for their own wives, but as soon as they see the beautiful wife of another, burn with desire, as the other does for his wife, and each finds a delight in every particular that the other as a husband feels aversion for.

Adultery. *Moechari.*

Adulterer. *Moechus.*

A. 2466⁷. 'To commit adultery with stone and wood' = to pervert the truths and goods of outward worship. 5156^e.

7089. 'Not to commit adultery' = that truth is not to be falsified.

8904. To commit adultery—*adulterare*, to commit adultery, and to commit whoredom = to pervert the goods and to falsify the truths of the doctrine of faith and charity.

R. 137. 'They that commit adultery' = the falsification of truth. E. 164.

M. 216³. The man said, I am no longer a husband, but an adulterer.

T. 313. 'Thou shalt not commit adultery.' In the natural sense, this commandment means not only to commit adultery, but also to will and do obscene things, and thence to think and speak lascivious ones. III. and Ex.

314. In the spiritual sense, by committing adultery is meant to adulterate the goods of the Word, and to falsify its truths. III.

315. In the celestial sense, by committing adultery is meant to deny the holiness of the Word and to profane it. They do this who at heart laugh at all things of the Church and of religion.

E. 357¹⁵. 'Adulterers' = those who falsify the knowledges of truth.

Advance. *Promovere.*

Advancement. *Promotio.*

A. 6012. 'And the sons of Israel carried Jacob their father' = that spiritual truths caused natural truths to advance . . . Natural truth can only be made to advance by spiritual.

10734. Changes of state appear to a Spirit like advancements from place to place, or like journeys.

T. 47. The advancement of the end by mediate causes.

Advent. *Adventus.*

A. 22. The advent of the Lord into the world is called 'morning.'

— In like manner 'morning' = every advent of the Lord.

25. (Passages quoted where the Lord's advent is openly spoken of.) 31. L. 6.

220. 'The voice of one crying' = the announcement of

the Lord's advent; in general every announcement of His advent, as with the regenerate, to whom there is a dictate.

250. This is the first prophecy of the Lord's advent into the world. ('The seed of the woman,' etc.)

482². 'The midst of the years' = the Lord's advent, also in shorter intervals every coming of the Lord, as when a man is being regenerated; and in longer ones when the Lord's Church rises up anew.

581. Unless the Lord, by His advent into the world, had delivered the World of Spirits from those who are meant by the 'giants,' not a single Spirit could have been there, thus mankind would have perished. 631, Sig. 637², Ex. 1673². 1676^e. 2034^a.

728. 'Seven,' being a holy number = the Lord's advent into the world, also His advent to glory; in particular, every advent of the Lord. Every advent of Him involves a beginning to those who are being regenerated, and an end of those who are being vastated. Thus to the man of the Ancient Church His advent was the beginning of temptation. III.

901. 'Three' and 'seven' in Heaven present a general holy idea of the resurrection and advent of the Lord.

1003^e. Wherefore after the Lord's advent man is not regarded in Heaven from outward but from inward things,

1048. The quality of anyone is there perceived at his first coming, from his sphere. 1383. 1388. 1396. 1504.

1266. Unless the Lord by His advent in the flesh had delivered the World of Spirits from the Antediluvians, mankind would have perished . . .

1675⁵. 'I see Him, but not now,' etc. = the Lord's advent into the world. 2898.

2034⁶. Wherefore a promise was then made of the coming of the Lord into the world, and from that time the faith of love in the Lord who was to come conjoined: but when there was no longer any faith of love left in the whole world, then the Lord came.

2218. The coming of the three men, or of Jehovah, to Abraham.

2236. All things in the Word involve the Lord's advent.

2243. Then the Lord came into the world. 9457^e.

2397. Since the evil perished through the Lord's advent into the world, it is said according to the appearance that two Angels were sent to Sodom to destroy it.

2405⁸. Since 'morning' in its own proper sense = the Lord. His advent, thus the drawing nigh of His Kingdom, it is evident that 'morning' also = the rise of a new Church, for this is the Lord's kingdom on earth, in general, in particular, yea, even in singular. Ex. For in this is the Lord's advent.

2513. 'God's coming' = perception, for perception is nothing but the Divine advent, or influx, into the intellectual faculty.

2523. Unless the whole process of the Lord's glorification had been presented to view before the Angels in the Word, and in the rites of the Jewish Church, the Lord would have had to come into the world immediately after

the fall of the Most Ancient church, for a prophecy was then immediately made concerning the **advent** of the Lord.

[A.] 2553. State of mankind when the Lord **came** into the world described.

2554. That Divine good might be conjoined with both sensual truths and rational truths, was the cause of the Lord's **advent** into the world . . .

2661². The Lord did not **come** into the world to save the celestial, but the spiritual. If the Most Ancient Church had remained in its integrity, the Lord would have had no need to be born a man, wherefore as soon as it began to fail, the Lord foresaw that the Celestial Church would utterly perish from the world ; therefore a prediction was at once made concerning the **advent** of the Lord into the world. 2716. 2776². 6427.

2788. 'In the third day (He will raise us up)' = the **advent** and resurrection of the Lord.

2795⁶. The Lord **came** into the world and put on the human state itself with its infirmity in order that He might be tempted as to the Human, and thus subjugate the Hells. Ex.

2818. That the Lord would **come** into the world, and suffer death, was known from the most ancient time. Shown.

2854. The secret of the Lord's **coming** into the world is that He might unite in Himself the Divine to the Human and the Human to the Divine . . . and thus that by that union salvation might be extended to mankind, in whom there was no longer left any celestial or spiritual good, and not even any natural good. 2905, Des.

2906². (Passages of the Word in which the Lord's **advent** is treated of.) —⁶, —⁷. 3242². 3322³. 3448⁶. 3654⁷. 3703³. 3881⁸. 5037². 5201². 5321⁶. 5354⁷. 9331⁴.

3353². It is the end of the Church that is here and elsewhere called 'the **coming** of the Lord,' and 'the consummation of the age.'

3398⁴. Why the Lord did not **come** sooner. 3757, Ex.

3419². How the ancients knew that the Lord would **come** into the world.

3588. 'Esau **came** from his hunting' = the truth of good and its **advent**. 'To **come**' = **advent**.

3637. The necessity of the Lord's **advent** into the world explained.

3736. 'I have **come** into the world' = that He was as a man.

3652². By Daniel is signified everything prophetic concerning the Lord's **advent** and the state of the Church.

3900⁹. 'So shall the **coming** of the Son of Man be.' . . The **coming** of the Lord is not according to the letter, that He would again appear in the world, but it is His presence in each one, which takes place as often as the gospel is preached, and its holiness is thought about.

3969⁹. The two Kingdoms were made one by the Lord's **advent** into the world. Sig.

4060⁵. They have understood that the Lord would **come** into the world anew, not knowing that He **comes** as often as the Church is devastated, but not in person. as when He assumed the Human.

4060⁷. 'They shall see the Son of Man **coming** in the clouds,' etc. = that then the Word will be revealed as to its inward sense . . . It is the Lord's **advent** that is here understood, but not that He would literally appear in the clouds.

4180⁵. Before the Lord **came** into the world, the Divine itself flowed into universal Heaven, and since Heaven was then chiefly composed of the celestial, light was produced from that influx ; but after mankind had removed themselves from the good of love and of charity, that light could no longer be produced through Heaven, thus no wisdom and intelligence that could penetrate to mankind, wherefore on account of the necessity that they should be saved, the Lord **came** into the world . . . 6373².

4230. The time when there is the end of an old Church and the beginning of a new one is signified by the 'Last Judgment' and also by the '**coming** of the Son of Man.' 4332. 4333. 4535.

4231. Why the **advent** of the Lord is compared to the fig-tree. —².

4240⁶. 'The morning **cometh**' = the Lord's **advent**. 6000⁶.

4333. Because on that occasion (namely, the destruction of Jerusalem) the consummation of the age was subsequent to the **advent** of the Lord, many things that the Lord said about it are applicable to that nation, but the end of the Christian Church is what is especially treated of.

4334⁷. 'So shall the **coming** of the Son of Man be' = that they will not accept Divine truth.

4489³. Abrogation of representatives after the Lord had **come** into the world. 4835⁴. 5136².

4535³. The last time of an old Church and the beginning of a new one is what is called 'the consummation of the age' and 'the Lord's **advent**,' for then the Lord recedes from the former Church and **comes** to a new one.

4636. The parable of the ten virgins describes the Lord's **advent**.

4712. 'Joseph's going to see the peace of his brethren' = every **advent** of the Lord . . . It is said, every **advent**, when truth flows into the thought from the Word.

4835². When the light of Heaven appears in its clearness, then is dissipated the darkness, or representative images ; this was done by the Lord's **advent**.

6000³. The Divine Human before the Lord's **advent**. See under DIVINE HUMAN at this ref., and at 6280. 6720. 6831.

6306². About the time of the Lord's **advent**, the infernals had occupied a considerable part of Heaven, and the Lord by His **coming** into the world, and making His Human Divine, expelled them thence and cast them into Hell, and thus delivered Heaven from them, which then became the inheritance of those who belonged to the Spiritual Kingdom. (Represented by the occupation of Canaan by the sons of Israel.) 6558, Ex. 6914². —³. —⁴. Fully Ex.

6371². Before the **advent** of the Lord into the world, there was influx of life with men and Spirits from Jehovah through the Celestial Kingdom, . . . but when the Lord **came** into the world He put on that which had

been with the Angels of the Celestial Kingdom . . . (Sig. by 'the sceptre not departing from Judah until Shiloh come.')

6373. 'Till Shiloh come'=the **advent** of the Lord, and the tranquillity of peace then.

6588⁵. 'The day of visitation'=the Lord's **advent**, and enlightenment then.

6854². Only the spiritual were saved by the Lord's **advent** into the world; the reason is that the Divine passing through Heaven, which was the Divine Human before the Lord's **advent**, could not reach them, because their doctrinals were for the most part not true. 8621. Refs.

6895. 'Visiting, I will visit you'=His **advent** to those of the Spiritual Church. 'To visit'=the Lord's **advent**, which precedes the last time of the Church. . . That this is called the Lord's **advent**, is evident from these words, 'What shall be the sign of Thy coming and of the consummation of the age?' 7066.

—². That by the Lord's **advent** is not meant His appearance in the clouds, but the acknowledgment of Him in hearts by love and faith; also His appearance from the Word, whose inmost sense treats of Him alone. Refs. This **advent** is meant by the Lord's **advent**, which takes place when the old Church is rejected, and a new one is established by the Lord.

—^c. 'Visiting to visit'=deliverance from falsities, and thus initiation into those things that belong to the Lord's Church and Kingdom; thus the Lord's **advent** in love and faith with those who will be of the New Church.

6945³. There was not so great a force from the Lord to withhold men from falsities before the Lord's **advent** as after His **advent**, when He had made the Human in Himself Divine.

6988³. All the miracles done by the Lord=the state of the Church and of mankind saved by His **advent** into the world . . . 7337, Ex.

7093². The three feasts were instituted to commemorate the deliverance from Egypt, i.e. in the spiritual sense, deliverance from infestation by falsities, through the Lord's **advent** into the world.

—⁶. The Lord delivered them by His **advent**, and raised them with Him into Heaven when He rose again. Hence the Passover was instituted. 7828².

7313^e. The Sons of Israel were led into the wilderness to represent the state of the spiritual before the Lord's **advent**.

7417. The representatives that existed before the Lord's **advent**. Ex.

7686. Those are here treated of who before the Lord's **advent** were in the Lower Earth, and could not be raised into Heaven before the Lord **came** and assumed the Human.

—². They who belonged to the Church before the Lord's **advent**, and were evil as to life, were in such falsity as there had not been before, nor will be afterwards. Ex.

7844³. Hence primarily by 'evening' is signified the Lord's **advent**, for then there is an end of the former Church and the beginning of a new one, the first state of which is also called 'eve' . . .

—⁴. That the Lord's **advent** into the world is signified by 'evening' and 'morning.' Ill.

7986. (The time of the Exodus)=the time of the Lord's **advent**, when the spiritual were saved.

8054². Before the Lord's **advent** Heaven was not distinguished into three Heavens, as after His **advent**, but it was all one. Ex.

8137. The Lord, by His **advent** into the world . . . cast all evils and falsities into the Hells and reduced the Heavens into order, and also delivered the spiritual from condemnation. Refs.

8261³. The ancients felt a joy exceeding all joys in the contemplation of the Lord's **advent** and the salvation of mankind by Him.

8289. 'The enemy said'=the thought of those who were in evils and falsities before the Lord's **advent**; for the infernal crew then ranged freely about, and infested and endeavoured to subjugate all there.

8294^e. The nations who then possessed Canaan=those who before the Lord's **advent** occupied a region of Heaven that was afterwards given to the spiritual.

8311². They who were cast into Hell when the Lord **came** into the world, treated of.

8321. In order that they who are in good and truth might be delivered from such Spirits the Lord **came** into the world.

8346. The spiritual underwent temptations after the Lord's **advent** into the world, but could not do so before. (Signified by the Sons of Israel going forth into the wilderness.)

8427. 'In the morning ye shall see the glory of Jehovah'=the **advent** of the Lord in the beginning of a new state. 'The glory of Jehovah'=presence and **advent**. Ex.

—⁴. 'The coming of the Lord'=the acknowledgment of truth Divine by those of the New Church and its denial by those of the Old Church.

8625². The Genii represented by the Amalekites could not be warded off from the spiritual until the Lord **came** into the world.

8783. Blindness of those who lived before His **advent**.

8792. 'Jehovah will come down to the eyes of all the people'=the Lord's **advent**, and enlightenment then; for 'to come down,' when said of the Lord,=His presence through influx, thus His **advent**.

9405. 'And they shall see the God of Israel'=the Lord's **advent** and presence in the Word. Ex.

—². Because in the inward sense of the Word the Lord alone is treated of, and also His Kingdom and Church, hence is the holiness of the Word, and hence the **advent** and presence of the Lord with those who, when they read the Word, keep Him and the neighbour in view, and not themselves.

9428. 'He called unto Moses on the seventh day'=the Lord's **advent** with truth conjoined to good.

9684. That the spiritual especially were saved by the Lord's **advent** into the world. Refs.

9807⁴. 'The coming of the Lord' is the revelation of truth Divine at the end of the Church. —⁵.

[A.] 9926⁵. 'Watchmen'=those who search the Scriptures concerning the Lord's **advent**.

10026. The Lord **came** into the world to subjugate the Hells and reduce all things into order, even in the Heavens.

10276^o. Wherefore unless the Lord had **come** into the world and opened the interiors of the Word, communication with the Heavens through the Word would have been broken, and then mankind on this earth would have perished

10355⁵. When no natural good was left with the man of the Church, the Lord **came** into the world, and reduced all things in the Heavens and Hells into order, so that man could receive influx from Him out of Heaven . . .

10655³. (Why the Lord **came** into the world, fully explained.) 10828. N.293.

H. 1². 'The coming of the Lord in the clouds of heaven with power and glory'=His presence in the Word, and revelation. Refs. S.14². T.198².

—^e. That at this day such an immediate revelation exists, is because this is what is meant by the Lord's **advent**.

N. 300. That the Lord **came** into the world to glorify His Human. Refs.

J. 10. Mankind on this earth would have perished, so that not one would have been left, unless the Lord had **come** into the world . . .

28. By 'the coming of the Lord in the clouds,' is not meant such an appearance as that, but appearance in the Word, for the Lord is the Word, because it is Divine Truth.

46. (The second of the three last judgments was effected by the Lord when He was in the world. Sig.)

—³. For this end the Lord **came** into the world . . .

L. 3. That the Lord **came** in the fulness of times, which was when He was no longer known by the Jews, and thus when there was nothing of the Church left, and unless He had then **come** and revealed Himself, man would have perished in eternal death. Sig. L.5. Ill.

—². The Lord **came** into the world to perform a last judgment, . . . to glorify the Human, . . . to establish a new Church.

4. (Passages quoted in which 'that day' and 'that time'=the Lord's **advent**.)

12. That the Lord **came** into the world to subdue the Hells and glorify His Human. Gen. art.

14. That the Lord **came** into the world to reduce all things in the Heavens and thence in the earths into order. Ill.

17. The Lord **came** into the world that He might be able to save man; without His **advent** no mortal could be reformed and regenerated, thus saved.

26. That the Lord is also called the 'Son of Man' where His **advent** is treated of, because He **comes** into the world as the Word. Ill. L.23.

—'. 'Coming in the clouds of heaven with glory'=the opening of the Word, and manifestation that the Word is written about Him alone.

33. Before the Lord's **advent** the Hells had grown up to such a height that they had begun to infest the very Angels of Heaven, and also every man coming into the world and going out of the world . . . Hence it was that unless the Lord had **come** into the world no man could have been saved.

42^e. His **advent** is called 'the Gospel of the kingdom.' R.664.

S. 14^e. 'The day of Jehovah'=the Lord's **advent**, which was when there was no good and truth left in the Church, and no knowledge of the Lord. Sig.

98. That the Lord **came** into the world to fulfil all things of the Word and thus to become Divine Truth or the Word in ultimates also. Gen. art.

99. All Churches before His **advent** were representative Churches, that could only see Divine truth in shade, but after His **advent** into the world, a Church was instituted by Him that saw Divine truth in light. The state of the Church before His **advent** is called 'evening,' and the state of the Church after His **advent** is called 'morning.' Before His **advent**, the Lord was indeed present with the men of the Church, but mediately through Heaven; but after His **advent** into the world He is present with the men of the Church immediately. T.109.

F. 35. It is a universal of faith that no mortal could have been saved unless the Lord had **come** into the world; also that He **came** into the world to remove Hell from man; also that He **came** into the world to glorify His Human. R.67. B.116.117. T.2.3.

W. 221². The second arcanum is that the Lord **came** into the world, and assumed the Human, that He might put Himself into the power of subjugating the Hells, and of reducing into order all things both in the Heavens and in the earths.

—^e. Hence after His **advent** into the world He appears as a sun in the angelic Heavens in stronger beam and in greater splendour than before His **advent**. 233², Ill.

233². This was the reason why all the Churches in the world before His **advent** were representative of spiritual and celestial things, but after His **advent** became spiritual and celestial natural, and that representative worship was abolished.

—³. The mediate enlightenment of men through the angelic Heaven, which there was before the Lord's **advent**, may be compared to the light of the moon, which is the mediate light of the sun; and which, because it became immediate after His **advent**, is called 'the light of the moon as the light of the sun.' T.109³.

P. 124³. The Lord **came** into the world that He might be in first and ultimate principles simultaneously.

R. 4. 'The consummation of the age'=the last state of the Old Church, and 'the coming of the Lord,' the first state of the New Church.

17³. The Lord said of John that he should remain until He **came**, thus to the present day, which is the Lord's **advent**. Ex.

33. 'The patient expectation of Jesus Christ'=the Lord's **advent** . . .

— . That the goods and truths of the Church are infested by evils and falsities that will be removed by the Lord when He will **come**. Sig.

53. 'That day' = the Lord's **advent**, when the Old Church has been destroyed, and the new one is to be established.

145. 'Hold fast till I **come**' = until there be a new Heaven and a new Church, which are the Lord's **advent**. (= vastation. E. 173.)

151^r. It is called 'the morning star' because 'morning' = the Lord's **advent**, when there is a New Church. Ill.

187. 'I **come** quickly' = the Lord's **advent**, and a New Church then from them.

281. That Jehovah Himself **came** into the world. Ill.

519. 'The seventh Angel sounded' = examination and manifestation of the state of the Church after consummation, when it is the **advent** of the Lord and of His Kingdom.

574. The Lord's **advent** and then the destruction of that Church, and the establishment of a new one, are described in Dan. vii. 9 to end.

612. Pref. Evangelization concerning the Lord's **advent** and then a New Church, treated of in Rev. xiv.

618^r. From these words it is clearly evident that the Lord's **advent** into the world, and the glorification of His Human, had for an end the conjunction of men with God the Father in Him and through Him ; thus that He Himself might be approached.

626. 'The everlasting gospel' = the announcement of the Lord's **advent**, and of a New Church that will descend out of Heaven from Him.

— . The Lord's **advent** involves two things, the Last Judgment, and after that a New Church.

642^r. 'His **coming** in the clouds of heaven' means that when He will **come** to judgment He will appear in the sense of the letter of the Word, and because He has **come** now, He has appeared in the Word by this, that He has revealed that there is a spiritual sense in every single thing of the sense of the letter, and that He alone is treated of therein, and that He Himself is the only God of Heaven and earth.

705. 'Behold I **come** as a thief' = the Lord's **advent**. E. 1005.

798^r. The **advent** itself of the Lord into the world was only for the sake of the salvation of man . . .

820. 'I saw Heaven opened, and behold a white horse' = the spiritual sense of the Word revealed by the Lord, and thereby the inner understanding of the Word unfolded, which is the **advent** of the Lord.

— . That this is the **advent** of the Lord is because by that sense it manifestly appears that the Lord is the Word, that the Word treats of Him only, that He is the God of Heaven and earth, and that the New Church exists from Him alone.

829. The Lord **came** into the world to subjugate the Hells, which had then grown up to such an extent that they began to infest the Angels . . . and since man is in consort with Spirits as to his affections and thoughts thence derived . . . therefore when the Lord subjugated

the Hells, He not only delivered the Angels from infestation, but also the men of the earth. Sig.

932. Pref. The Lord's **advent** and conjunction with those who believe in Him and live according to His precepts, treated of in Rev. xxi.

944. 'Behold, I **come** quickly' etc. = that the Lord will certainly **come**, and will give eternal life to those who keep and do the truths or precepts of this Book now opened by the Lord. R. 949.

947. The Lord's **advent** when there is the Last Judgment and the New Church has [only] now appeared and existed after seventeen centuries.

955. 'And the Spirit and the bride say, **Come**' = that Heaven and the Church long for the **advent** of the Lord.

956. 'And let him that heareth say, **Come**' etc. = that he who knows anything about the **advent** of the Lord, and about the New Heaven and New Church, should pray that it may **come**.

960. 'Yea, I **come** quickly, amen, even so **come** Lord Jesus' = that in His Divine Human which He took up in the world, and glorified, He **comes** as the Bridegroom and Husband, and that His Church longs for Him as the Bride and Wife.

— . 'The gospel' = the **advent** of the Lord to His Kingdom. Refs.

M. 81. A glorification of the Lord in Heaven on account of His **advent**. Des. T. 625.

B. 70. That the last state of the present Church is meant by the consummation of the age, and the Lord's **advent** then. Gen. art.

71^r. That by the **advent** of the Lord is meant His **advent** in the Word, and then the establishment of a New Church in place of the former consummated one, is evident from these words of the Lord.

100^r. In all these places the **advent** of the Lord is treated of, especially His second **advent**. T. 782⁵.

T. 109^r. After He **came** into the world these representations vanished, the interior cause of which was, that the Lord in the world put on the Divine Natural also, and from this He enlightens not only the inward spiritual man, but also the outward natural one . . .

115. At this day is the Second **Advent** of the Lord. T. 121^r.

121. At the time of the Lord's first **advent**, the Hells had grown up on high so as to fill the universal World of Spirits, and had not only thrown into confusion the Heaven called the Ultimate Heaven, but had also assaulted the Second Heaven, which they infested in a thousand ways. Sig. T. 123.

123. The height and inundation of the Hells over the universal World of Spirits, such as it was at the time of the Lord's first **advent**, has not been made known to anyone, because it is not revealed in the sense of the letter of the Word ; but such as it was at the time of His second **advent**, it has been granted me to see with my eyes . . .

126. There are two things on account of which the Lord **came** into the world, redemption and the glorification of His Human . . .

[T.] 182. That the Lord would **come** anew into the world He foretold in the Evangelists. Refs.

200^e. By 'day,' mentioned twice, is meant the first and second **advents** of the Lord.

224³. Why God **came** into the world as the Word.

501². Miracles were performed before the Lord's **advent** because men then were natural.

579. The Lord **came** into the world principally on account of these two things, to remove Hell from Angel and man, and to glorify His Human, for before the **advent** of the Lord, Hell had grown up so as to infest the Angels, and by interposition between Heaven and the world, to intercept the communication of the Lord with the men of the earth . . .

625. Once when I was meditating on the Second **Advent** of the Lord . . .

669². The sacraments compared to a double temple, in the lower of which is preached the gospel of the Lord's new **advent**.

753. On the **Advent** of the Lord. Gen. art.

764. That after this night, morning follows, which is the **advent** of the Lord. Gen. art.

—³. That the Lord's **advent** is to be expected. Ill.

766. The Lord is present with every man, and is urgent to be received, and when a man receives Him, by acknowledging Him as His God, the Creator, Redeemer and Saviour, it is His first **advent**, which is called 'dawn.'

768. That the **advent** of the Lord is not His **advent** to destroy the visible heaven and the habitable earth. Gen. art.

772. That this **advent** of the Lord, which is the second, exists for the sake of separating the evil from the good, and of saving those who have believed and will believe in Him, and of forming from these a New Angelic Heaven, and a New Church on earth; and that without it no flesh could be saved. Matt. xxiv. 22. Gen. art.

773. That the Lord's **advent** is to form a New Heaven from those who have believed in Him, and to establish a New Church from those who after this will believe in Him, is because these two things are the ends of His **advent**.

774. The Lord's presence is perpetual with every man both evil and good . . . but His **advent** is only with those who receive Him, who are they who believe in Him and do His commandments. The perpetual presence of the Lord causes man to become rational, and to have the ability to become spiritual; this is done by the light proceeding from the Lord as a sun, which man receives in the understanding; but the **advent** of the Lord is with him who conjoins heat to that light . . . The mere presence of the Lord, and consequent enlightenment of the understanding, may be compared to the presence of the solar light in the world . . . but the **advent** of the Lord may be compared to the **advent** of heat in the spring-time.

776. That this Second **Advent** of the Lord is not in person, but that it is in the Word, which is from Him, and is Himself. Gen. art.

779. That this Second **Advent** of the Lord takes place

by means of a man, before whom He has manifested Himself in person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word from Himself. Gen. art.

D. 334. That the history of Joseph reps. both **advents** of God Messiah.

1502. On the salvation of mankind by the **advent** of the Lord into the world.

4394. The reasons why the Lord **came** into the world and suffered, enum. See D.2259.

4829. What the effect would have been if the Lord had not **come** into the world, shown by experiment.

5202. The Second **Advent** into the World of Spirits described. 5217. 5743. J.(Post.)140. E.413².

E. 9⁵. The beginning of a New Church is called the Lord's **advent**.

36². The Second **Advent** of the Lord is the revelation of Him, and of Divine Truth from Him, in the Word.

422¹⁵. Before the Lord's (first) **advent** the Lord's Divine proceeded from the Divine called 'the Father,' but this did not reach to ultimates after the Church was devastated.

— . Life from the Divine with them after His **advent**. Sig.

612. Prediction in the Word about the Lord's (second) **advent** to be fulfilled when the end of the Church is at hand. Sig. —³. Ill.

624²⁰. Why the Lord's **advent** does not take place until there is no truth of doctrine or good of life remaining in the Church.

644²⁰. 'A cloud rising out of the west'=the Lord's **advent** at the end of the Church.

— . 'When ye see the south wind blow'=preaching concerning His **advent**.

706¹³. 'The Lord's **coming**'=the beginning of a New Church.

726⁷. The Lord **came** into the world in order to be in ultimates . . . if He had not **come**, the Heavens of this earth would have been translated elsewhere, and all mankind on this earth would have perished in eternal death.

870². The **coming** of the Lord does not mean His **coming** in person, but that He would then reveal Himself in the Word, that He Himself is Jehovah, the Lord of Heaven and earth, and that all who will be in His New Church will adore Him alone.

1087⁴. The primary cause of the Lord's **Advent** into the world was that He might be in ultimates. Ex.

De Dom. 185. The reason of the Lord's **advent** into the world . . . that He might become the Last also. Ex.

Coro. 59¹. Why the prediction concerning His **advent** was so frequently made.

5 M. 16. On the **coming** of the Lord in a cloud. Gen. art.

19. The Lord's **advent** and what will take place in connection therewith. Rep. and Ex.

Inv. N.C. 34. The Lord's **advent** is according to order. Ex.

Ecc. Hist. 1. Now is the Lord's advent predicted in Matt. xxiv.

8. The words *Adventus Domini* inscribed on these books (the Brief Exposition) in the spiritual world. I wrote the same by command on two copies in Holland.

Adversary. *Adversarius.*

T. 408. The zeal of charity is appeased as soon as the adversary repents.

409. That good is to be done to an adversary and an enemy from charity. III.

Adverse, To be *Adversari.*

Adverse. *Adversus.*

A. 6202. Spirits who are let out from some infernal Society into the sphere of a man's life converse together about things that are **adverse** to the man; hence there generally flow in sadness, anxiety, etc. Such have often been with me, and infused anxieties into the region of the stomach, of which I did not know the source, but when detected, I heard that they had conversed about things that were **adverse** to my affections.

P. 219⁴. Man's will runs counter to the Lord's.

T. 338². Paradoxes **adverse** to sound reason.

Adversity. See under STRAITNESS—*Angustia.*

Advert. *Advertere.*

Advertence. *Advertentia.* See ANIMADVERT.

A. 2387. 'The men said to Lot' = that the Lord turns to those who are in the good of charity.

3614. 'Until thy brother [Esau's] wrath goes away' = until the state takes a turn.

4086. 'Lift up thine eyes' = **advertence** from what is his own; as is evident from the signification of 'lifting up the eyes,' which is to think and intend, thus to **advert** to.

5798⁵. Evil and punishment cohere together there, for as soon as an Infernal Spirit does evil above his wont, punishing Spirits are at hand, and punish him, and this without **advertence**.

6727. 'To know what would be done to him (Moses)' = **advertence**.

7568. 'Stretch out thy hand towards heaven' = the **advertence** and drawing nigh of Heaven. 'To stretch out the hand' = to **advert** to, for a thing is **adverted** to and shown by the stretching out of the hand . . . And since when Heaven is **adverted** to and shown, one directs the sight and thought thither, it also sigs. drawing nigh.

8514. 'See ye' = that they should **advert** to, and reflect.

Advertize. See ANIMADVERT.

Advocate. *Advocatus.*

T. 603². Cases quoted by an **advocate**.

Adytum. *Adytum.*

A. 2363². Then wisdom and intelligence enter and fill up the recesses of his mind.

10261⁹. 'The oracle of the temple' = the Inmost

Heaven, where there is celestial good; therefore all the things that were in it signified celestial good; the ark that was there, and for the sake of which the **oracle** was constructed, signified the Inmost Heaven where the Lord is.

S. 33. Without the sense of its letter the Word would be like a temple with its **adytum** in the middle, without roof and walls. T. 213.

M. 98. An inclination that lies hidden in the recesses of his mind.

T. 9². Like temples and **adyta** for the worship of one God.

55⁹. Like a temple stripped of its walls so as to expose the **adytum**, altar and pulpit.

163. A just idea of God in the Church is like the **adytum** and altar in a temple.

174. Like thieves breaking through the door into the **adytum** of a temple. By a temple is meant the Church; by the door, the Lord God the Redeemer; and by the **adytum**, His Divinity.

209. The Word kept in the **adyta** of the temples in Heaven. As soon as the **adytum** is opened, the Word shines like a great star.

283⁹. The ark was afterwards introduced by Solomon into the temple, where he made its **oracle**.

508. I saw a magnificent square temple, in the middle of which there was an **adytum** with a veil before it, but which was now withdrawn . . . This temple represented the New Church . . . The **adytum** in the middle of the temple represented the conjunction of that Church with Heaven.

E. 277⁵. 'The oracle of the temple' = the inmost of Heaven and of the Church.

638². 'The secret place' = where the Lord is.

700¹⁴. The **oracle** of the temple where the ark was, represented the Lord as to Divine Truth, and hence the Third Heaven.

Afar. *Longinquus.*

Remoteness. *Longinquitas.*

A. 1396. (A Spirit who said he was nothing, detected from **afar**.)

2790. 'To see from **afar**' = to foresee.

2851¹⁰. 'A nation from **afar**, from the extremity of the earth' = evils and falsities, or those who are in them.

3708⁸. 'To come from **afar**' = that they are remote from the light that is from the Lord.

4723. 'They saw him (Joseph) **afar off**' = perception of the Lord's Divine Human remotely.

6740⁹. 'Sons from **far**' = truths with the Gentiles.

8918. 'They stood **afar off** (from Sinai)' = remoteness from inward things.

— The reason of the signification of '**afar off**' explained.

—³. '**Afar off**' = remoteness from the good and truth which are from the Divine, thus from inward things. Ill. 8927.

[A.] 9377. 'Bow yourselves **afar off**'=humiliation and adoration from the heart, and then the influx of the Lord.

— The reason why '**afar off**'=from the heart is that they who are in humiliation remove themselves from the Lord . . .

9666⁶. 'Sons from **afar**'=those who are in obscurity as to truths.

— 'Extremity' is predicated of good, and '**afar**,' of truth.

9967. A still more **remote** Earth visited . . . **Remoteness** there is from difference of state.

H. 192 (e). That a man can be carried **far** away as to his spirit by changes of state. Refs.

J. 58⁵. Nature of appearances **at a distance** there. P.117². R.455². 601². 611⁴. 655². 835². 875. 878⁶. M.42². 75⁴. [76.—².] 78². 137. 265. 339⁶. 510⁶. 512. 514³. 521. T.13⁶. 664.

R. 769. '**Afar off**'=remoteness of state.

—². Remoteness of state, which is '**remoteness**' in the spiritual sense. Ill. R. 783. 787.

M. 207. I inquired from **afar**. T.694.

D. 4316. Such are heard speaking as if they were **afar off**.

E. 403¹³. 'From **far**'=distant and removed from goods and truths.

406⁷. 'From **afar**' is said of goods in the natural man ; 'near,' of those in the spiritual man.

—⁸. '**Afar off**'=remote from truths of the Church that are spiritual.

453¹¹. 'They shall look upon the land of **lengths**.' . . 'Land'=the Church and Heaven, and '**length**,' extension there.

675⁶. 'A **far** country'=the Lord's departure from the world, and as it were absence.

724²⁰. '**Far**' and 'the end of the earth'=removal from the light of truth, because in falsities from ignorance, because they have not the Word, or do not understand its meaning.

1133. '**Afar off**'=what is outward. Ex. —². Ill.

—⁴. '**Afar off**,' in the opposite sense, = what is evil. Ill.

Affability. *Affabilitas.*

M. 16⁶. Men of urbanity and **affability**. T.744⁶.

T. 660. A Minister of the Church is estimated from his will and love, and also from his understanding in spiritual things, and not from his **affability** and dress.

Affairs. Under TRADE.

Affectation. See STRIVE AFTER.

Affection. *Affectio.*

Affect. *Afficere.*

See AFFECTION OF GOOD AND TRUTH, and also under ANIMAL, BEAST, DAUGHTER, HANDMAID, LOVE, OX and WOMAN.

A. 41. Every word, idea, and grain of thought belonging to Angelic Spirits is alive ; in every single particular

of them there is **affection** proceeding from the Lord, who is life itself.

149². Such as is the organ, such is the **affection** of life.

155². The Angels perceive that they live from the Lord . . . there is a general **affection** which is of such a character that when they recede to the slightest extent from good of love and truth of faith they perceive the change.

268. It is the outward man, or his **affection** and memory, in which the seeds of good and truth are implanted.

318. Being **affected** with anxiety.

357. Anger is a general **affection** resulting from everything that is contrary to one's own proper love and its cupidities.

545. To give some idea of the nature of heavenly joy. It is an **affection** of innumerable delights and joys that present a general simultaneous something, in which general, or in which general **affection**, there are harmonies of innumerable **affections** that do not come distinctly to the perception, but obscurely, for the perception is very general. . . There are innumerable things within, arranged in indescribable order. They flow from the order of Heaven. There is such order in the single and smallest particulars of **affection** which are presented as only one most general thing, and are perceived according to the capacity of him who is their object. . . There is nothing that does not live and **affect**.

549. There is given there a most exquisite communication and perception of all **affections** and thoughts . . .

751². There are evil Genii who in a moment infuse themselves into the life of a man's cupidities, so as to turn and bend almost instantly an **affection** of good and truth into an **affection** of evil and falsity . . .

803. 'Birds'=**affections** of falsity, 'beasts,' cupidities. . . The persuasions of the Antediluvians are here fully described ; namely, that there were in them **affections** of falsity, cupidities, etc. . . Every **affection** of man draws its existence and nature from his intellectual things and from his voluntary things at the same time, so that the whole man is in every one of his **affections** as to all his intellectual and voluntary things, yea, he is in every most single or most minute particular of his **affection**. Proved from experience. . . Hence it is evident that every idea of a man, and every **affection**, yea, every bit of his **affection** is an image of him, and an effigy of him . . .

831. Such (Sirenic women) enter there into all the **affections** of others by simulating honesty, piety, etc.

—². One of the wicked arts prevalent there is to inspire into another an **affection** for oneself by insinuating oneself into the very state of his **affection**.

913. The fructification of good takes place in the **affections** of the outward man, the multiplication of truth, in his memory.

994. Man's **affections** are signified in the Word by clean beasts, but since they are not perceived, except in his pleasures, so that the man calls them pleasures, they are here called 'creeping things.'

—². No pleasure ever exists in the body unless it

exists and subsists from some interior **affection**, and no interior **affection** ever exists except from an **affection** still more inward in which there is the use and the end.

—³. Pleasures are only the ultimate effects, and the inward things manifest themselves only in the other life, which they do in the order in which they are elevated by the Lord towards Heaven; the interior **affections** with their delights manifest themselves in the World of Spirits, the more inward **ones** with their pleasantnesses in the Heaven of Angelic Spirits, and the still more inward **ones** with their happinesses in the Heaven of Angels.

—⁴. Since the **affections** more and more inward in order are felt in the extremes or in the body as pleasures, they are called 'creeping things,' but they are only corporeal things that are **affected** by inward **ones**. Examps.

995². Pleasures of various kinds enum. They are extreme or bodily **affections** arising from interior **affections**; the interior **affections**, which are alive, draw all their delight from good and truth . . .

1016. Nothing grows and is multiplied with man unless there is some **affection**, the delight of **affection** causes it not only to take root, but also to grow. All things take place according to the aspiration of the **affection**. What a man loves he freely seizes upon, retains and guards; thus all things that are favourable to any **affection** . . . Such as the **affection** is, such is the multiplication. With a regenerate man there is the **affection** of what is good and true bestowed by the Lord by means of charity, wherefore he seizes upon, retains and guards whatever favours the **affection** of charity. 1017, Examp.

1029. Interior things are rational things, which are here signified by 'bird;' and they are **affections**, which are signified by 'beast;' outer things are scientifics and pleasures, which are here signified by 'wild beasts of the earth.'

1285². In Heaven there is one single influx which is an influx of **affections** from the Lord, His mercy and life.

1391. The Angels perceive what is within an idea, what **affection**, what origin of **affection**, etc.

1412. There are with man bodily and worldly things exterior and interior, the exterior are those which are proper to the body, as pleasures and sensual things; the interior are **affections** and scientifics. Sig.

1435. Scientifics are vessels of spiritual things, and **affections** from the good pleasures of the body are vessels of celestial things. Sig.

1588^e. It is not the paradisiacal beauties that **affect** there, but the celestial spiritual things that live in them. 4528.

1589. 'As the land of Egypt in coming to Zoar' = scientific things from **affections** of good.

—². The Rational in itself is nothing unless **affection** flows into it and makes it active, hence it follows that the Rational is such as the **affection** is. When the **affection** of good flows in, it becomes in the Rational the **affection** of truth; and contrarily when the **affection** of evil. Since what is scientific applies itself to what is rational, and is its instrumental, it follows that the **affection** also flows into what is scientific and arranges

it: for nothing but **affection** ever lives with the outward man, the reason of which is that the **affection** of good descends from what is celestial, that is, from celestial love, which vivifies everything into which it flows, even **affections** of evil, or cupidities. Ex.

1622. The objects there **affect** not only the sight with pleasure, but also the mind with happiness.

1713. With the exterior man there are **affections** and scientifics; the former are from the goods of the interior man, the latter are from his truths.

1718. Scientifics of memory and **affections** of love properly constitute the outward man . . .

1745. 'The elevation of the hand to Jehovah' is a gesture of the body corresponding to an **affection** of the mind, therefore it sigs. the mind, or an **affection** of the mind.

1756². The ancient writers put together historicals to the end that all **affections** whatever might be presented as gods and goddesses.

1758. **Affections** make the life of speech.

1759. Celestial Spirits rarely flow into speech otherwise than through **affections**, which like a stream or aura, soften the expressions.

1820². As soon as Evil Spirits perceive anything of conscience, they form for themselves an **affection** from the false and infirm things with the man, and through this they bedim the light of truth, and so pervert it; or else induce anxiety and inflict torture.

1890. The first Rational with the Lord, that was conceived from the influx of the inward man into the **affection** of sciences of the outward, is treated of in this chapter.

1895. 'An Egyptian handmaid' = the **affection** of sciences. See HAGAR.

— Rational truth is born from sciences and knowledges vivified through the **affection** corresponding to them, which **affection**, being of the exterior man, ought to serve the intellectual truth that is with the inmost man . . . wherefore that **affection** is represented by the handmaid Hagar.

— The Rational is not born from sciences and knowledges, but from the **affection** of them; for nothing rational can ever come into being unless it breathes some delight or **affection** of sciences and knowledges; **affection** is the maternal life itself, and the celestial and spiritual itself in **affection** is the paternal life; hence man becomes rational in proportion to the quantity and quality of the **affection**. Scientifics and knowledges in themselves are nothing but dead things or instrumental causes that are vivified through the life of **affection**.

1900. The influx of the inward man is into the knowledges and scientifics of the exterior man, by means of **affection**. Before these come into being, there is indeed a communication, but only through the **affections** through which the outward man is ruled. . .

1909. There are many **affections** of the exterior man all allotted to their own uses, but pre-eminent before all is the **affection** of knowledges and sciences, when he has for an end that he may become truly rational . . . The very life itself of the inward man flows into all the **affections**

of the natural man, but is varied there according to the ends. Examps.

[A.] 1983. Sirens ensnare especially in the night-time, and try to infuse themselves into the interior thoughts and affections of man . . .

—³. They are chiefly from the female sex who in the life of the body have studied to allure to themselves their associates through interior cunning . . . entering into the affections and delights of each one . . .

2077. The Lord's affection or love described.

2146. All affection is signified by growing warm.

2157. The affection of humiliation that is in these words.

— . There are both affection and thing in every single particular of the Word; the Celestial Angels perceive the Word as to the affection; the Spiritual, as to the thing.

2158. The affection of longing is here expressed.

2203. The appearances in which the Rational is are such that they affect, for there is delectation in the appearances themselves . . . Celestial affection however is not in appearances, but in good and truth itself.

2209. In one affection of man, yea in one of his sighs, there are indefinite things, which are perceived by the Angels, but can never be described.

— . Every affection of a man, yea, every idea of his thought, is an image of him, and is of such a character that all things of his life are marvellously within it.

2216. Laughter is an affection of the Rational, and in fact an affection of what is true or false in the Rational; hence is all laughter. So long as there is such an affection in the Rational as goes forth into laughter, so long there is something bodily or worldly . . . Sarah's laughing sighs, with what affection rational truth, when separated from good, regards what is said here.

2231^o. Angels and Spirits are affected inwardly with spiritual light according to the life of love and charity with them.

2275. This signification is evident not so much from the words themselves as from the affection that belongs to them; for there are two things in the inward sense of the Word, the Spiritual and the Celestial . . . and the Celestial is that only the affection of the things that are in the inward sense is perceived. In this are the Celestial Angels. They who are in this, or in affection, at once perceive from the affection alone what the letter involves when it is read by man, and from this they form celestial ideas for themselves, and this with innumerable variety and in an ineffable manner, according to the concord and succession of the celestial things of love that are in the affection.

2311^o. The life of the Lord flows through the internal of the Word into the literal sense according to the affection of him who reads.

2363^o. There remains with everyone after death the life, or what is the same, the affection; all thought then is according to this . . .

2367. When man lives in the body, affections, like perceptions, are very general, thus very obscure; there

are myriads of myriads of things in each little affection—*affectionacula*—of him.

2422. The Angels are in every good affection of man. . . . According to these affections, and according to the quality of them, the good are distinguished into Societies.

2474. Whatever man hears and sees, and is affected with, unknown to the man, is insinuated as to ideas and ends into the interior memory, and remains therein.

2480^o. It is the affection itself that gives life, the affection of evil to falsities, and the affection of good to truths; everyone thinks from affection, and no one without affection.

2541^o. The Lord reduced rational and scientific things to obedience, not these things themselves, but the affections rising up adverse to the celestial and spiritual things of doctrine . . .

2543. Fear, like every affection, involves many things, although it appears simple. Enum.

2592². A Gentile who was inwardly affected by the Word.

2641. 'To hear' is predicated of those things that belong to affection; 'to see,' of those that belong to thought.

2671. That those who become spiritual have light from the Lord's Divine Human into their affection of sciences and of apparent truths. Treated of.

2675. The life of the outer man is the affection of sciences, which is signified by Hagar. With those who become spiritual, good and truth are implanted by the Lord in the affection of sciences . . . for the affection of sciences is the mother through whom is born the Rational in which is the Spiritual.

2689. The life of every one is nothing but affection or love.

—³. The affirmative strengthened even to affection with those who become spiritual men. But those who do not become spiritual men, admit negative things even to the affection of what is false.

2691. Ishmael reps. the man of the Spiritual Church; Hagar his mother, his affection of knowledges of truth, which is what feels grief.

2694³. Unless the affection is broken, the thought remains in its own state, for thought has its faith and its life from affection.

2701². 'The left eye' = what is intellectual, 'the right eye' = the affection thereof; 'the right eye being plucked out' = that the affection is to be mastered if it gives cause of offence.

2704. When they come into a state of illustration, they are then in the affection of knowing and of learning truths, and when they are in that affection, they are imbued with truths easily and as it were spontaneously.

2718. 'A wife from the land of Egypt' (for Ishmael) = the affection of sciences that the man of the Spiritual Church has.

2780. Singulars derive their character from the general affection.

2802. The affection that is in these words. 3134-3839. 3973^o. 4132. 4140. 4897.

2873°. Lives are nothing but delights, and these are nothing but **affections**, which are of loves.

2874. Freedom is to think and will from **affection**, and such as the **affection** is such is the freedom. 2875.

2875. Nothing can be conjoined except to one who is **affected**, **affection** is the receiving [agent] itself; to receive anything against the **affection** is to receive it against the life . . . such as the **affection** is such is the reception.

2876. It is an eternal law that every one be in freedom as to interior things, that is, as to **affections** and thoughts, so that the **affection** of good and truth may be insinuated into that freedom.

2877. Whatever is from **affection** is free.

2878. Man is thus introduced by the Lord into truth and good through **affections**, and one man quite differently from another . . . and because he is continually introduced into truth and good through **affections**, thus through freedom, and at last into the **affections** of spiritual truth and of spiritual good, the Lord alone knows those times and states . . .

2879. Unless man is inwardly in freedom as to all **affections** and as to all thoughts, he can never be so disposed as that good and truth can take any root.

2880. Nothing appears to man as his own but what flows from freedom; the reason is that all **affection**, which is of love, is the veriest life itself of man, and to act from **affection** is to act from the life, that is, from the self, thus from what is his own, or what is the same thing, from proprium.

2886. With man, as to his **affection** and as to his thoughts, the case is this. No one can will and think from himself, but from others, and these again from others, and so on; what is disconnected does not exist; evil and false things, and good and true things, have connection with the Hells and with the Heavens respectively, and that is the source of the willing and thinking and thence of the love, **affection** and delight, thus of the freedom, of those who are in them.

2988. The things of the mind show themselves in the face; the **affections** more than the rest; the interior **affections** from and in the eyes.

3020°. Of the natural mind also are all natural **affections** that man has in common with brute animals. But of the rational mind are all spiritual **affections** which are properly human, and by which man is distinguished from brute animals.

3024. 'Thou shalt not take a woman for my son (Isaac) from the daughters of the Canaanites' = that the Divine Rational be not conjoined with any **affection** that disagrees with truth. 3683.

— All conjunction of truth with good is effected through **affection**, for no truth ever enters into the rational of man, and is conjoined there, except through **affection**, for in the **affection** is the good of love, which alone conjoins.

3049. General scientifics are not good in themselves, nor alive, but the **affection** of them causes them to be good and alive, for then they are for the sake of use; no

one is **affected** with any scientific or truth unless on account of use.

3077. Truth is not truth unless there is life in it, the life in it is the **affection** which is of the love.

3078°. Every **affection**, although it appears simple and like one thing, still has in it such innumerable things, as can never be apprehended by any idea, for in every **affection** there is the whole life of the man that has been acquired from infancy to the age in which he is when in (that) **affection**; yea, still more, namely, what he has derived hereditarily; for **affection** is the whole man according to his quality. In the other life through a manifestation of an **affection** there is sometimes presented to view how much that is from self-love there is in anyone, how much from the love of the world, etc.; also how they are all arranged . . . all these things are presented through the manifestation of an **affection**, because **affection** is the whole man.

3080. No one is **affected** by the face of anyone, but by the **affection** that beams therefrom; and they who are in good are **affected** by the **affection** of good therein; thus it is what is spiritual in what is natural that **affects**.

3086. **Affection** exists through influx from the Divine; first the general **affection** of truth.

3138. No illustration or apperception without **affection** or love, which is spiritual heat, and gives light to those things that are illustrated by light.

3186. Goods and truths that are not genuine do not **affect** man and make him happy; the **affection** of love and of charity, with happiness, which is its soul, is given by the Lord when a man is being regenerated.

3189. 'Rebecca's damsels' = serving **affections**; for 'a damsel' = **affection** in which there is innocence.

— Every **affection** appears like something simple or one, but contains innumerable things; all the things that are therein are **affections** consociated in an incomprehensible form; they are also mutually subordinated to each other . . . the Societies of Heaven are in such a form . . . The form of the Lord's Spiritual Kingdom exists according to the ordination of the **affections** in His Divine Human. Treated of.

3218. When the Angels are in **affections** and are at the same time conversing about them, such things fall in a lower sphere among Spirits into representative species of animals. Des.

3264. The birth of the spiritual man from the influx of the Divine into the **affection** of sciences. Sig. . . That the birth or regeneration of the spiritual is from Divine influx into the **affection** of knowledges. Refs.

3293. The Natural, like the Rational, consists of good and truth; the good in the Natural is everything that is of natural **affection**, and is called delight; the truth is everything that is of science, and is called scientific; there must be these two in the Natural for it to be the natural; the mere Scientific by itself abstractedly from delight that is of **affection** is not anything.

3313°. Since the good of truth is outward, namely in the natural **affection** proceeding from truth, it is said that it was 'in the mouth of Isaac.'

[A.] 3336². Nothing can enter man's memory, and remain there unless there is some **affection** or love that introduces it. If there is no **affection**, or what is the same, no love, there will be no apperception. This **affection** or love is that with which the thing that enters couples itself, and being coupled, remains; as is evident from the fact that when a like **affection** or love returns, that thing recurs and is presented to view with other things which had before entered from a like **affection** or love, and this in a series. Hence is the thought and from the thought the speech of man. In like manner also when the thing returns . . . the **affection** also, with which the thing entered, is reproduced. 4205². 5893.

—³. Doctrinal things of truth enter into the memory in the same way, and what first brings them in is the **affections** of various loves. The genuine **affection**, which is of the good of charity, is not then perceived, but still it is present, and in proportion as it can be present it is adjoined to doctrinals of truth by the Lord and in the same proportion also they remain adjoined. When therefore the time comes that the man can be regenerated, then the Lord inspires the **affection** of good, and through it excites the things that have been adjoined to that **affection** by Him, which things are called 'remains,' and then through that **affection** of good, He successively removes the **affections** of other loves, and therefore also the things that have been coupled with them. And so the **affection** of good, or, what is the same thing, the good of life, begins to have the dominion.

3338. Spiritual heat manifests itself before the inward man through spiritual loves and **affections**, the heat of the world manifests itself before the outward man through natural loves and **affections**. . . Man cannot live at all without love and **affection**. . . These heats become loves and **affections** from the influx of the Lord's life, and thence appear to man as if they were not heats, but still they are.

3343. Spiritual things come into being through modifications of heavenly light, in which are **affections** that are wonderfully varied in indefinite ways; and celestial things through variations of heavenly flame or heat. Thus do all **affections** move.

3348. Spirits from another Earth represented in a wonderful manner the human mind as a heavenly form, and its **affections** as spheres of activity agreeing with it. They also represented how the Lord bends those **affections** which are in themselves undelightful into delightful ones.

3365^o. Since the Divine is in doctrinal things, they **affect**; hence is the conjunction of the Lord with Angels and men.

3402². Good and truth, or the Angels, are said to be removed from a man when he is not **affected** by them, that is, when they no longer delight him, but when, contrariwise, he is **affected** with those things that are of the love of self and of the world. . . To know good and truth is not to have them, but to be **affected** with them from the heart; nor does anyone have them when he is **affected** with them on account of gaining reputation and wealth by their means. It is not with them, but with honour and gain that he is then **affected**.

3463². He who acts from command, thus not from the

affection of the heart, as often as he acts, begins from self, and also thinks of merit when he does what is good; but he who does not act from command, but from charity, that is, from **affection**, acts from the heart, thus from freedom.

3464². When a man in the Holy Supper simply thinks about the Lord . . . there then flows an **affection** out of Heaven through the Angels into the holy [state] in which the man then is, which he receives according to the good of his life. For the Angels dwell with everyone in his life's **affection**, thus in that of the doctrinal things according to which he lives. But if the life is inconsistent therewith, as for instance if he is in the **affection** of gaining honours and wealth through doctrinal things, then the Angels recede, and in that **affection** dwell the infernals.

3539². Even in the other life man has with him what belongs to the outward man, namely natural **affections** and also doctrinal things. 3679².

3552. 'Arise, sit and eat' = the truth of the **affection** of such good . . . For the things signified by to arise, to sit, and to eat, in the inward sense, are of **affection**, wherefore **affection** is alone mentioned for them.

3570⁶. The desire and **affection** of knowing truth correspond to appetite and relish. The soul, which is the good of the Rational, causes us to desire and to be **affected** with them, thus it introduces the things of science and of doctrine through delight that is of desire and through good that is of **affection**.

3603⁴. The reason why good was apparently in the posterior place is because it lay hidden in every **affection** of him.

3610². This can never be apprehended by those who are in the **affection** of self and of the world, for they do not believe in the existence of any other life, when yet the fact is that when they are deprived of the **affection** of self and of the world, life flows in from the Lord like the angelic and heavenly life.

3614². Whatever resists any **affection** produces anger.

3639. What Societies they are and to which provinces they belong is known from their situation in respect to the human body, but still better from their genius and nature as to **affections**.

3665^e. Since the Angels are **affected** with these things, their **affection** is communicated, and produces the delight and pleasure that a child has from these things.

3671². When a man is **affected** with scientifics that confirm good and truth, then scientifics and works are as ground.

3679⁵. There are Spirits who are rational and who think spiritually, and there are those who are not rational, and who do not think spiritually, just according to their **affections** and thoughts thence derived when here.

3688⁴. When a man is being regenerated, he does good only to the good and pious, because then it is not the man but the good in him that he is **affected** with; and since the Lord is present in what is good and pious, he thus, through his **affection** towards what is good, testifies his love to the Lord.

3701⁷. The things of the old will and understanding

are separated from those of the new understanding, not according to the **affection** of knowing them, but according to the **affection** of doing them.

3741. The **affections** of the mind-*animus*-that present themselves to view in the face.

3762. These truths are not acknowledged, believed and imbued unless the man is in a life according to them, for then he comes into **affection**; and he comes into **affection** by means of life in the proportion that they are implanted in his Natural.

3804. Truths form the face of good, the beauty of which is from the form of truth, but good is what **affects**.

3825. All understanding of a thing is according to **affections**, by which the idea is varied even if it is clear.

3835. 'Zilpah the handmaid' = outward **affections**, or outward bonds, that are subservient means. Its being said that 'Laban gave her' = that such **affections** are from the good of a common collateral stock. They are called outward bonds because all **affections** are bonds, (Refs.) for nothing holds a man in bonds but his **affection**. The **affection** of anyone does not indeed appear to him as a bond, but still is so called from the fact that it rules the man and holds him as it were bound. But inward **affections** are called inward bonds, as the **affections** of truth and good, the bonds of conscience. To these outward bonds or **affections** correspond. That such subservient **affections** were outermost ones of the same quality as those called **affections** of the body, is evident from the fact that Leah reps. **affections** of outward truth.

3839. There are two things that constitute the inward sense of the Word, namely the **affection** and the thing. The **affections** that lie hidden in the words of the Word are not manifest to man, but are inmost stored up therein. Nor can they be manifest, because while man lives in the body he is in worldly and bodily **affections** which have nothing in common with those **affections** which are in the inward sense of the Word. For the **affections** therein are those of spiritual and celestial love, which man can the less perceive because few are in them, and those few are for the most part the simple who are not able to reflect about **affections**. The rest do not even know what genuine **affection** is. These **affections** are in charity towards the neighbour and in love to God. They who are not in them believe that they are not anything, although these **affections** fill the universal Heaven, and that with unspeakable variety. It is such **affections** with their varieties that lie hidden in the inward sense of the Word, and are there not only in every series, but also in every word, yea in every jot, and they shine forth before the Angels with indefinite variety when the Word is being read by those who are in simple good and at the same time in innocence.

—⁴. The Angels are in ends only (ends are nothing but loves or **affections**), and therefore they are in the **affections** of the things that are in the Word, and this with all variety according to the kinds of the **affections** in which they are.

3849. 'Bilhah the handmaid' = exterior **affections**, which are bonds or subservient means. Exterior **affections** are natural **affections** subservient to inward ones.

E

The reason why these **affections** are subservient means for the conjunction of truth with good is that nothing of doctrine, or even of science, can enter into man except through **affections**, for the life is in the **affections**, but not in truths of doctrine and of science without them. For a man cannot even think, or utter a single word, without **affection**. He who attends will perceive that a voice without **affection** is like the voice of an automaton, thus only a sound without life, and that the quantity and quality of life that is in it is in proportion to the quantity and quality of the **affection** that is in it. Hence it is evident that in truths there is an **affection** from good. . . The reason why truths appear to be animate even although there is no good of charity, is from the **affections** of the love of self and of the world.

— By **affection** is meant what is continuous of love.

—². Hence it is evident that **affections** are the subservient means for the conjunction of truth with good, and that **affections** are what introduce truths and also are what arrange truths in order; genuine **affections** which are those of love to the Lord and of charity towards the neighbour into heavenly order; and evil **affections**, which are those of the love of self and of the world, into infernal order. The outermost **affections** are those which belong to the body, and are called appetites and pleasures; those which are one degree less outward are of the mind-*animus*-, and are called natural **affections**, and the inward ones are of the rational mind and are called spiritual **affections**. The truths of doctrine are introduced to the spiritual **affections** of the mind through the more outward and outermost **affections**. . . The truths that are first learned cannot be at first insinuated through any other **affections**; genuine **affections** will come in time, but only when the man acts from good.

3857³. Unless celestial and spiritual **affections** were described by what belongs to worldly and bodily **affections**, man would perceive nothing; for he is in these latter ones and from them is able to have notions about celestial and spiritual **affections**. Yet they differ from each other, and are as distant from each other, as Heaven and earth. Examp.

3862. All **affections** that are of love or of good are variations of the celestial and spiritual heat that is from the Lord, and all thoughts are variegations of the celestial and spiritual light from Him. This is the sole source and quality of the **affections** and thoughts of the Angels.

3870. The first life that flows from the Lord manifests itself through obedience, which is the first of will; the second through the **affection** of doing truth, which is a further progression of will, and which is present when delight and bliss are perceived in doing truth. Unless such a progression of faith as this takes place, truth does not become truth . . . for it couples itself with man's evil **affection** or cupidity. 3905.

3884. The right part of the brain corresponds to **affections**, or to voluntary things.

3906. Inward truths are conjoined with spiritual **affection** that cannot flow in until outward truths

have been fitted to correspondence with inward ones. Examp.

[A.] 3909. The reason why 'to be kindled with anger' = to be indignant, is that every natural **affection** becomes milder as it ascends towards interior things or towards Heaven, and is at last changed into heavenly **affection**.

3913. 'A maidservant' or 'handmaid' = the **affection** of the knowledges that belong to the exterior man. This **affection** is the means of conjoining interior truths with natural or outward truths. Sig.

3927°. Leah = **affection** of the outward man; Rachel, **affection** of the inward man.

3928°. If a man does not perceive in himself anything of **affection** for what is just and fair in his function, and for what is true and good in company and in life, he may know that he is in the same quality of delight as the infernals.

3938°. 'Blessedness,' in the outward sense, = delight of the **affections**.

—⁴. But it is the delight of the **affections** of truth and of good that is here signified. All **affections** have their own delights, and the quality of the delights is according to that of the **affections**. **Affections** of evil and falsity also have their own delights, and before man is being regenerated and is receiving from the Lord **affections** of truth and of good, those delights appear to be the only ones there are.

—⁶. People believe that they can come into Heaven in whatsoever **affection** they have lived through the whole course of life. . . Some who had believed this were admitted, but as soon as they came there, they began to be sensible of the filthiness of their **affections**, thus of infernal torment.

—⁸. Since **affection** is mentioned so often, it shall be said what is understood by **affection**. **Affection** is nothing but love, but it is what is continuous of it. For a man is **affected** with either evil and falsity or with good and truth from love, but this love is not perceived as love, because it is present with and is within everything that belongs to the man, and is varied according to circumstances, and according to states and their changes, and this constantly in every single particular that the man wills, thinks and does. It is this Continuous of love that is called **affection**, and it is this Continuous that reigns in the man's life and that makes all his delight, thus his very life, for a man's life is nothing but the delight that is of his **affection**, thus is nothing but **affection** that is of his love.

3939. 'Asher' = that delight of the **affections** which corresponds to the happiness of eternal life. . . When a man begins to perceive this delight, or this **affection**, he begins to become a Church.

3941°. 'No peace' = no good **affecting**.

3956. The **affection** of charity described. See under CHARITY.

3986°. Varieties of good exist from truths and also from **affections** that are of each one's love, and which are being rooted in and appropriated to man through his life.

4018. 'They grew warm in coming to drink' = even to

the ardour of **affection** that they might be conjoined. 'To come to drink' is the **affection** of truth. The reason why 'over-against the flocks' = that truths and goods might be conjoined to the Natural, is that it involves a view, and thus an excited **affection**; for thus are spiritual things conjoined. Moreover all implantation of truth and good, as well as all conjunction [between them], is effected through **affection**. Truths and goods that are learned, but with which a man is not **affected**, do indeed enter the memory, but stick as lightly there as a feather does to a wall. The case stands thus with the things that enter the memory. Those that enter without **affection** fall into the shade of it, but those that enter with **affection** come into light there, and these are seen and appear clearly and vividly upon any excitation of a similar thing. Not so however those that lie in the shade round about. Hence it is evident that all implantation of truth and its conjunction with good is effected through **affection**, and that the greater the **affection** is, the stronger is the conjunction. The ardour of **affection** here referred to is inmost **affection**. But truths can never be implanted and conjoined with good except through **affections** of what is true and good, which **affections** gush out from charity towards the neighbour and from love to the Lord as from their springs. But evils and falsities [are implanted and conjoined] through **affections** of what is evil and false, which **affections** gush out from the loves of self and of the world as from their springs.

4029. 'To grow warm' = the ardour and the effect of **affection**.

—¹. Whatever is from **affection** is spontaneous, and especially what is from the ardour of **affection**.

—^e. All that is of **affection** is free. 4096°.

4031. Whatever is not from **affection** is from what is not spontaneous, or from what is not free. When the ardour of **affection** is deficient, what is free ceases. Treated of.

—³. Whatever forces man does not instil into him any **affection**, or if it does instil any, it ties itself to an **affection** of evil. It appears as though it infused something holy, and also does so, but still when the state is changed, the man returns to his former **affections**, namely to evils and falsities. (The consequence is profanation) for he first acknowledges and believes and is also **affected** with what is holy, and then he denies, yea, has aversion for it.

4042. The brain is the source of the thoughts that are of the understanding and of the **affections** that are of the will.

4044. Representations may be understood from the way in which **affections** are able to act into the face and there to present images of themselves.

4046. Lights—*lumina*—seen there indicate the **affections** and also the degrees of intelligence (of Spirits).

4054. I perceived from the dullness, sluggishness and deprivation of **affection** that Societies of such Spirits were present.

4063°. The new man is in the **affection** of spiritual and celestial things, but the old man is in the **affection** of worldly and earthly things. . . And in order for a man to be brought from the state of the old man into

that of the new, the concupiscences of the world must be put off and the **affections** of Heaven must be put on. . . . And since the states of his life are to be so greatly changed, it cannot be otherwise than that he should be long held in a certain middle good, namely in a good that participates of the **affections** of the world as well as of the **affections** of Heaven.

4067². The association of men, as to their thoughts and **affections**, with Spirits and Angels described.

4111². When Spirits are removed from one Society into another, the states of their thoughts and **affections** are changed . . . Hence it is that all Spirits and Angels are distinct in Societies according to **affections** that are of love. Every **affection** that is of love contains in it manifold and various things; but still one thing is regnant; and therefore everyone is able to be in many Societies, but eagerly strives to reach that one which is of the regnant **affection**, and at last is carried into it.

4121. 'Brethren'=those who are in like good and truth, that is, in like **affection** of good and truth, for all are associated together there according to **affections**.

— For then **affections** are manifest as in clear day, in their true quality, and also in what quality of **affection** one had been towards another.

4136². With those who are not being regenerated, there are not goods that are being changed, but there are **affections** and their delights.

4151⁶. If they had believed that everything good and true is from the Lord, the evil that entered into their thought and will would not have **affected** them, in fact there would not have come out of it evil but good; for the things that enter in do not **affect**, but the things that go out, according to the Lord's words in Mark vii. 15.

4186. Spirits, especially those of a middle sort, when in any angelic Society, know no otherwise than that the **affections** of good and truth that flow in from the Society are their own, for such is the communication of **affections** and thoughts there.

— Spirits of that sort have sometimes been with me, and when conjoined with me by somewhat of **affection** they knew no otherwise than that my [affections and thoughts] were theirs. It is the same with all men. Every man has Spirits with him, who, as soon as they come to him and enter into his **affection**, know no otherwise than that all things of the man, namely all things of his **affection** and thought, are theirs.

4211³. The conjunction of the Lord with man is according to the state of his thought and thence of his **affection**. Ex.

4224. There are purer and interior organic forms that present the inward senses and also produce interior **affections**. The interior Heavens correspond to these forms, because they correspond to their senses and to the **affections** of these latter.

4245². The things that a man thinks, and from which he thinks, **affect** him.

4249². All man's thought and all his **affection** are either from Hell or from Heaven. When he thinks and wills evil things and is delighted with false ones thence derived, he may know that his thoughts and **affections**

are from Hell; and when he thinks and wills good things and is delighted with true ones thence derived, that they are from Heaven, that is, through Heaven from the Lord. But the thoughts and **affections** that are with man, for the most part appear under another form. Examp.

4299. 'Faces'=thoughts and **affections**, for these are interior things, being of the mind-*animus*-and of the mind-*mens*-and manifesting themselves in the face.

4301³. The delight felt from seeing beautiful objects is not of the eye but of the mind-*animus*-and its **affection**, and in proportion as a man is **affected** with them in the same proportion he sees them, and in the same proportion also retains them in his memory. But what the eye sees from no **affection** slips away and is not inserted into the memory.

4315⁵. Man is ignorant that such evil **affections** are in him and still more so that they are opposite to heavenly **affections**, but it is manifestly shown there how far he has drawn to himself evil from his hereditary [nature] through actual life, and also how far he has removed himself from Heaven through the evil **affections** thence derived.

4326². Influx from the cerebellum insinuates itself especially into the face, as is evident from the fact that the **affections** appear in the face, chiefly without man's will; as fear, reverence, shame, gladnesses of various kinds, and sadness. . . The right part of the face with the right eye corresponds to the **affection** of what is good, the left to the **affection** of what is true, and the region where the ear is to mere obedience without **affection**.

4351. 'To embrace'=**affection**.

4364. We know that others are led to their verdict, or to what they call good and true, through both reasons and **affections**.

—². The Lord leads everyone through his **affections**, and thus bends him through a silent Providence, for He leads through freedom.

4367. 'Not so I pray'=the origin of **affection**, for refusal to accept a gift insinuates **affection**.

4404. The sense of touch in general corresponds to the **affection** of good, taste to the **affection** of knowing, smell to the **affection** of perceiving, hearing to the **affection** of learning and also to obedience, and sight to the **affection** of being intelligent and wise.

4407². Man's natural **affections** effigy themselves representatively in the face, but the interior **affections**, that are of thought, appear in the eyes by a certain flame of life and a play of light thence that flashes forth according to the **affection** in which the thought is.

4459⁴. They who are in mere outward things cannot apprehend what inward ones are, thus cannot be **affected** by them, for no one can be **affected** with what he does not apprehend. Examps.

4464. Unless a man is in Heaven as to his thoughts and **affections**, he cannot go there after death, because there is no communication.

—². A spiritual sphere envelopes man according to the life of his **affections**. —³.

[A.] 4529^e. Some Spirits were taken up into a Heaven where they could scarcely subsist on account of the bliss of interior **affection** prevailing there.

4633. The **affection** of everyone is plainly manifest there.

4788⁴. They who do what is good from good, do it from inward **affection**, but they who do it from truth, do it from a certain outward **affection**.

4793. Since taste corresponds to the perception and **affection** of knowing, understanding and being wise, and the life of man is in that **affection**, no Spirit or Angel is permitted to flow into man's taste. . . Vagabond Spirits, however, who in the bodily life have imbibed the habit of entering into a man's **affections** for the sake of doing harm, retain that cupidity there, and study in every way to enter into the taste with man, which being done, they possess the life of his thoughts and **affections** . . .

4796. When Angels present themselves to view, all their interior **affections** appear clearly from the face and shine forth thence, so that the face is the outward form and representative image of those **affections**. It is impossible in Heaven to have any face but that of their own **affections**. The face corresponds to all interior things in general, both **affections** and thoughts. Hence 'the face' and 'faces,' in the Word, signify **affections**. 5102, Ex.

4797. Changes of the state of the **affections** also appear to the life in the faces of the Angels. . . I have seen the successive variations according to the **affections** of the Societies with which they were communicating. . . I have seen that they varied their faces by means of changes from one limit of an **affection** to the other, still however retaining the same face in general, so that the dominant **affection** always shone forth with its variations. Thus were shown the faces of the whole **affection** in its extension. 6604.

—². There were also shown the changes of the **affections** from infancy to adult age by means of variations of the face.

4799. (Spirits from another orb who converse by means of variations of the face and express **affections** by those parts of the face that are around the eyes.)

4850. The changing of the state of interior things is mentioned when the mind is changed as to **affections** and thoughts thence derived, as from sad to gay, from impious to devout, etc. These changes are called changes of state and are predicated of **affections**, and also of thoughts in so far as they are governed by them.

4884. When a man does a truth frequently, it then recurs not only from habit, but also from **affection**, and thus from freedom.

4925. The good in a man who is being born again does not appear, but only manifests itself in a certain **affection** that does not fall manifestly into the sense of the outward man.

4985^e. When the Angels appear in their beauty, they **affect** the inmost principles. It is the good of love from the Lord with them shining forth through the truth of faith that by penetrating **affects**.

5002^e. When outward bonds are relaxed in Heaven they are more inwardly in **affection** and thence in freedom, consequently in blessedness.

5036⁵. Evil Spirits enter especially into the **affections** that a man has had before and excite them.

5079². When a man dies, he has with him all natural **affections** and cupidities.

5096². Such Spirits do not even know that they are in bonds, for they are **affected** by their own falsity, and hence suppose themselves to be in freedom, for whatever is of **affection** appears free. But they who are not in confirmed falsity, easily admit truths and are **affected** by them.

5102. 'Why are your faces evil to-day?' = an **affection** from which there is sadness.

5114⁴. Man is able not only to receive what is Divine but also to appropriate it through acknowledgment and **affection**, thus through what is reciprocal.

5145⁶. Voluntary things are said to be 'perforated' or not terminated when there is no **affection** of what is good and true, or of what is just and fair. **Affections** are what terminate and close, wherefore they are also called bonds, **affections** of what is good and true inward bonds, and **affections** of what is evil and false outward bonds. Outward bonds are **affections** of gain, honour, reputation, etc.

5247^e. The inward sense **affects** even if it is not understood, because the **affection** of the Angels is communicated.

5432³. Such persons do not believe the doctrinal things of their Church from any **affection** of truth, but from the **affection** of capturing honours or gain. In the other life they are in the sphere of their own **affections** and thoughts thence derived wherever they go.

5433². The **affection** of gain is an earthly **affection** and the **affection** of truth is a spiritual **affection**. One or the other must have the dominion, wherefore where one **affection** is, the other is not. . . Man must therefore be either in earthly **affection** or in heavenly **affection**.

5489. The scientifics that enter into the memory are always introduced through some **affection**. Those not introduced through some **affection** do not stick there but slip away. The reason is that there is life in **affection**, but not in scientifics without **affection**. Hence it is plain that scientifics always have conjoined with them such things as are of **affection**.

5492. In the Inmost Heaven everything of the Word passes into **affections** that are of love and of charity.

5977. Genii act into the **affections** and concupiscences of man.

5992. The Angels especially regulate the **affections**, for these make man's life and freedom.

6024⁴. 'The sons of Asher' = the delight of the **affections** and their doctrinal things.

—⁵. 'The sons of Rachel' = what was from celestial **affection**.

—⁷. 'Jacob's sons' women' = the **affections** that were not from that marriage.

6159. The dominant **affection** is present in every

single particular of the will and of the thought. The reason why it does not always appear in the thought is that it is then clothed with the **affections** that are insinuated by means of objects. As soon as these **affections** are put off, the dominant **affection** presents itself to view.

6183°. The man then comes into a state of interior thought and **affection**.

6191. For many years all my thoughts and **affections** as to the smallest atoms have flowed in by means of Spirits and Angels . . . and still I thought and willed as before. 6307.

6195. The Spirits who enter into the **affections** of another, possess him.

—2. I could only be loosed from those who were tied to me through even light **affections** by means of intermediate loves. The separation was marked by means of changes of the state of the **affections**, for they receded as the **affections** were changed.

6261. Every spiritual **affection** has a gesture corresponding to it in the body, and which is its representative.

6307. Influx from the spiritual world into the **affections** and thoughts. See above, 6191.

6320. When Angels flow in they adjoin **affections** also, which contain innumerable things, few of which however are received by the man.

6323. Brute animals act no otherwise than through the loves and their **affections** into which they were created; every animal is carried whither its **affection** and love draw.

6326. All operations of the mind are variations of form . . . and these variations exist according to the changes of the state of the **affections**.

6408. 'Asher' = the delight of the heavenly **affections** that are of love to the Lord and of charity towards the neighbour. See under BLESSED at this ref.

6413. 'A hind let loose' = freedom of natural **affection**. Ex. and III. See STAG.

—5. 'A hind bringing forth in a field' = to conjoin natural **affections** with spiritual things of the Church, but because those **affections** were devoid of truths and goods, it is said that 'she forsook because there was no grass.'

6567°. That the man has become a Spiritual Church is known from the fact that he does from **affection** what the truth teaches, and that he does not act against that **affection**, however much the Natural may desire. The **affection** itself and reason thence derived have dominion.

6600. The faculty of understanding and perceiving is according to the extension of the thoughts and **affections** into Societies. Ex. . . The statement that the thought and **affection** circumscribe themselves into Societies is made according to the appearance; the influx of thoughts and **affections** being really from the Societies.

6601. What innumerable things there are in every idea and little **affection**—*affectiuncula*—, also that they penetrate into Societies, shown by experience.

—e. The quality of a man's life is just according to

the Societies into which his thought and **affection** extend themselves, and according to the quality and quantity of the extension.

6602. The fact of the extension around of the spheres of the thoughts and **affections** into the spheres of Societies, shown by experience.

6603. The thoughts and **affections** however that penetrate into Societies do not move them to think and will specifically as does the person from whom the thoughts and **affections** go out, but they enter into the universal sphere of **affection** and of thought thence derived of those Societies, so that the Societies know nothing about it. Ex. . . All thoughts and **affections** enter into the spheres of the Societies with which they agree.

—e. The **affection** of knowing what is true and good corresponds in the spiritual world to a serene atmosphere.

6604. The extension of the **affections** and thoughts has its limits. Within the limits of this common sphere the thoughts and **affections** can be varied, and may sometimes be nearer to one Society and sometimes to another. When they are in the midst of one, the rest of the Societies are in the circumferences.

6605. Hence it is that every Spirit and Angel appears in a form according to the communication of his thoughts and **affections** with Societies. Des.

6606. When speaking with Angelic Spirits, I have noticed that the **affections** and thoughts appeared like a river around, and that the subject of thought was in the midst, encompassed by that river, which extended itself thence in all directions; from which also it was made manifest that the thoughts and **affections** extend themselves in every direction to Societies.

6607. When thoughts with **affections** diffuse themselves, they circulate almost according to the form of the circunvolutions of the cineritious substance of the brain. Des.

6610. With those who are being regenerated, the thoughts and **affections** are continually being insinuated into new heavenly Societies, and the extension grows. The former thoughts and **affections** are also divided, and are then associated with ideas which are again put into communication with new Societies.

6751. The first truths are born from scientifics, and thus are as sons by a mother which is the **affection** of scientifics. (Signified by Moses being as a son to Pharaoh's daughter.)

6996°. The speech of the Angels of the Inmost Heaven is not speech of ideas, but of **affections** that are of celestial love.

7002. 'And he shall be glad in his heart' = the **affection** of love, for all gladness proceeds from the **affection** of love.

7337°. The state of the **affection** and thought make the idea of place and of distance there.

7342. When the will is mentioned, there is understood the **affection** that is of love, for the will of man is nothing else. That **affection** it is which rules the man, for the **affection** of love is his life. If the **affection** of

self and of the world is in a man, then his whole life is nothing else; nor can he withstand it, for that would be to withstand his own life. Principles of truth are of no account. If the **affection** of those loves has the dominion, it draws truth to its own side. Hence it is that the principles of the truth of faith are of no efficacy whatever with a man unless the Lord insinuates **affection** of spiritual love, that is, of love towards the neighbour. In proportion as a man receives this **affection**, in the same proportion he receives the truths of faith. It is the **affection** of this love that makes the new will. Hence it is that the infernals, being in the **affection** or cupidity of evil, cannot receive the truths of faith, consequently cannot be amended.

[A.] 7357°. Everyone speaks according to the **affection** of his love.

7360. With the inhabitants of Mars, the **affection** itself of their speech is represented in the face, and its thought in the eyes, for thought and speech, and also **affection** and face, with them make one.

7648°. The spirit regarded in itself is the **affection** in form; the dominant **affection** is its very form itself, and the rest of the **affections** apply themselves into it.

7780. 'A handmaid behind the mills'=an **affection** of sciences that is in the highest degree outward.

7839. They who are in the obedience of truth, and they who are in the **affection** of doing it, compared. 7840. 7857. 8234, Ex. 8330°. 8399, Rep. 8505. See also below at 8505 and 8690.

7967. Delights of **affections** adhering to truths. Sig. and Ex.

—. The Angels with a man continually flow in with good **affections**, and then excite the truths that have been conjoined with them. And so (contrariwise.) But if the truths have not been conjoined with good **affections**, the Angels labour in vain to excite the things of faith and charity.

8033. Charity is an inward **affection** which consists in this, that a man wills from the heart to do good to the neighbour, and that this is the delight of his life, without recompense.

8034. Faith, however, is an inward **affection** which consists in this, that a man wills from the heart to know what is true and what is good, not for the sake of doctrine, but for the sake of life. This **affection** conjoins itself with the **affection** of charity by this, that he wills to do according to the truth.

8035. They who are in the genuine **affection** of charity and faith, believe that they will nothing of good and understand nothing of truth of themselves, but that the will of good and the understanding of truth are from the Lord.

8068. The **affection** that gives life to discourse.

8168°. The forces in the spiritual world are **affections** that are of loves.

8248. With the inhabitants of Jupiter, the **affections** that are of love are manifested through the features and their changes.

8337°. The correspondence of every sound with **affec-**

tions. These natural **affections** are expressed through some kinds of musical instruments, and they actually move deeply those **affections** by means of them. Ex.

8367. 'They came to Elin'=a state of illustration and of **affection**, thus of consolation after temptation. For after every spiritual temptation there come illustration and **affection**, thus what is pleasant and delightful; what is pleasant, from illustration through truth, and what is delightful, from the **affection** of good. The cause of this illustration and **affection** is that when temptation is finished, communication with Heaven is opened.

8452. When it is evening there, good Spirits and Angels are remitted into the state of the natural **affections** in which they had been here.

8505. Before regeneration, man acts from obedience, but after it from **affection**. When a man acts from **affection**, it is not allowable for him to look back and to do good from truth. Sig.

8522°. Whatever a man wills from **affection**, he is conscious of as being good.

8593°. Genii, who are in more inward evil, do not attack the truths of faith, but the goods of faith, for they act through depraved **affections**, through which they pervert good thoughts. . . They act in a most secret manner into the conscience, and pervert it by means of wafts of depraved **affections**. 9013°.

—e. 'Thy sword (Agag's) hath bereaved women'=that their falsity does violence to good **affections**. 'Thy mother shall be bereaved more than other women'=that there would predominate with them evil **affection** from the voluntary, and not from the intellectual.

—f. That 'women'=**affections**. Refs.

8622. Infernal Genii do not flow into the thoughts that are of the understanding, as Infernal Spirits do, but into the **affections** that are of the will.

8625°. Malignant Genii . . . do not act into the truths of faith that are in the conscience, but into the **affections** themselves, and whenever they perceive anything of **affection** of good, they pervert it in a moment.

8631. Spirits of Jupiter represented how the Lord converts depraved **affections** into good ones. Des.

8690. Obedience is from the will, but it is the will of doing the truth from command, and not from **affection**. . . . Man does good from freedom when he does it from **affection**, for everything that flows from **affection** that is of love is free. When a man is in the former state, the Lord flows in immediately, but the Lord's immediate influx does not come to perception, because it is in man's inmost principles only, whereas the influx of the Lord that is at once immediate and mediate comes to perception and gives **affection**.

8700°. What is implanted in freedom is permanent, but not what is implanted under compulsion. The reason is that those things which are implanted in freedom are insinuated into the **affection** and thus into the will, and so are appropriated . . . For freedom is of **affection**.

8725. The truths with which good can be conjoined are confirmed truths, and have also been consociated

with many things that delight the intellectual sight. Thus do these truths enter into the **affection**, which causes the man to will them.

8750². There are in general two states of life, namely a state of thought, which is of the understanding, and a state of **affection**, which is of the will . . .

8885. With the good, intellectual ideas make one with the **affections** that are of the will. With the evil, however, it is otherwise.

8910². To the understanding pertains thought, to the will, **affection** that is of love. Thought without **affection** that is of love does not produce anything of life with man, but thought from **affection** that is of love [does].

8974³. He who does what is good only from obedience, and not from **affection** that is of love, cannot be regenerated as they can who do what is good from **affection** of love. He can be reformed indeed, but not regenerated.

8979². For he who acts from **affection** that is of love acts from freedom. Refs. 8987.

8987. They who suffer themselves to be regenerated, act from **affection** according to the precepts of faith, but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from **affection**, but from obedience. Ex.

8988. The latter act from **affection**, because they act from good, and they who act from **affection**, act from the will, thus from themselves . . .

8994¹. It is according to Divine order for men to be in sciences, but women only in **affections** . . . This is why sciences and knowledges are represented by men, and **affections** by women. . . It is the other way about, however, with those who belong to the Celestial Kingdom. In this Kingdom, husbands are in **affection**, and wives, in the knowledges of what is good and true.

9002². What **affection** from another stock is, may be known from the fact that every **affection** that is of love is of the widest extension, so wide indeed as to go beyond all human understanding. . . For whatever there is in man, especially that which belongs to **affection** or love, is infinite in its variety. Ex.

9003². Natural **affection** conjoined with spiritual truth . . . constantly needs the support of its life from the spiritual truth with which it is conjoined. Sig. For **affection** without support therefrom perishes. The case with man's **affection** is the same as with man himself. Unless it is supported with sustenance it dies. (9005.) For man inwardly is nothing but **affection**; a good man is **affection** of what is good and thence of what is true, but an evil man is **affection** of what is evil and thence of what is false. Proof of this fact is especially afforded by man when he becomes a Spirit. The sphere of life which then pours forth from him is one either of **affection** of what is good, or of **affection** of what is evil.

9009². Only that evil is rooted in and appropriated which passes . . . from the thought that is of the understanding into the **affection** that is of the will, and thence into act.

9055. 'Burning for burning'=if [they should hurt] anything of **affection** that is of love inwardly in the Voluntary.

9056. 'Wound for wound'=if [they hurt] anything of **affection** that is of love outwardly in the Voluntary.

9057. 'Blow for blow'=if anything of **affection** in the Intellectual be hurt.

9096. Bonds, in the spiritual sense, are nothing but **affections** that are of love, for these are what lead a man and what restrain him. If **affections** of what is evil lead him, there must be **affections** of truth from good to restrain him. Inward bonds are **affections** of truth and good . . . outward bonds are **affections** of the love of self and of the world. If these latter **affections** descend from inward bonds, which are **affections** of truth and of good, they are good **affections** . . . But if they do not descend thence, they are evil ones, and are called cupidities.

—e. The Lord instils **affections** for what is good, and aversion for what is evil.

9127^e. Truth Divine **affects** none but those who are in innocence. Refs.

9143. 'When fire shall go forth'=anger from **affection** of what is evil. It is said **affection** of what is evil, because by **affection** is understood what is continuous of love.

9176. The truths that have their own good with them are those that **affect** when they are heard, but those which have not, are those that do not **affect**.

9184. Unlawful conjunction in the spiritual sense is conjunction of truth with **affection** from delight of gain or of honour; in which sort of **affection** are they who learn truths of the Church for the sake of these delights. Sig. But this conjunction does no harm to those who are afterwards regenerated by the Lord, since these **affections** [do indeed] remain with them, but subordinated to the **affection** of truth for the sake of the good of use and of life, and they are also of service.

9202. Not only do thoughts speak in Heaven, but especially do **affections** that are of what is good and true. . . If they are ardent they cry out. But **affections** of what is evil and false are not at all heard in Heaven, even if the man who supplicates from them, cries out loudly . . . But these **affections** are heard in Hell, and there too as shouts, if they are ardent.

9230^e. When a man does what is good from the good of faith, he does it from obedience, but when he does what is good from the good of charity, he does it from **affection**.

9272. 'To plant plants of delights'=such things as favour **affections**.

9550. If **affection** that is of love be withdrawn, thought is extinguished at once, for **affection** is the very life or soul of thought. All **affection** that is of love belongs to good, and all thought thence belongs to truth.

9841¹. Truths of faith from love are not naked knowledges of such things in the memory and thence in the understanding with a man, but are **affections** of life with him . . .

9877. All **affections** that are of love, and thence all thoughts that are of faith, flow according to the heavenly form. H.266.

9938². The Lord instils the **affection** of doing what is

good from love, and the **affection** of speaking what is true from faith. But the **affection** itself flows in from the Lord and appears as if it were in man, for whatever a man does from **affection** that is of love, he does from life.

[A.] 9984. Every **affection** of love remains permanently inscribed on the life.

10076². All Spirits and Angels are human forms, the character of which is determined by the quality of their **affections** that are of love and of faith.

10517^o. Man is of such a character as to love those things that correspond to his inner **affections**, although he does not know it while he lives in the world.

10585. **Affections** and thoughts are what conjoin and disjoin Spirits and Angels . . .

10604³. Angels are with men, and they dwell in their **affections**.

10625. 'To hasten' = **affection** (refs.), here, reception through influx, because all influx from the Divine takes place into man's **affection**.

10651. Conjunction with truths of **affections** of what is evil. Sig.

10661. There is no such thing as an **affection** of what is unknown.

H. 47. In the Heavens, all the interior **affections** appear and shine forth from the face, for the face there is their outward and representative form. It is not permitted in Heaven to have any face but that of their **affections**.

49. The sphere of the life is a sphere of **affections** that are of love and faith. It extends itself into societies far and wide in proportion as the **affections** are more inward and perfect. . . All extension of **affections** and thoughts proceeds according to the heavenly form. 203, Ex. See also under EXTENSION.

55. (The Angels) are **affected** at the sight of the Lord according to the quality of their love. They who love Him most deeply are the most deeply **affected**, they who love less are less **affected**.

210. The thoughts and **affections** . . . of the Inmost Heaven are never perceived in the Middle Heaven, because they are so transcendent. Ex.

236. The language of Heaven flows from their very **affection** and thought. The sound of the speech corresponds to their **affection**, and the articulations of the sound . . . to the ideas of thought that are from **affection**. . . Hence their language is spiritual, for it is **affection** sounding and thought speaking. He who attends, may know that all thought is from **affection** which is of love, and that the ideas of thought are various forms into which the general **affection** is distributed, for there is no such thing as thought and idea without **affection**. It is from this that the Angels know the quality of another from his speech alone, the quality of his **affection** from the sound, and that of his mind from the articulations of the sound. The wiser Angels know the quality of the dominant **affection** from a single course of speech.

—³. (Various **affections** enum.) But the dominant **affection** or love is in them all.

237. Angels can only utter what entirely agrees with [their] **affection**.

239. The inner thought of the Angels is wisdom, as their inner **affection** is love.

—³. The ideas of thought of the Angels, from which come their words, are modifications of the light of Heaven, and the **affections**, from which come the sound of the words, are variations of its heat. Ex.

261. This writing, which is produced by means of characters of a heavenly form, is in use in the inmost Heaven . . . **Affections** are expressed by these characters, from which thoughts flow and follow in order according to the subject treated of.

295. Spirits are adjoined to a man of the same quality as he is himself as to **affection**, or as to love. . . The Spirits with a man are changed according to the changes of his **affections**. Ex.

298. The Spirits who are with a man . . . never flow in from their own memory and thence thought . . . but still there flows in through them from Heaven, **affection** which is of the love of what is good and true, and from Hell, **affection** which is of the love of what is evil and false. So far therefore as the man's **affection** agrees with that one which flows in, so far it is received by him in his own thought, for a man's interior thought is entirely according to his **affection** or love. So far however as it does not agree, so far it is not received. Hence it is plain that the choice lies with the man, because thought is not infused into him through Spirits, but only **affection** of what is good or **affection** of what is evil. . . That which he receives in thought from **affection** is also appropriated to him, but that which he does not receive in thought from **affection** is not appropriated to him.

336. It was observed that the influx of little children was so tender and soft as to be almost one of **affection** only.

349. Whatever a man acquires in the world remains, and he takes it with him after death. It is also augmented and made full, but within the degree of his **affection** and longing for what is true and good, and not beyond that. They who have had but little **affection** and longing receive little, but they receive as much as ever they are able to receive within that degree. They who have had much **affection** and longing receive much. The degree of **affection** and of longing is itself as it were the measure. Sig. 469².

358. There is no need to give to the poor except so far as **affection** leads a man to do so.

368. A man acts from reason, but a woman from **affection**. . . There is a similar difference between understanding and will, or between thought and **affection**. Des.

391². Angels of every Society are sent to men, to watch over them and draw them away from evil **affections** and thence thoughts, and to inspire good **affections** as far as they receive from freedom. . . The Angels who are with men as it were dwell in their **affections**.

457. The face of a man's spirit is from his **affection**, the image of which it is. . . A man's spirit regarded in itself is nothing but his own **affection**, the outward form

of which is the face. The cause of faces being changed is that in the other life no one is allowed to counterfeit affections which are not properly his own . . . Hence it is that the faces of all become forms and effigies of their affections.

461. That man after death is in every sensation, memory, thought, **affection** in which he was in the world. Gen. art.

517. Spirits are **affections**, and hence are in a human form like their own **affections**.

552. In the spiritual world there is a communication in every way of **affections** and thence of thoughts.

579. Genii do not operate and flow in into thoughts, but into **affections**, which they observe and smell out as dogs do wild animals in forests. When they observe good **affections**, in a moment they turn them into evil ones. Ex.

N. 74. Such know that (the pretence of) loving the public and the neighbour inwardly **affects** all men . . . The reason it **affects** them is that Heaven flows into that love.

C. J. 23^e. All visible things of the spiritual world are correspondences of **affections** that are with Spirits and Angels.

L. 48. By 'spirit' is understood the varying **affection** of the life with a man. Enum. and III.

S. 74. The marks or signs in the Word of the Celestial Kingdom are **affections**, but in that of the Spiritual Kingdom they are perceptions.

F. 15. **Affection** . . . produces nothing of itself except through thought, and contrariwise. For anything to exist they must act in conjunction. Ex. W. I.

W. 33. From the Divine love and from the Divine wisdom . . . arise all **affections** and thoughts with man, **affections** from Divine love, and thoughts from Divine wisdom, and each and all things of man are nothing but **affection** and thought. These two are as it were the fountains of all things of his life. All delights and pleasantnesses of his life are from these; delights from **affection** of his love, and pleasantnesses from thought thence derived.

41. Odour **affects** the nostrils . . . there is an **affection** of the nostrils from the odoriferous particles.

—³. The **affection** of a substance and of a form, which causes sensation, is not anything separate from the subject, but only produces a change in it. Ex.

42. Thoughts, perceptions and **affections** are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. 210.

52. There is a correspondence of man's **affections** and thence of his thoughts with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his ultimate life with all things of the mineral kingdom.

74. In cases where thought does not join itself to its proper **affection** in man, as in sleep, the lapse of time is not noticed.

130. The Lord interiorly leads the **affections** and

thoughts of the Angels, and turns them constantly to Himself.

176. Thought and **affection** are not possible except by means of still purer atmospheres.

191. The organic substances which are receptacles and habitations of thoughts and **affections** in the brains.

192. The organic substances which are receptacles and abodes of thoughts and **affections**, from the most simple to their general aggregate, which is the brain, are homogeneous.

202². The difference between the **affections** and thoughts, and consequently the speech, of the Angels of the higher and lower Heavens, is such that they have nothing in common; and communication takes place only through correspondences.

209². **Affection** and thought . . . are not possible outside of subjects which are substances, but are states of subjects, or of substances. 224.

214. In a series of similar degrees are also **affection**, thought and action, because all **affection** has relation to love, thought to wisdom, and action to use.

223². The least of **affection**, and of thought . . . consists of degrees of both kinds . . .

277. Since all things of the mind (are included in works) so also are all things of the will, that is, all **affections** of man's love, which constitute the first degree.

291^e. It is not a separate sphere of **affections** and of thoughts therefrom that goes forth from an Angel continuously, although it is so called; since the **affections** are mere states of the forms of the mind in him.

304. The states of the fibres and vessels are sensations, thoughts, and **affections**. Ex.

316⁴. There is a like progression of all **affections** and thoughts, which are changes and variations of the state of these forms and substances. Ex.

343^e. The Spiritual World is not in space, but is where there is corresponding **affection**.

344. He knew that it was nothing but an **affection** of some Angel represented outside of the Angel as a bird, and that it would vanish or cease with the **affection** that produced it . . .

363². There are many things pertaining to love which have obtained other names, because they are derivations; as **affections**, desires, appetites, and their pleasures and delights. . . All these pertain indeed to both love and wisdom, but they are designated from the more prevalent and immediate of the two.

364. When love of the will passes over into wisdom of the understanding, it first goes into **affection**, and so passes over; and **affection** is not perceived, except by a certain pleasure in thinking, speaking and acting, to which attention is not paid.

365⁶. Hence it is that **affections** . . . appear in the face, and thoughts . . . in the eyes.

372. By the mind, nothing else is meant than the will and understanding, which in their aggregate are all things that **affect** man, and all that he thinks, thus all things of man's **affection** and thought. The things

that **affect** man are of his will . . . This is not so well known because when a man is thinking, he does not attend to **affection**, but only to what he is thinking . . . when yet **affection** in thought is in a similar case as sound in speech ; wherefore the **affection** of the speaker is known from the sound, and his thought from the language. That **affection** is of the will, is because all **affection** is of love . . . He who does not know that **affection** is of the will, confounds **affection** with understanding, for he says that it is one with thought, yet they are not one, although they act as one. Ex.

[W.] 410². As the heart produces such things for the sake of the various functions that it is afterwards to discharge in the body, so the love, in its receptacle, called the will, produces like things for the sake of the various **affections** that constitute its form, which is the human form. Now as the first and nearest of the love's **affections** are **affection** of knowing, **affection** of understanding, and **affection** of seeing what it knows and understands, it follows, that the love forms the understanding for these **affections**, and comes actually into them when it begins to feel, act, and think. . . Hence it is evident that science which the love acquires to itself from **affection** of knowing, and perception of truth which it acquires from **affection** of understanding, and thought which it acquires from **affection** of seeing what it knows and understands, are not of the understanding, but of the love. Ex.

—⁶. Man's life is qualified accordingly as he has exalted his **affections** through truths, i.e., accordingly as he has perfected his **affections** from wisdom. For **affections** of love are exalted and perfected through truths, thus through wisdom. Then love acts conjointly with wisdom, as though from it ; but it acts from itself through wisdom, as through its own form, which derives nothing whatever from the understanding, but everything from some determination of love called **affection**.

411. Love calls all those things its truths which as means lead to its goods, and because these are means they are loved and come to be of its **affection**, and thus become **affections** in form ; wherefore truth is nothing but a form of **affection** that is of love. The human form is nothing but the form of all **affections** of love . . . These (truths) are what love disposes into the form of its **affections**, which forms exist in much variety.

412. When the heart corresponds to love, its determinations, which are the arteries and veins, correspond to **affections**, and in the lungs to **affections** for truth. . . The understanding does nothing of itself . . . but does everything from **affections** which are of love, and which in the understanding, are **affection** for knowing, for understanding, and for seeing truth.

—². Love through its **affections** conjoins itself to the understanding, and the understanding does not conjoin itself to any **affection** of love, but is reciprocally conjoined by love.

—³. **Affection** that is of love produces thought, for thought without **affection** is precisely like breathing without a heart, which is not possible. Hence it is plain that **affection** which is of love conjoins itself to thought which is of the understanding . . . in the same manner as the heart does in the lungs.

413³. When the understanding is elevated above its proper love, it does not recede from it, but derives from it what is called the **affection** of knowing and of understanding for the sake of somewhat of honour, etc.

420. The arteries and veins of the lungs correspond to **affections** of love, and their respirations to perceptions and thoughts of the understanding.

P. 4². That which is not in a form is not of any **affection**, and that which is not of any **affection** has no reality.

28³. Love conjoins itself to wisdom by **affection** for knowing, from which comes the **affection** for truth ; by **affection** for understanding, from which comes perception of truth, and by **affection** for seeing what is known and understood, from which comes thought. The Lord flows in into all these **affections**, for they are derivations from the love of each one's life, and Angels receive this influx in perception of truth, and in thought, for in these does that influx appear to them, but not in **affections**. Now since perceptions and thoughts appear to Angels as their own, when yet they are from **affections** that are from the Lord, therefore there is this appearance that Angels reciprocally conjoin themselves to the Lord ; when yet the Lord conjoins them to Himself, for **affection** itself produces those perceptions and thoughts, for **affection** that is of love is their soul. Truly no one can perceive and think anything without **affection**, and everyone perceives and thinks according to **affection**.

33. The derivations of the love of evil, which are its **affections**, are as many as are the evils into which it has determined itself.

—². Now since the Lord flows in into the life's love of each one, and through his **affections** into his perceptions and thoughts, and not contrariwise, it follows that He is not able to conjoin Himself more closely than as the love of evil with its **affections**, which are concupiscences, has been removed.

—³. (In the same way) the influx of the Devil, that is of Hell, is into the love of evil and its **affections** which are concupiscences, and through these into perceptions and thoughts.

44. The Lord does not flow immediately into the things that are of the perception and thought from wisdom of the Angels of the Third Heaven, but into the **affections** of love of good, and through the latter into the former, and they perceive the influx in the **affection** from which they have their wisdom.

50. Since Angels and Spirits are **affections** which are of love, and thoughts therefrom, they therefore are not in space and time, but only in the appearance of them . . . which is according to the state of the **affections** and of the thoughts therefrom. Wherefore when anyone thinks about another from **affection** . . . he is forthwith present . . . Hence it is that with every man there are Spirits present who are in like **affection** with himself ; evil Spirits with one who is in **affection** of like evil, and good Spirits with one who is in **affection** of like good. . . Space and time have nothing to do with the presence, because **affection** and thought therefrom are not in space and time, and Spirits and Angels are **affections** and thoughts thence.

57. The variety of **affections** and perceptions is infinite and eternal; in like manner their fructifications and multiplications, which are spiritual. No man enjoys an **affection** and perception so like another's as to be the same; nor can such ever be. . . Not only are **affections**, perceptions and knowledges such in general, but also every single thing in them, even the most minute, in particular. . .

61. All the spirit of a man is **affection** and thence thought. . . which is the reason that when a man thinks solely from his spirit. . . he thinks from **affection** that is of his love. Hence it is evident that when a man becomes a spirit. . . he is the **affection** of his own love, and is not any other thought than that which is of his **affection**. He is an evil **affection**, which is cupidity, if the love of evil has been in him, and a good **affection** if the love of good. And everyone has good **affection** just as he has shunned evils as sins, and everyone has evil **affection** just as he has not done so. Now since all Spirits and Angels are **affections**, it is plain that the universal angelic Heaven is nothing but the love of all **affections** of good, and thence the wisdom of all perceptions of truth.

62. The Angels constitute as many Societies as there are general **affections** of heavenly love, and every Angel in each Society is distinctly his own **affection**, and the form of Heaven is from so many **affections** in general and in particular.

63. From this it is plain that **affection** which is of the love of good makes Heaven with man. Ex.

66. Every **affection** for good and at the same time for truth is in its form a man; for whatever proceeds from the Lord, derives from His Divine love the fact that it is **affection** for good, and from His Divine wisdom that it is **affection** for truth. **Affection** for truth that proceeds from the Lord, appears as perception and thence thought of truth in an Angel and in a man, because attention is paid to perception and thought, and but little to the **affection** from which they come, when yet they proceed with **affection** for truth as one from the Lord.

67. As Heaven consists of as many **affections** as there are Angels, and every **affection** in its form is a man, it follows that it is the continual [effort] of the Divine Providence that man may become a Heaven in form, and hence an image of the Lord, and because this is effected through the **affection** of good and truth, that he may become this **affection**.

74². Every **affection** has its own peer as a consort; **affection** of natural love has science, **affection** of spiritual love intelligence, and **affection** of celestial love wisdom; for an **affection** without its own peer as a consort is not anything. Ex. In beasts there is a marriage of **affection** and science. . . (which two) with them act quite as one. . . the natural **affection** which they have is **affection** for feeding themselves etc. . . They are carried along by means of their **affection**, through science. . .

75. It is otherwise with man, who has not only **affection** of natural love, but also **affection** of spiritual love, and **affection** of celestial love. . . wherefore man can be raised from natural science into spiritual intelligence, and thence into celestial wisdom. . . But this

elevation as to **affection** could not be, unless he possessed from rationality the faculty of raising the understanding, and from freedom that of willing to do so. Ex.

76. Without the appearance that it is of himself, man cannot be in any **affection** of knowing, nor in any **affection** of understanding; for all delight and pleasure, thus everything of the will, is from **affection** that is of love. . . and who can have this pleasure of **affection**, unless that by which he is **affected** appears as his own? . . . If anyone from his own **affections** should infuse something into the mind of another who had no **affections** of knowing and understanding as of himself, would he receive it?

105. The internal of thought is from the life's love and its **affections** and thence perceptions. . . From infancy to youth man is in what is outward of thought from **affection** of knowing, which at that age constitutes his internal. . . but afterwards, as he lives on, there comes into being his life's love, whose **affections** and thence perceptions constitute the internal of his thought.

106². The life's love of anyone cannot exist without derivations which are called **affections**. The derivations of infernal love are **affections** for what is evil and false, properly concupiscences; and those of heavenly love, are **affections** for what is good and true, properly loves-*directiones*. **Affections** of infernal love. . . are as many as there are evils, and **affections** of heavenly love. . . are as many as there are goods. Love dwells in its **affections** like a lord in his own domain. . . A man's life's love rules the whole man through its **affections** and thence perceptions, and through its delights and thence thoughts; the internal of his mind, through **affections** and thence perceptions, and the external of it through delights of **affections** and thence thoughts. 194.

107. Heavenly love with **affections** for what is good and true and perceptions thence derived, and at the same time with delights of these **affections** and thoughts thence derived, may be compared to a stately tree. . . The life's love is that tree, its branches with leaves are **affections** for what is good and true with their perceptions, and its fruits are delights of **affections** with their thoughts. But infernal love with its **affections** for what is evil and false etc. . . may be compared to a spider surrounded by its web. . .

108. The life's love in a man is the end, **affections** with their perceptions are the cause, and delights of **affections** with their thoughts are the effect; for as end comes into effect through cause, so does love come to its delights through its **affections**, and to its thoughts through its perceptions.

178². **Affection** of the will is the end from which, thought of the understanding is the cause through which, and action of the body, speech of the mouth, or outward sensation are effects of the end through thought.

193. That all man's thoughts are from **affections** of his life's love. . . Gen. art.

194. The life's love produces from itself subaltern loves, called **affections**, which are exterior and interior, and which taken together constitute one domain or kingdom in which the life's love is the lord or king. . .

These subaltern loves or **affections** adjoin to themselves consorts, each one its own ; the more inward **affections**, consorts called perceptions, and the more outward **affections**, consorts called thoughts, and each dwells together with its own consort and discharges the functions of its life. Ex.

—². Sound corresponds to **affection** . . . therefore a man's **affection** of love is known from the sound of his voice, and his thought, from the variation of the sound, which is speech. Hence the wiser Angels perceive his life's loves, together with certain **affections** which are derivations, merely from the sound of his voice. (This shows) that **affection** without its own thought and thought without its own **affection** are not possible.

[P.] 195. Now since the life's love has its own delight . . . so in like manner has every **affection**, which in its essence is a subaltern love derived from the life's love, as a stream from its own spring, or as a branch from its parent tree, or as an artery from its own heart. . . The vital heat is from the delights of the **affections** and pleasantnesses of the perceptions and thoughts. . . Good to each man is that which is the delight of his **affection** . . . and evil is that which destroys the delight of his **affection** . . . (This shows) what **affection** and thought are in their own life.

196. Now as it is man's mind that thinks, and that thinks from the delight of his own **affection** . . . and since man's mind is his spirit . . . it follows that man's spirit is nothing but **affection** and thought thence derived. That thought without **affection** is utterly impossible, is palpably evident from the case of Spirits and Angels . . . who all think from **affections** of their life's love, and each of whom is encompassed by the delights of those **affections** as by his own atmosphere : also, that all are conjoined there according to these spheres which have been exhaled from their **affections** through their thoughts. . . Hence it is evident that every thought is from **affection**, and that it is the form of its own **affection**.

197. That the **affections** of man's life's love are known to the Lord alone. Gen. art.

198. Since a man sees his thought, and cannot see his **affection**, for the latter he feels, it follows that it is from sight, which is in appearance, that he comes to the conclusion that his own prudence does all things, and not from **affection** which does not come into sight, but into feeling. For **affection** only manifests itself through a certain delight of thought . . . Ex.

199. A man is indeed able to reflect upon the delight of his own outward **affection** when it acts as one with the delight of any bodily sense, but still he does not reflect upon the fact that this delight is from the delight of his **affection** in the thought. Examps. . . Thoughts are nothing but **affections** compounded into forms by his life's love in order that they may appear in light, for all **affection** is in heat, and all thought in light. These are the **affections** of the outward thought, which do indeed manifest themselves in bodily sensation, but rarely in thought. But **affections** of inward thought, from which the outward ones exist, never manifest themselves before the man. A man knows no more

about these than a sleeper in a carriage about the way. Ex.

200. Now since the delights of man's **affections**, from inmost things through inner to outer ones, and at length to outermost ones which are in the body, carry a man along as the wind and tide do a ship, and nothing of them appears to the man, except what takes place in the outermost things of mind and body . . . it follows that the **affections** of man's life's love are led by the Lord through His Divine Providence, and then at the same time the thoughts.

201. That the Lord, through His Divine Providence, compounds **affections** into one form, which is the human. Gen. art.

224³. In the spiritual world there is a communication of **affections** and thence of thoughts . . . Everyone there also changes his face and becomes like his own **affection**.

279². Man is such that he can come from one **affection** into another, and sometimes into an opposite one, and so from one middle into another ; a man's **affection** constitutes the middle while he is in it.

—³. Myriads of **affections** enter into and compose each good, and these myriads are in such order and connection . . . that one cannot be changed unless all are.

—⁶. That **affections** . . . are mere changes of the purely organic substances of the mind, and that thoughts . . . are mere changes and variations of their forms. Gen. art. 319, Ex.

—⁸. The nature of the changes and variations of state and form of the organic substances of the mind, which are **affections** and thoughts, cannot be demonstrated to the eye ; but still they may be seen as in a mirror from the changes and variations of the state of the lungs in speaking and singing. Ex.

287. The Divine Providence is in the most minute particulars of man's thoughts and **affections**. Ex.

288. Everything of thought and **affection** with Spirits of Hell also flows in from Heaven, but what is good flowing in there is turned into what is evil, and what is true into what is false.

289. In Hell . . . thoughts and **affections** advance in order from Society to Society without anyone's knowing that they are not from himself. Examp.

296⁶. As sound together with speech diffuses itself around in the air in the natural world, so does **affection** with thought diffuse itself around into Societies in the spiritual world. There is also a correspondence, for **affection** corresponds to sound, and thought to speech.

300. All in Heaven are nothing but **affections** of good and thence thoughts of truth, and all in Hell are nothing but concupiscences of evil and thence imaginations of falsity, which are so arranged into order on both sides, that the latter are precisely opposite to the former. . . Those who are in Hell make concupiscences of evil the head, and **affections** of good the feet, but those who are in Heaven make **affections** of good the head and concupiscences of evil the soles of the feet. . . It is said that in Heaven there are **affections** of good . . . and in Hell concupiscences of evil . . . and it is meant that there are Spirits and Angels who are such ; for

everyone is his own **affection** or concupiscence. 301, Ex. 303, Ex.

302. The orderly arrangement of **affections** in Heaven, and of concupiscences in Hell, is wonderful, and known to the Lord alone. Both are distinguished into genera and species, and are so conjoined as to act as one. Ex.

305. New comers there complain that they had not known that their life's lot would be according to the **affections** of their love . . .

310⁴. The Genii at once applied themselves to my neck, beneath the occiput, and thence entered into my **affections**, not wishing to enter my thoughts. These they dexterously avoided, and varied my **affections** one after another, with the intent to bend them insensibly into their opposites, which are concupiscences of evil; and as they did not touch the thoughts, they would have bent and inverted the **affections** without my knowledge, unless the Lord had averted it.

312³. One Spirit is able to infuse his thoughts and **affections** into another without the other's knowing that it is not of his own thought and **affection**. Ex.

R. 153². All Societies in the World of Spirits, which are innumerable, are wonderfully ordered according to natural **affections** of good and evil. Societies ordered according to good natural **affections** communicate with Heaven, and societies ordered according to evil natural **affections** communicate with Hell.

—³. A novitiate Spirit is led away to various Societies, both good and evil, and is explored to see whether and how he is **affected** with truths, or whether and how he is **affected** with falsities.

—⁴. If he is **affected** with truths, he is led away from evil Societies and inducted into good ones, and also into various ones, until he comes into a Society corresponding to his own natural **affection**, and there he enjoys good accordant with that **affection**, and this until he puts off natural **affection** and puts on spiritual, and then he is raised up into Heaven.

—⁵. But because they who have confirmed themselves in faith alone in doctrine and life, are not **affected** with truths but with falsities . . . they are led away from good Societies, and inducted into evil ones, also into various ones, until they come into a Society corresponding to the concupiscences of their love.

—⁶. But they who . . . have simulated good **affections** outwardly, although inwardly there were none but evil **affections** or concupiscences, are at first held by turns in outward things. Ex. T. 281.

242. 'The second animal like a calf' = Divine Truth of the Word as to **affection** . . . 'A calf' = **affection** of knowing-*sciendi*. Ill.

278. 'Prayers of the saints' = thoughts that are of faith from **affections** that are of charity with those who worship the Lord from spiritual goods and truths. . . Fragrant odours correspond to **affections** of what is good and true.

526. 'Fire' = happiness of eternal life arising from delight and pleasantness of love, and of **affection** of good and truth; for every **affection** of love has with it its own delight and pleasantness, and **affection** of love of good and truth, delight and pleasantness such as have

the Angels of Heaven; and every **affection** remains permanently with man after death, because **affection** is of love, and love is man's life.

611. All who have been prepared for Heaven advance through opened ways between Societies in Heaven until they find a Society that exactly agrees with their **affections**, and there they dwell for ever, for there they are among their own . . . whom they love from the heart, because they are in a like **affection**. Ex.

—^c. There is a communication of **affections** in the spiritual world, since man is then a Spirit, and the life of the spirit is **affection**, and thought is from it and according to it: and homogeneous **affection** conjoins and heterogeneous **affection** disjoins. . . Wherefore all there are duly separated according to the diversities, varieties, and differences of the **affections** that are of love.

655⁶. The wise man said, Is not **affection** primary, and thought derived thence? The emissary of the dragon said, I deny it. But reply was made, You cannot deny it. Does not man think from **affection**? Take away **affection** and can you think anything? It is just as if you took away sound from speech . . . sound moreover is of **affection** and speech is of thought, for **affection** sounds and thought speaks. 875². T. 386². 388.

756². After death, all become **affections** of their reigning love; good **affections**, they who have looked to the Lord and to Heaven and have at the same time shunned evils as sins; and evil **affections**, which are concupiscences, they who have had regard only for themselves and the world, and have not shunned evils as sins, but only as hurtful to their reputation. These **affections** appear and are perceived to the life in the spiritual world, but only thoughts from **affections** in the natural world. Hence man does not know that Hell is in **affections** of love of evil, and Heaven in **affections** of love of good. Ex.

792. 'The voice of harpers and musicians, and of fifers and trumpeters shall be heard in thee no more' = that there shall not be with them any spiritual **affection** of truth and good, or any celestial **affection** of them. By 'voice' is meant sound, and all sound corresponds to **affection** that is of love, since it arises therefrom. From this it is, that the sounds of a harp etc. sig. **affections**. But **affections** are of two kinds, spiritual and celestial; spiritual **affections** are **affections** of wisdom, and celestial **affections** are **affections** of love. . . There are therefore musical instruments whose sounds have relation to spiritual **affections**, and there are those that have relation to celestial **affections** . . . Instruments whose sounds are separate and distinct like stringed ones, pertain to the class of spiritual **affections**, and instruments whose sounds are continuous, like wind instruments, pertain to the class of celestial **affections**.

—². None desire truths from spiritual **affection** but they who approach the Lord. . . The outward **affections** in which they are when they hear masses etc. . . are merely natural, sensual and corporeal.

875². The derivations of love are called **affections**, and through these are produced perceptions, and so thoughts. . . Thought in its origin is **affection** . . . being nothing but the form of **affection**. This is not

known, because thoughts are in light, but **affections** in heat, and therefore we reflect upon thoughts, but not upon **affections**. Ex.

—7. (**Affection** and thought are nothing without operation. Ex.)

[R.] 883². All Societies in Heaven are distinguished from one-another according to differences of **affections** that are of love in general and in particular, each Society is one species of **affection**, and they dwell there in a distinct manner according to the relationships and affinities of that species of **affection**. Ex.

908. This is why the learned have attributed all things to thought and not to **affection**.

—e. Since good of love is everything of Heaven and the Church, the universal Heaven and the universal Church are ordained according to **affections** of love, and not according to anything of thought separate from them, for thought is **affection** in form.

937². In the spiritual world, knowledge and acknowledgment produce all presence, and **affection** that is of love produces all conjunction, for spaces there are but appearances according to likeness of dispositions, that is, of **affections** and of thoughts thence derived.

943^e. Consociation through correspondences causes Angels and Spirits to be together with men in **affections**, but not in thoughts; wherefore one knows nothing about the other; that is, man does not about the Spirits with whom he is as to **affections**, nor the Spirits about the man, for that which is not in thought, but only in **affection**, is not known, because it does not appear, or be seen.

M. 6^e. There is a certain hidden current in the **affection** of the will of every Angel which draws the mind to do something, whereby the mind tranquillizes itself.

17². Sweetest songs of maidens and girls are heard from the houses around the public places every morning. The whole city resounds with them. One **affection** of spiritual love is sung each morning; that is, is sounded through the modulations of the voice of the singer, and that **affection** is perceived in the singing as though it were itself.

33^e. The masculine in the male is masculine in . . . every idea of thought, and in every spark of **affection**; in like manner the feminine in the female.

36. After death, man is not his own thought, but his own **affection** and thought thence derived. . . Hence it is that universal Heaven is ordained according to all varieties of **affections** of love of what is good, and universal Hell, according to all **affections** of love of what is evil.

42³. All Angels are **affections** of love in human form; the regnant **affection** itself shines forth from their faces, and garments are allotted to them from and according to **affection**, wherefore it is said in Heaven that each is invested with his own **affection**.

55. Heavenly songs are nothing but sonorous **affections**, or **affections** expressed and modified in sounds, for as thoughts are expressed through speech, so are **affections** through singing. The Angels perceive the object of the **affection** from the symmetry and flow of the modulation. Examp.

—6. The love of a woman for a woman is like the love of an **affection** of the understanding of men for another such **affection**. Ex.

56³. Women have been created by the Lord **affections** of the wisdom of men, and **affection** of wisdom is beauty itself. . . Woman was created by the Lord through the wisdom of man, because from man; and thence is she a form of wisdom inspired with **affection** of love, and since **affection** of love is life itself, woman is the life of wisdom; but the male is wisdom, and the life of wisdom is beauty itself.

90. The **affection** of the male is the **affection** of knowing, of understanding and of being wise; the **affection** of knowing in childhood, the **affection** of understanding in adolescence and early manhood, and the **affection** of being wise in old age.

91. The **affection** of the woman is the **affection** of loving science, intelligence and wisdom, not in herself, but in the man.

166. For the sake of this conjunction there is given to the wife a perception of the husband's **affections**, and also the highest prudence in regulating them. That wives know their husbands' **affections** and regulate them prudently, is one of the secrets of marriage love concealed with wives. They know them through the three senses of sight, hearing and touch; and regulate them without their husbands knowing anything about it. 208³, Ex.

173. That so the wife receives an image of her husband into herself, and hence perceives, sees, and feels his **affections**. Gen. art.

175⁴. Men cannot enter into duties proper to women and discharge them aright, because they are not in the **affections** of women, which are quite distinct from the **affections** of men. Ill. In the Spiritual World all are clothed according to their **affections**; and the two **affections** of woman and of man can only be united between two, and never in one.

186. All man's **affections** and thoughts are in forms and thence from forms, for forms are their subjects; if **affections** and thoughts were not in subjects that are formed, they might also exist in skulls devoid of a brain.

197. That this formation on the part of the wife takes place through the appropriation of the husband's **affections**. . . **Affections** are of the will; for **affections**, being derivations of love, form the will, and constitute and compose it. But these **affections** are in the understanding with men, and in the will with women.

208². The wives said, Our wisdom is pre-eminent above yours, because it enters into your inclinations and **affections**, and sees, perceives and feels them; you know nothing whatever about the inclinations and **affections** of your love, and yet they are what your understanding thinks from, and according to which it thinks.

272. That in the natural world almost all can be conjoined as to outward **affections**, but not as to inward **affections**, if these disagree and appear. Gen art. . . The inward **affections**, which are of the mind, do not appear with many; hardly a grain of them shows

through, for the body absorbs them . . . or else the man conceals them from the sight of others by dissimulation learned from infancy, whereby he puts himself into the state of every **affection** that he notices in another and allures his **affections** to himself, and so they conjoin themselves; the reason they conjoin themselves is that every **affection** has its own delight, and delights bind minds-*animos*-together. It would be otherwise if the inward **affections** were to appear before the sight in the face and gesture, and before the hearing in the sound of the voice, as the outward ones do, or if their delights were smelt, as is the case in the Spiritual World.

273. That in the Spiritual World all are conjoined according to inward **affections**, but not according to outward ones, unless they act as one with inward ones. Gen. art. The reason is, that then the material body, which was able to receive and produce the forms of all **affections**, is thrown off, and when man is stripped of this body, he is in his inward **affections**, which the body had before concealed.

—². Since Angels and Spirits have inward and outward **affections** just like men in the world, and since inward **affections** cannot be concealed there by outward ones, they show through and manifest themselves, so that with them both kinds [of **affections**] are reduced into likeness and correspondence, and then their inward **affections** are effigied in their faces through their outward ones, are perceived in the sound of the voice, and also appear in their manners. Examp.

274. That there are outward **affections** according to which matrimony is commonly contracted in the world, is because inward **affections** are rarely consulted, and if they are, the likeness of them is not seen in the woman, for she, from a native gift, draws back the inward ones into the recesses of her mind. Outward **affections** that lead men to contract matrimony are many. The first **affection** of this age is increase of property by wealth . . . the second is aspiring to honours. . . These leave no room to explore agreements of inward **affections**.

275. But if inward **affections**, which conjoin minds, are not within, matrimony is loosed at home. Gen. art.

277. In matrimony where inward **affections** do not conjoin, there are outward ones that simulate inward ones, and consociate. Gen. art. By inward **affections** are meant mutual inclinations which are in the mind of each from Heaven; and by outward **affections** are meant inclinations that are in the mind of each from the world. These latter **affections**, or inclinations, are indeed equally of the mind, but occupy its lower region; the former its higher one. Ex.

301. Consent is to be secured . . . by solemn betrothal . . . in order that the more inward **affections** may be mutually known, and conjoined through attachments in inward cheerfulness of love.

320. Hence it follows that what is natural separate from what is spiritual with two consorts . . . produces only conjunction of some outward **affections** that cohere with the bodily senses.

—². Such are free to tie their sensuous **affections** (in repeated matrimony).

—³. Outward **affections** follow the dead body and

are entombed with it, those only remaining that cohere with inward ones.

329². Every grain of your thought, and every bit of your **affection** are divisible *ad infinitum*.

T. 64². All **affection** of love and thought of the understanding thence derived are in space without space, and in time without time.

66. All kinds of animals appear in the spiritual world, and are likenesses of **affections** of love and of thoughts thence derived . . . It is given to know what **affection** this or that object reps. . . and because **affections** and thoughts thence derived are various and manifold with every man, and some of them relate to the **affection** of one animal and some to another, therefore the images of these **affections** are thus presented to view.

78³. God is love itself and wisdom itself, and there are infinite **affections** of His love and infinite perceptions of His wisdom; and correspondences of these are each and all things that appear on earth . . . and since He is omnipresent, there are such correspondences of the **affections** of His love and wisdom in the whole natural world, but in the spiritual world there are similar correspondences with those who receive **affections** and perceptions from God; the difference is that such things in the spiritual world are created instantaneously according to the **affections** of the Angels from God.

178². Thoughts (believed to be) modifications of the ether . . . and **affections** of love, occasional changes of state from the influx of the sun into them.

365⁴. Sympathies and antipathies are exhalations from minds that **affect** another according to likenesses.

589. He is reformed who is in **affection** of truth for its own sake, for this **affection** conjoins itself with the will, and if it goes on, it conjoins the will to the understanding, and then regeneration begins.

593^o. The Angels perceive the **affection** of man's thought from the sound of his voice.

597. When the outward man is subdued, concupiscences are dispersed, and **affections** of good and truth are implanted in their place.

607. Angels and Spirits are not conjoined with man as to thoughts, but as to **affections** . . . conjunction through **affections** of love between men and Angels and Spirits is so close, that if it were severed the men would at once fall into a swoon.

—³. Everyone after death seems to himself still to live in the world, for he then comes into company with his like as to the **affections** of his will.

D. 1568. To be **affected**, defined and distinguished from will, desire, etc.

3127. On variations of **affections** without ideas of thought.

3496. On those who act through the good **affections** of men and bend them to their side. 3497.

3712. Sirens insinuate themselves through the **affections**. 4304. 5464⁸.

4059. That **affections** have with them all knowledge —*scientia*.

[D.] 4266. That everything is included in **affection**. It is merely variations of **affection** that produce ideas, and thus speech.

4280. On spheres of **affection**.

4311. On **affections** not instructed . . . There are Spirits who are **affected** with good and holy things without understanding or discrimination ; such increase the power of the deceitful.

4399. That Spirits and Angels dwell in man's **affections**.

4821. All man's good **affections** are heard in Heaven, and all his evil **affections** in Hell. 4822.

4845. The **affections** of the Angels are according to the changes of state in Heaven.

4865. All **affections** of the mind and all ideas . . . have their corresponding **affections** in the body, which cannot be described, for they **affect** the body and its various parts, as all **affections** are wont to do that raise the breast, contract and dilate the lungs . . . or the belly, or **affect** the lower part, or the face and eyes. Such corresponding **affections** are plainly felt in the bodies of Spirits and Angels, and when they speak, they enunciate the words articulately, according to the sense from those **affections** ; thus speech and **affections** make one.

4867. Angels who are conscious of innumerable things in themselves and in others in a single **affection** and also in a single idea of a thing, enunciate also to the likeness of the **affection**, or of an accordant **affection**.

5940. That all things from the Spiritual World are **affections** that are of love.

—². The varieties of **affections** are indefinite ; few come to man's knowledge.

— . The government of the Lord's Providence is through **affections**, thus through **affections** into thought.

6000. That a Spirit is his own **affection**, and that faith is according to **affection**.

E. 444³. **Affection** is said of love and its continuity, for **affection** is what is continuous of love. 547².

674³. In the Spiritual World there is a communication of all **affections** and sometimes of thoughts, and within every Society there is a general communication. Des. 675³.

— . The variations of the **affections** . . . exist from the influx of **affections** from other Societies, which are either above or at the sides, also from the new-comers who enter the Society and also from few or many being taken away from the Society.

790³. **Affection** is love in its continuity.

817. **Affection** itself alone cannot speak, it can only make a sound and sing.

942². Then man receives the same **affections** as the Angels have . . . The first **affection** then given is **affection** of truth, the second is **affection** of good, and the third is **affection** of fructification.

943. Man is **affection** of truth when he loves truth and is averse to falsity ; **affection** of good when he loves good uses and is averse to evil uses, and **affection** of fructifying when he loves to do good things and be of service.

1174². Man's **affections** have extension into Societies there ; within these is man as to his spirit, tied to them as with outstretched cords . . . and as he proceeds from one **affection** into another, so he proceeds from one Society into another.

1175². What **affection** is. **Affection** has a similar meaning to love, but love is like a spring and **affections** the streams thence flowing, thus its continuations. Love as the spring is in the will, **affections** which are its streams, flow into the understanding by continuity, and there, by means of light from truths, they produce thoughts. . . The Societies of Heaven, which are innumerable, in their essence are **affections** . . . they are not thoughts but **affections**, consequently to be led through these Societies is to be led through **affections**, or to be led through **affections** is to be led through Societies ; wherefore in what follows, **affections** are mentioned for Societies.

—⁴. Why man is led by the Lord through **affections** and not through thoughts. When man is led by the Lord through **affections**, he can be led according to all the laws of His Divine Providence, but not if he is led through thoughts ; for **affections** do not manifest themselves before man as thoughts do : **affections** also produce thoughts, but thoughts do not produce **affections** ; they appear to produce them, but it is a fallacy. Since **affections** produce thoughts, they also produce all things of man, because they are his life. If you hold a man in his **affection** you hold him bound, and lead him where you like, and then one reason is as good as a thousand ; but if you do not hold a man in his **affection** reasons avail nothing, for the non-concordant **affection** either perverts, rejects, or extinguishes them. So it would be if the Lord were to lead man immediately through his thoughts, and not through his **affections**. When the Lord leads man through his **affections**, it appears to him as if he thinks etc. freely from himself.

—⁵. If a man knew all things of the Word . . . and were to think and speak them, but if at the same time his **affections** were concupiscences of evil, he still could not be led by the Lord out of Hell.

D. Love (Post.) 9. That there are as many uses as there are **affections**. Gen. art. The spirit of man is nothing but **affection**, and hence man after death becomes **affection** ; and hence Heaven and Hell are distinguished into Societies according to the genera and species of **affections**. By **affections** are meant continuations and derivations of love, for love may be compared to a spring, and **affections** to the streams from it ; it may also be compared to the heart, and **affections** to the vessels thence derived and continued. Ex. From which it is plain that **affection** is love in its essence, and use is love in its form.

—². From this it results that the objects or ends of **affections** are uses, and that therefore their subjects are uses, and that the very forms in which they exist are effects which are their effigies, in which they advance from the first end to the last, and from the last end to the first, and through which they perform their works etc. In itself, **affection** alone is not anything, but becomes something by being in use, and **affection** of use is not anything unless it is in a form, and **affection** of

use in a form is nothing but power; but **affection** first becomes something when it is in act; this is the use itself which is meant, which in its essence is **affection**. Now since **affections** are essences of uses, and uses are their subjects, it follows that there are as many uses as there are **affections**.

10. There are genera and species of **affections** and differences of species *ad infinitum*. Gen. art.

11. There are degrees of **affections** and of uses. Gen. art.

12. From every use flow in the necessary, useful, and delightful things of life according to the quality of the use, and according to the quality of its **affection**. Gen. art.

15. Man is not of a sound mind unless use is his **affection** or occupation. Gen. art.

16. Every man is **affection**, and there are as many various **affections** as there are men born, or that will be born to eternity. Gen. art. Angels of Heaven and Spirits of Hell are all **affections**; Spirits of Hell **affections** of evil which are concupiscences, and Angels of Heaven good **affections**. The reason why every man is **affection**, is because his life is love, and the continuations and derivations of love are what are called **affections**, wherefore **affections** in themselves are loves, but subordinated to the general love as under a lord or head. Since the life itself is love, it follows that each and all things of the life are **affections**, and thus that man himself is **affection**.

—². Of those who come from the natural into the spiritual world there has not as yet been found one who knew that he was **affection**; few indeed knew what **affection** was; and when I have said that **affection** was love in its continuation or derivation, they asked what love was, saying that they perceive what thought is, but not what **affection**. When I have said to them that thought is nothing whatever by itself, but through the **affection** that is of man's life's love, being from it, as what is formed from that which forms it, and that the reason why thought is perceived and not **affection**, is because what is formed is perceived and not that which forms it, they were amazed. Ex.

—³. All things of thought are from **affection** and according to it; we cannot think without it, nor contrary to it; and every one is such as his **affection** is; and therefore all are explored from their **affection**, and none from speech, for speech proceeds from the thought of outward **affection**, which consists in a desire to favour etc., and this for the sake of the ends of inward **affection**. Nevertheless, the **affection** itself is heard from the sound of the voice. Ex.

17. Man has eternal life according to his **affection** of use. Gen. Art. As **affection** is the man himself, and use is its effect . . . and since **affection** is not given without its subject . . . so the **affection** of man's life is not given without use; and since **affection** and use make one, so the quality of man who is **affection** is discerned from use. . . The heat and light of Heaven discover **affections** of uses as the heat of the sun discovers objects of earth by means of odours and flavours, and as its light discovers them by means of colours and shades.

—² The reason why man has eternal life according to **affections** of use, is that that **affection** is the man

himself. . . But **affection** of use in general is of two kinds, spiritual **affection** of use and natural **affection** of use; both are alike in outward form, but quite unlike in inward form, for the spiritual **affection** of use gives Heaven to man, but the natural **affection** of use without the spiritual gives Hell; for the natural **affection** of use is solely for the sake of honour and gain, but the spiritual **affection** of use is for the sake of the glory of God and of His use. Examp.

—⁵. The spiritual **affection** of use is inward and at the same time outward, and so far as it is outward or natural, so far it is also spiritual . . . The spiritual **affection** of use is obtained by shunning evils because they are sins. Ex.

18. Man's will is his **affection**. Gen. Art.

D. Wis. v^e. The changes of state of these receptacles are **affections**, the variations of their form are thoughts.

vi². The variation of the pulse according to the **affections** . . .

x. The conjunction of **affection** and thought is reciprocal. Gen. Art. . . **Affection** is the life of thought, and such as the **affection** is, such is the thought. Ex.

x. 5. The formations of the love from the will in the understanding are first **affections**, then perceptions, and finally thoughts. x. 7².

C. 185. In the Spiritual World the very **affection** of everyone is communicated and its quality shown, and such as is a man as to **affection**, such are all things that proceed from him. Thus is he led to the Society where his **affection** is.

De Dom. 21. The **affection** itself that is of love is from the father, which also is the very life or soul of man. 293.

255. Spirits do not see man, but only his **affections**.

Affection of Good. *Affectio boni.*

Affection of Truth. *Affectio veri.*

See also under AFFECTION.

A. 892. There is slavery when cupidities and falsities have command, freedom when **affections of good** and of truth.

1326. Inward worship consists in **affection of good** and acknowledgment of truth, but in proportion as love of self comes in, **affection of good** and acknowledgment of truth go out.

1525. A lucid appearance beautifully varied with rays of golden flame for those who are in **affections of good**, and a lucid appearance varied with rays of silver light for those who are in **affections of truth**.

1762. Variations around the left eye when truths and **affections of truth** were communicated, around the right eye when goods and **affections of good**.

1802. Then first are they heirs, when they are in **affection of good**, that is, in mutual love, into which they are introduced through knowledges of good and truth and their **affections**.

1820². Evil Genii are they who fight against those things that are of **affection of good**, and evil Spirits against those things that are of **affection of truth**.

[A.] 1824. The exterior Celestial is all affection of good, yea it is also all pleasure that is from affection of good. . . . But the Celestial Spiritual is all affection of truth in which is affection of good, or affection of truth that is generated from affection of good.

1904. 'Sarah the wife of Abraham' = affection of truth. . . There are two affections that are distinct from each other, affection of good and affection of truth. While man is being regenerated, affection of truth takes precedence, for he is affected with truth for the sake of good; but when he has been regenerated, affection of good takes precedence, and he is affected with truth from good. Affection of good is of the will, affection of truth of the understanding. . . The most ancient people instituted as it were a marriage between the two affections. Ex. 3033.

1935. The Lord's interior thought was from affection of intellectual truth, and this affection from His Divine Good.

1940. Man's Rational is formed by the Lord from truth or affection of truth; this affection is his good, from which he acts.

1947². The heavenly proprium becomes more and more free, till it becomes affection of good and of truth thence derived.

1997. Fructification of affection of truth *ad infinitum*. Sig.

— . Affection of good is to do what is good from love of good, affection of truth is to do what is good from love of truth. At first sight these two affections appear as if they were the same, but they are really distinct, both as to essence and as to origin. . . Affection of good is from celestial love, but affection of truth from spiritual love: affection of good can only be predicated of the celestial man, but affection of truth of the spiritual man.

—². The Most Ancient Church was in affection of good, but the Ancient Church was in affection of truth. . . . Celestial Angels are in affection of good, Spiritual Angels in affection of truth. . . The Lord united affection of truth to affection of good . . . when He united the human essence to the Divine.

2072. 'He laughed' = affection of truth. . . The origin of laughter is no other than affection of truth, or affection of falsity. Ex. 3392.

—³. Truth is the chief thing in the Rational; there is also affection of good in it, but it is in affection of truth as its soul. Affection of good that is in the Rational does not put itself forth by laughter, but by a certain joy. 2083.

2088². The celestial are they who are in affection of good from good, the spiritual who are in affection of good from truth . . . the celestial . . . received the perception by which they perceived good, not from truth, but from affection of good; but the spiritual received the conscience according to which they acted, not from affection of good, but from affection of truth. Charity with these appears like affection of good, but it is affection of truth.

2180. In the genuine Rational there is affection of truth, and affection of good, but its primary is affection of truth. 2189.

2184¹. The Celestial Spiritual, or what is the same . . . affection of truth within which is affection of good, or what is still the same, affection of knowledges and also of sciences from affection of charity . . .

2202. 'Sarah laughed within herself' = affection of truth of that Rational did so. (For it was not the affection of that truth that it should change the state. 2203.)

2268. The Angels as it were dwell in man's truths, and insinuate affections of good from the Lord.

2313. The third state of the Spiritual Church treated of, in which they no longer act from affection of good, but from affection of truth. 2422. In the fourth state, affection of truth perishes, which is Lot's wife made a pillar of salt.

2329. Interior confession is of the heart, and exists in humiliation, and at the same time in affection of good.

2336^e. Affections of truth treated of.

2362. Lot's 'two daughters' = affections of good and of truth. . . Affection of good constitutes the Celestial Church, and is called 'Daughter of Zion,' but affection of truth constitutes the Spiritual Church, and is called 'Daughter of Jerusalem.' Ill.

2363. Blessedness from affections of good and of truth. Sig. and Ex.

2422. When affection of good begins to lessen, and as it were to recede, good is indeed present, but it withdraws itself more deeply, and is thus in obscurity, but manifests itself in a certain affection, which is called affection of truth.

2423. 'Grace' . . . = humiliation from affection of truth; 'mercy' . . . = humiliation from affection of good. Ex.

2425². With those who are in affection of truth there is affection of good in their affection of truth, but so obscurely that they do not perceive it, so that they do not know what affection of good is. . . Nevertheless since there lies dimly hidden in their affection of apparent truth affection of good, through which the Lord leads them so to do, they are at the same time inwardly in good, in which Angels are with them, and are there delighted with the appearances of truth with which they are affected.

—³. But they who are in good of charity, and thence in affection of truth . . . are in light. Ex.

2429². They who are in affection of truth have but little truth compared with those who are in affection of good. Ex.

2432. They who are in affection of truth, that is, who are in faith, are saved, provided it is faith of good. Sig. 2438.

2439. 'Zoar' = affection of good, namely of good of science, that is, affection of truth. 'Zoar' means 'little,' for they who are in affection of truth, relatively to those who are in affection of good, have little truth, because they have little good. Ex.

2455. 'Salt' = affection of truth; in the opposite sense, the vastation of affection of truth, that is, of good in truth.

2465. 'The firstborn' (daughter of Lot) = affection of such good, 'the younger,' affection of such falsity.

2466⁴. 'Samaria' is the Church that is in **affection of truth**; 'Jerusalem,' that is in **affection of good**.

2503. 'Kadesh' is **affection of interior truth** proceeding from rational things, and 'Shur,' **affection of exterior truth** proceeding from scientific things. . . Hence it follows that there are two **affections of truth**.

2526. From **affection of truth**, and thus from every faculty. Sig.

—'. 'Clean hands,' which are predicated of truths, cannot be, unless there is good in the truths, that is, unless there is **affection of truth**.

2529. In **affection of truth**, which is signified by 'cleanness of hands,' there is something of what is human.

2574^e. In the other life ideas inspired with **affection of good** conjoin.

2657³. The Rational after regeneration is formed by the Lord through **affections of spiritual truth and good**, which **affections** are in a wonderful manner implanted by the Lord in truths of the former Rational. Ex.

2689. They who can be reformed . . . are held by the Lord in **affection of good** and in thought of truth. —³. Ex.

2692. The influx of the Lord into **affection of truth**, when this **affection** is in the utmost grief on account of the deprivation (of truth), is consolation. Sig.

2697. The good of truth does not appear, it only manifests itself in **affection of truth**, and afterwards in life according to truth.

2698. With those who are in **affection of good**, good longs for good as a hungry man for bread, but with those who are in **affection of truth**, good longs for truth, as a thirsty man for water.

2708. The celestial are in **affection of good**, the spiritual, in **affection of truth**.

2712. 'To dwell,' is predicated of good of truth, or of **affection of truth**. Ill.

2717. (Ishmael's) 'mother' = **affection of truth**, because 'mother' = the Church, and since the Spiritual Church, which is here represented, is in **affection of truth**, and is a Church from **affection of truth**, therefore by 'mother' is here signified that **affection**.

2718. The man of the Spiritual Church is illuminated by the Lord's Divine Human, from which illumination there exists in his Rational **affection of truth**, and in his Natural **affection of sciences**. The reason why, with the spiritual man, **affection of good** cannot exist, such as there is with the celestial, but in its stead **affection of truth**, is that with him good is implanted in the intellectual part, and that it is relatively dim. Ex.

—². What it is to be in **affection of truth**, and what in **affection of good**. They who are in **affection of truth** . . . debate whether it is so . . . but they who are in **affection of good** know and perceive that it is so from the good itself in which they are. Examp.

—³. **Affections of good** are as innumerable as the Societies in Heaven, and are all conjoined by the Lord into a heavenly form, so as to constitute as it were one man.

—⁷. Hence it is evident whence comes the obscurity

of those who are in **affection of truth**, that is, of the spiritual, relatively to those who are in **affection of good**, that is, to the celestial. Ex.

2731. Wives are **affections of good** that are of the will, and men are thoughts of truth that are of the understanding.

2763². The heart corresponds to **affection of good**.

2781⁵. 'She-ass' = **affection of natural truth**.

—⁷. 'She-ass' = **affection of natural good and truth**; 'she-mule,' **affection of rational truth**.

2865. 'Bethuel begat Rebecca' = from good their **affection of truth**.

2875. Good of life, or **affection of good**, is insinuated by the Lord through an inward way, man knowing nothing about it, but truth . . . through an outward way, and is brought into the memory, whence it is called forth by the Lord in its time and order, and is conjoined to **affection of good**.

—^e. **Affection of truth and of good** is the only thing that receives truth of faith; for they agree.

2877. As often as **affection of truth and affection of good** are insinuated by the Lord, which is effected while man knows nothing whatever about it, so often he imbues and does what is good in freedom, because from **affection**.

2890. Angels, through whom man communicates with Heaven, consider him as a brother, and insinuate into him **affections of good and of truth**.

2928^e. The spiritual do what is good from **affection of truth**.

2930³. **Affection of good** that is of the will, and **affection of truth** that is of the understanding . . .

—'. 'Soul' = **affection of truth**; 'spirit,' **affection of good**.

—⁴. 'Soul' = **affection of truth and of good**.

—'. 'Soul' = life of **affection of good and of truth**.

—⁵. It is said that 'soul' = **affection of truth** from the heart, because there are **affections of truth** not from the heart. Ex.

2937. The spiritual man is **affected with truth** as with good.

2979. The spiritual man is first instructed in truths that are of faith, and is then held by the Lord in **affection of truth**; good of faith is at the same time insinuated into him, but so that he hardly knows it, for it lies hidden in **affection of truth** . . . In process of time **affection of truth of faith** grows, and truth is regarded for the sake of the end, namely for the sake of good. Ex.

3012. 'Laban' is **affection of good** in the natural man.

3024². 'Daughters,' as 'Daughter of Zion,' etc. are **affections of good and of truth** . . . and because they are **affections of good and of truth**, they are also Churches, for Churches are Churches from these **affections**; hence it is that by 'Daughter of Zion' is signified the Celestial Church, and this from **affection of good**; but by 'Daughter of Jerusalem,' the Spiritual Church, from **affection of truth**.

3033. **Affection** that does not agree with truth cannot be conjoined with good of the Rational.

—². When a man has **affection of good**, that is, when he wills what is good from the heart . . . But when man has not **affection of good**, but **affection of evil**, that is, when he wills what is evil . . .

—³. Such have been with me and were not susceptible of any **affection of good** from truth, however much truths were recalled into their minds. . . But they who had been in **affection of good** from the heart are receptive of all truth, according to the quantity and quality of the good that had been with them.

[A.] 3040. 'Thou shalt take a woman for my son from thence'=that **affection of truth** is indeed thence, but from a new source. . . All **affection of truth** in the natural man exists through influx from **affection of good** out of the rational, or through the rational from the Divine. **Affection of truth** that exists in the natural man through this influx, is not in the beginning genuine **affection of truth**. Ex.

3042. 'If the woman will not go after thee'=if the **affection of truth** should not be separated . . . from the Natural and be conjoined to the Rational.

3048². 'Camels'=general scientific things that are in the natural man, from which is **affection of truth** that is to be initiated into **affection of good** in the rational.

3066. 'Daughters of the men of the city were going out to draw water'=**affections of truth**, and instruction through them. . . No one is ever instructed through truths, but through **affections of truth**. Ex.

3067. **Affections of good** and of **truth** are called 'infants,' 'girls,' 'damsels,' and 'daughters,' but everywhere with a difference as to state; when 'daughters' are mentioned, **affection** in general is signified, when 'damsels,' **affection** in which there is charity, and when 'girls,' **affection** in which there is innocence.

3074. Influx of Divine love into the Human, from which is **affection of truth** in which there is innocence. Sig.

3077. 'Lo! Rebecca came out' (of the city)=**affection of truth** from doctrinal things. Ex.

3078. The first **affection of truth** did indeed derive its origin from Divine things acquired by the Lord in the natural man, but still there were maternal things there that could not be separated in a moment, from which also the **affection** was. Sig.

3081. In the spiritual sense, marriage love is **affection of good** in truth, and **affection of truth** from good, from which **affections** conjoined as it were in marriage is marriage love. Refs.

3084^e. Divine love inflows into **affection of good**, and thence into **affection of truth** . . .

3085. In these two verses **affection of truth** is described as to origin, as to quality, and as to the first of initiation.

3086. All light, life and order in the natural man are from influx from the Divine . . . **affection** exists through this influx, first a general **affection of truth**.

3089. The first **affection of truth** had something in it from the maternal, that was to be separated. . . Man's first **affection of truth** is very impure, for there is in it **affection of use** and of end for the sake of self. . . Such **affection** must needs precede . . .

3095. The separation of **affection of truth** that was being initiated into good Divine. Sig. . . Since real truth is never conjoined with good except through its own **affection**, for in **affection** there is life through which there is conjunction, therefore it is **affection of truth** that is here understood.

3096. 'And she ran again to the well'=a lower **affection of truth**. . . Since the initiation of truth is here treated of, a lower **affection of truth** is signified . . . Natural truth is lower truth, and **affection of natural truth** is **affection of lower truth**.

3106. 'The hands' (of Rebecca)=the power of **affection of truth**.

3111. 'Bethuel'=good of charity such as there is with upright Gentiles. The very origin of the **affection of truth** that Rebecca reps. was from such good. . . Exploration concerning the origin of **affection of truth** as to innocence and as to charity is described in the inward sense. Ex.

3112. The whole origin of the **affection of truth** that is represented by Rebecca. Sig.

3115. The state of the **affection of truth** and from what origin it was. Sig. Its origin is described by those things that are represented by Bethuel, Milkah, and Nahor, and its relationships by Laban in what follows. Since its origin is obscure, its state is signified by 'a place to spend the night.'

3129. 'The brother of Rebecca'=**affection of good** in the natural man . . . 'Brother' is **affection of good**, and 'sister,' **affection of truth**. 3130. 3132. 3166. 3303.

3131. 'Laban ran out to the man to the spring'=the disposition of **affection of good** towards truth that was to be initiated into truth Divine.

3132. Divine good and Divine truth in the power of **affection of truth**. Sig. and Ex. . . As it is in the power of a girl to be betrothed, and afterwards as a wife to be conjoined to her husband, so it is in the power of **affection of truth** to be initiated into Divine truth, and so to be conjoined to Divine good.

3133. Inclination on the part of **affection of truth**, which is here represented by 'Rebecca the sister' . . .

3145. It is **affection of truth** from good that produces freedom; unless truth is learned from **affection**, thus in freedom, it is not implanted, still less exalted inwardly, and there made into faith.

3146. Freedom is for this intent, that man may be instructed in **affection** and from **affection of truth** . . .

3149. **Affection of good** in the natural man willed that Divine things be appropriated. Sig.

3159. Good from the Lord continually inflows through the inward into the outward man, and in the first age appears in the outward man in the shape of **affection of truth**. In proportion as a man regards celestial and spiritual good as an end, truth is initiated and conjoined to good, or what is the same, **affection of truth** to **affection of good**.

3160. By Laban as a brother is represented **affection of good** in the natural man, and by Bethuel the origin of **affection of good**. **Affection of good** and **affection**

of truth in the natural man are like brother and sister ; and **affection of truth** called forth from the natural man into the rational and there conjoined with good, is like a married woman.

—². When good from the rational man inflows into the natural, it does not inflow immediately into truth there, but into good there, and through good into truth ; unless there is this influx, **affection of truth** cannot exist. **Affection of good** in the natural man is that which acknowledges, thus which first consents. Ex.

3164. 'Vessels of silver, and vessels of gold' are here mentioned because they are predicated of **affection of truth**, which is here 'Rebecca.'

3165. 'And he gave to Rebecca' = which then belonged to **affection of truth**, for by 'vessels of silver,' etc. **affection of truth** is described as a bride.

3176. 'He said to them, do not detain me' = will of **affection of good**.

3179. 'Let us call the girl, and let us interrogate her mouth' = consent of **affection of truth** alone. Ex.

3182. 'They sent Rebecca their sister' = separation from **affection of truth** Divine. Ex.

3183. When man is first born, he is introduced into a state of innocence . . . this state is signified by a 'suckling ;' then into a state of **affection of celestial good**, that is of love towards parents . . . this state is signified by 'a little child ;' afterwards into a state of **affection of spiritual good**, or of mutual love . . . this state is signified by 'children ;' when he grows still older, into a state of **affection of truth**, this is signified by 'youths.'

—². It is said that they sent Rebecca's 'nurse' also, in order that **affection of truth** may be described, namely, that it is from innocence ; for **affection of truth** is not **affection of truth**, unless there is innocence in it, for the Lord inflows through innocence into that **affection**, and indeed with wisdom.

3185. Illustration inflows into the natural man through **affection of truth**, which is 'Rebecca,' when it is initiated into good, which is 'Isaac.'

3186. 'Thou our sister be for thousands of myriads' = fructification of **affection of truth ad infinitum**.

3188. 'Rebecca arose' = elevation of **affection of truth** to the Rational, and its separation from the Natural.

3202. 'Rebecca lifted up her eyes and saw Isaac' = reciprocal intention of **affection of truth**.

3203. 'She dropped off the camel' = its separation from scientific things in the natural man . . . **Affection of truth** is separate from the natural man, when it becomes no longer of science, but of life. Ex.

3207. With the ancients, brides represented **affections of truth**, and bridegrooms, **affections of good**.

—¹. **Affection of truth** can only approach **affection of good** through appearances of truth. Sig.

—². At the first sight of **affection of good**, truth is separated from scientific things, puts on appearances of truth, and so makes its approach to good. Sig.

3263². From **affection of good** they (gentiles) do works of charity, and from **affection of truth** worship the Supreme.

3309. 'A man skilful in hunting' = those who are in **affection of truth**, for 'a skilful man' is predicated of **affection of truth**, or of those who are in **affection of truth**.

—². 'Hunting' = sensual and scientific truths in which they who are in good of life are instructed, and with which they are **affected**. Ex.

—³. 'To hunt' is to teach, and also to persuade, in both senses ; namely, from **affection of truth** and from **affection of falsity**. III.

3310³. They who are being regenerated, at first do what is good from doctrinal things . . . when they are in this state, they are in **affection of truth**, and are called 'men-*vir*-of the field.'

3316². When good first has an appetite and a longing for doctrinal things, with the end of conjoining them to itself, it appears in the shape of **affection of truth**. Sig.

3325³. The Spiritual Church is of such a character, that it is to be introduced into good through truth, without at that time perception of good, except such and so much as lies hidden in **affection of truth**. Neither can it be at this time distinguished from delight of love of self and of the world, which is at the same time in that **affection**, and is believed to be good. 3330.

3332². When the spiritual man is being regenerated, he first learns doctrinal things of truth, then is **affected** with them, which is the good of doctrinal things ; afterwards, through insight into doctrinal things, he is **affected** with the truths that are in them, which is the good of truth.

3339. Angels live in the light of Heaven, and also in its heat ; from the light they have intelligence, from the heat **affection of good**.

3408. Natural good signified by 'herd,' is not that which is born with man, but that which is procured through knowledges of truth joined to **affection of good**.

3447. Internal men are they who are in **affection of good**, and external, they who are in **affection of truth**.

3494. 'He called his elder son Esau' = **affection of natural good** or good of life . . . **Affection of good** in the Natural, and thence good of life, is what is called 'the elder son ;' but **affection of truth**, and thence doctrine of truth, 'the younger.' Ex.

3508. 'Esau went into the field to hunt game-*venatio*' = endeavour of **affection of good** to procure truth . . . 'Esau' represents good of the Natural, hence he is **affection of rational good** in the Natural. Ex.

3510. 'I heard thy father speak to Esau thy brother,' = that Divine good of the Divine Rational willed **affection of good**.

3539. 'She put it on Jacob her younger son' = **affection of truth**, or life of good from truth.

—⁶. With the evil there is not any **affection of truth** for the sake of life, that is, for the sake of good of life from truth, wherefore they cannot be reformed ; but with the good there is **affection of good** for the sake of life, that is, for the sake of good of life, and therefore they can be reformed.

3546. 'Into the hand of Jacob her son' = such was **affection of natural truth**.

3563⁴. When man is **affected with truth** not for the

sake of ends of life, but for the sake of other ends, as for instance, that he may become learned, and this from a certain **affection** of emulation, or from a certain **affection** of childish envy, and also from a certain **affection** of glory, then are good of the Natural and truth of the Natural in such order as is here represented by Jacob. . . But in the state after regeneration . . . not only is man **affected with truth** for the sake of ends of life, but he is still more **affected with good** itself of life, and the former **affections** of emulation etc., separate themselves.

[A.] 3589. **Affection of good** is that which desires, and then **affection of truth** is that which delights. Sig.

3597⁴. 'All his brothers have I given to him for servants'=that at that time **affections of good** are as to appearance subordinated to **affection of truth**.

3603². When man comes into the state in which he does what is good from **affection of good**, that is, when he is regenerate, he then comes into the state that is described in the blessing given to Esau.

—³. In man's second age . . . he is in **affection of truth** from a certain worldly love, which is the means of his learning things that without it would have been left unlearned.

3609. 'She called to Jacob her younger son, and said to him'=a state of perception-*appereption*-of **affection of truth** from influx through Divine truth.

3610. When they who are in truth, or in **affection of truth**, do not live according to the truth that they know, and with which they are **affected**, there is then a certain delight from the love of self or the love of the world that adjoins itself to **affection of truth**, which appears as good . . . When truth is in this state, that is, they who are in **affection of truth**, then truth is said to have life from itself. . . When truth, that is, they who are in **affection of truth**, are deprived of that life, they then first receive life. They who are in **affection** of self and of the world can by no means apprehend these things. Ex.

3612. 'Flee thou to Laban my brother, to Haran'=to **affection of outward or corporeal good**.

3621. 'Daughters of Heth'=**affections of truth** from what is not genuine, or what is the same, truth; for truth without **affection** is not conjoined.

3653. There are within the Church men of three kinds; they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in **affection of truth**. Sig.

3681. 'To take for himself thence a woman'=conjunction thus through **affection of truth**.

3686. 'Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father'=the Lord's providence and foresight that the **affections** of that truth with which natural good had been conjoined heretofore would not conduce to conjunction. Ex.

3691⁴. They who are in charity . . . only from **affection of truth** so that they have no perception of charity itself, except from the truth with which they are **affected**, are in a still lower degree of good and truth, and are in the outer or first Heaven . . . and are called good Spirits.

—⁵. They who are in **affection of truth**, and thence in a certain form of charity, are also images of the Lord, but still more remotely.

3758. In this chapter, the Lord's natural is treated of, how good of truth therein ('Jacob') was conjoined with kindred good from a Divine origin ('Laban'); first, through **affection of outward truth**, which is 'Leah,' and afterwards through **affection of inward truth**, which is 'Rachel.' 3793, Ex. 3819.

3768³. All good is from the Lord, and it inflows with man and produces **affection of good**, and this **affection** is called charity.

3793². Since all conjunction of truth with good is effected through **affection**, it is **affection of truth** coupling with good that 'Rachel' reps.

3795. **Affection of interior truth** is that which teaches, for the Church is the Church from this **affection**. Sig.

3796. 'When Jacob saw Rachel . . .'=acknowledgment of **affection of that truth** as to its origin.

3796². With **affections of truth** and of **good** the case is this. Genuine **affections of truth** and of **good**, that are perceived by man, are all from a Divine origin . . . but they go off into various and diverse streams in the way as they descend, and there form for themselves new origins, for as they inflow into **affections** that are not genuine but are spurious, and into **affections** of evil and falsity with man, so are they varied. Ex.

3816. **Affection of good**, or love to the Lord and love towards the neighbour, has in itself blessedness and happiness . . . They who are not yet initiated into good and its **affection**, that is, who are not yet fully regenerated, cannot but think of reward, because they do not do what is good from **affection of good**, but from **affection** of blessedness and happiness for the sake of themselves, and also from fear of Hell; but when a man is being regenerated, this is inverted, and he becomes **affection of good**, and then no longer looks for reward. Examp.

3820. 'The eyes of Leah were weak'=**affection of outward truth** such, as to understanding. Ex.

3829. 'Jacob said to Laban; give me my woman'=conjunction from common good with **affection of interior truth**.

3834. 'He took Leah his daughter, and brought her to him, and he came to her'=there was as yet conjunction only with **affection of outward truth**. . . He who is in **affection of inward truth**, that is, who is in the desire of knowing the deeper arcana of the Lord's Kingdom, at first has not these arcana conjoined to him, although he is acquainted with them . . . for as yet there are present with him worldly and bodily **affections**, which cause him to receive . . . these arcana, but so far as these **affections** are present, so far these truths cannot be conjoined. It is only **affection of truth from good** and **affection of good** that apply these truths to themselves, and so far as the man is in these **affections**, so far interior truths are conjoined to him, for truths are vessels recipient of good. The Lord provides against celestial and spiritual truths . . . being conjoined with any other **affections** than genuine ones. Hence it is

that a general **affection of truth** precedes, and the truths that are insinuated into it are none but general truths.

3839². There are especially two kinds of **affections** that shine forth from the Word before the Angels, namely **affections of truth** and **affections of good**; **affections of truth** before Spiritual Angels, and **affections of good** before Celestial Angels. **Affections of good**, which are of love to the Lord, are . . . incomprehensible to man, but **affections of truth**, which are of mutual love, may be in some measure comprehended as to their most general things, but only by those who are in genuine mutual love, and that not from any but dim inward perception. Examp.

3843. 'Not . . . to give the younger before the first-born'=that **affection of external truth** must precede **affection of interior truth**.

3848. 'And he gave him Rachel his daughter for a woman to him'=conjunction then of good with **affection of interior truth**. **Affection** itself that is of **truth** flows in from good. Conjunction of good with **affection of inward truth** takes place for the first time when good of the Natural is conjoined with rational truth, and through this with rational good. Sig.

3855. 'Leah was hated'=**affection of outward truth** not so dear, because further from the Divine.

3876. The first thing is to know and understand what truth of faith is; the second, must be to will and do it; the third, is to be **affected** with it; and when a man is **affected with truth**, that is, when he perceives delight and blessedness in doing according to truth, he is then in charity . . .

3913⁵. Good afterwards manifests itself through **affection**, namely, through man's being **affected with truth** . . .

3915. 'Let her bear upon my knees'=acknowledgment by **affection of interior truth**, from which there is conjunction.

—². Without **affection**, truths have no life. Examp.

3928³. 'A hind let loose'=**affection of natural truth** in a free state.

3934². A regenerate man does what is good from **affection** for it, thus from willing what is good, but a man who is to be regenerated does what is good from **affection of truth**, thus from knowing what is good.

3963³. The Church is from **affection of truth** in which there is good, and of good from which there is truth, but not from **affection of truth** in which there is not good, nor from **affection of good** from which there is not truth. Ex.

3982². Man is led by the Lord through many **affections of good** and of **truth** which are not genuine **affections of good and truth**, but are of use merely to obtain them . . . and are afterwards given to oblivion.

3986². Hence rarely are **affections of truth** genuine.

4017. 'To come to drink'=**affection of truth**. Ex.

4073. 'Jacob sent and called Rachel and Leah'=adjunction of **affections of truth** by good.

4096. 'Rachel and Leah answered. . . '=reciprocal of **affections of truth**. Ex.

4104. 'He lifted up his sons and his women upon camels'=elevation of truths and of their **affections**, and arrangements in general principles. Ex.

4134. 'Thou hast taken away my daughters'=no **affections of truth** as before. 4135.

4145². (How man is initiated into **affection of doing** what is **good**, and at last is **affected with good** from good.)

4148. (Fear lest there be injury as to **affections of truth**.) Sig. and Ex.

4177. 'Fourteen years in thy two daughters'=the first period, that he might acquire for himself thence **affections of truth**.

4200. 'If thou afflictest my daughters, and takest women over my daughters'=that **affections of truth** should remain within the Church . . . 'women'=**affections of truth** that are not genuine, thus that are not of the Church, for **affections of truth** constitute the Church.

4205². All truths whatever . . . enter into the memory through **affection**, that is, through some delight that is of love; without **affection**, or without delight that is of love, nothing can enter with man, because his life is in these things. . . Hence it is evident how the case is with **affection of truth**. The truth that has entered with **affection of good** is reproduced when a like **affection** recurs, and also the **affection** when a like truth does so. Hence also it is clear that no truth can ever be implanted with genuine **affection**, and inwardly rooted, unless the man is in good, for genuine **affection of truth** is from good . . .

4215. 'He kissed his sons and his daughters'=acknowledgment of these truths, and of the **affections** of the same.

4231. 'Fig tree' is natural good, 'branch' is **affection** of it.

4243. Truth is apparently in the first place when man learns truth from **affection**, but does not yet live according to it; but good is in the first place when he lives according to the truth that he learns from **affection**.

4245. The quality of the state when inversion takes place is here described, that is, when they who have been in **affection of truth** begin to be in **affection of good**.

4247². When man is in **affection of truth**, in which he is in the beginning before he is being regenerated, at that time also good continually inflows . . . and produces **affection of truth**, for **affection of truth** is from no other source than from the continual effort of Divine good to flow in. But when man is being regenerated . . . good manifests itself, for then he is not so much in **affection of knowing truth**, but in **affection of doing it**.

4257. Man altogether perishes when the Church and that which is of the Church with him perishes, that is, when **affection of truth**, which is properly signified by 'mother,' is destroyed.

4270. 'He rose up in that night, and took his two women, and his two handmaids, and his eleven sons—*natos*—and passed over the ford of Jabbok'=first insinuation of **affections of truth** with truths acquired. 4301.

4274. There cannot exist any temptation unless the

man is in good of truth, that is, in the love or affection of it. Ex.

[A.] 4286². They who are in the Ultimate Heaven . . . are in affection of good and in knowledge of truth.

4299³. The Lord's presence is nearer to man in proportion as he is in affection of good or of truth: if it is nearer than this, the man comes into temptation. Ex.

4301². They who have perception . . . are affected with truths that are conjoined with good, as the eye . . . is affected with flowers in gardens and meadows in springtime; and they who are in more inward perception are affected with them as with the fragrance exhaled from them. Ex.

4335. 'They who grind'=those within the Church who are in truth from affection of good, (or from affection of evil).

—³. 'The firstborn of the handmaid that is behind the mills'=affection of such truth, whence come falsities.

4342. 'He divided the sons-natos-upon Leah'=the arrangement of outward truths under their own affection.

4343. 'And upon Rachel'=the arrangement of more inward truths under their own affection.

4345. 'The handmaids'=affections of sciences and knowledges; 'Leah,' affection of more outward truth, and 'Rachel' affection of more inward truth. Affections of sciences and knowledges are outward in the highest degree . . . affection of outward truth follows thence, and is more inward, and affection of more inward truth is still more inward. Rep.

4361. 'Leah approached also and her sons-nati-, and bowed themselves'=affection of truth of faith as to more outward things, and their truths, and their submissive introduction.

4362. 'And afterwards there approached Joseph and Rachel and bowed themselves'=affections of truth of faith as to more inward things and their submissive introduction.

4364². When man has been led to good in freedom, then truths are accepted, and are implanted, and then he begins to be affected with them. Ex.

4366. 'Esau said, I have much, my brother; be that to thee which is thine'=tacit acceptance, that he might thus insinuate affection of good from truth.

4368. 'If now I have found grace in thine eyes, and thou dost accept my present from my hand'=reciprocal of affection that it may be insinuated.

—². By reciprocal of affection, which is insinuated from good that is 'Esau' into truth that is 'Jacob' is meant affection of truth. For there are two affections, which are heavenly, namely affection of good and affection of truth. Affection of truth derives its origin from no other source than from good, the affection itself is thence, for truth has not life from itself, but receives life from good; wherefore when man is affected with truth, it is not from truth, but from good that inflows into truth, and produces the affection itself. This is meant here by reciprocal of affection that it may be insinuated.

— . It is known that many . . . are affected with

the Word . . . but still few have for an end to be instructed about truth; . . . these appear as if they were in affection of truth, but are not. Only they are in affection of truth who love to be instructed about truths . . . No one is in this affection but he who is in good . . . With such, good inflows into truth and produces affection. Examp.

—⁴. They who are in affection of truth from love of self and of the world . . .

4373. 'And he urged him, and he took it'=that that [affection] was insinuated from good of truth through affection inspired from Divine good.

4427. 'Dinah'=affection of all truths, and the Church thence derived. The Church is so entirely from affection of truth that whether you say affection of truth, or the Church, it is the same thing, for a man is the Church from affection of truth.

4433. The truth of the Church from ancient time ('Shechem') could only be conjoined illegitimately with the affection of the truth that was signified by her (Dinah's) brethren. Sig. 4439.

4502. ('Simeon and Levi) took Dinah away from the house of Shechem, and departed'=they took away affection of truth from those who were of the remains of the Most Ancient Church.

4510. 'Females,' 'women' and 'wives'=affections of truth, when their married partner is mentioned, or when he is called 'husband'; affections of good when their married partner is not mentioned, or when he is called 'man-vir.' Here 'females'=affections of good, because they were the females of the men of the city, by whom truths were signified. Affection of spiritual good is the same as charity, therefore by 'females' is here signified charity. 8338.

4522. 'Should he make our sister as a harlot'=on account of their having no affection. 'Dinah,' when polluted and made a harlot,=affection of falsities, thus the Church corrupted, consequently they no longer had any affection of truth.

4593. 'Rachel died'=end of the former affection of interior truth. 6243.

—². The hereditary was the human affection of interior truth, which Divine affection expelled . . . in human affection from the mother is the hereditary in which there is evil, but in Divine affection there is nothing but good . . .

4623. They who are in affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through affection, but they who are in evil and falsity through affection, are in the life of proprium, thus in life not real.

4627². Things that belong to affection of good seen represented by appropriate little flames, and things that belong to affection of truth, by variations of light.

—⁴. Affections of good were represented there by veins of golden flame, and affections of truth by veins of silvery light.

4643. 'Esau took his women-foemina—from the daughters of Canaan'=the first conjunction of natural good with affection of apparent truth.

— . 'And Bashemath the daughter of Ishmael the

sister of Nebajoth' = a second conjunction with **affection of truth** from a Divine stock.

4686°. 'To come with singing' = the gladness of **affection of truth**.

4791. The tongue in general corresponds to **affection of truth**, or to those in the Grand Man who are in **affection of truth**, and afterwards in **affection of good** from truth.

4844¹⁶. 'The virgins' whom the priests were to marry represented **affection of truth**; 'a widow of a priest,' **affection of truth** from **good**.

4906°. Good of love is spiritual fire, and **affection of that good** is spiritual heat. Ex.

4956. The essence of charity towards the neighbour is **affection of good and truth**, and acknowledgment that self is evil and falsity. Indeed the neighbour is good and truth itself; to be **affected** with these is to have charity. 5132.

4966°. The three maidens who were called the Graces were **affections of good**, and the maidens who were named the Muses were **affections of truth**.

5006°. When life is not preached, man comes into no **affection of good**, and when he is in no **affection of good** he is in no **affection of truth** either.

5044°. It is not this truth itself, but **affection of this truth** through which the Lord governs those who are in temptations, for the Divine only inflows into those things that are of **affection**. The truth that is implanted and inrooted in man's interior principles is implanted and inrooted through **affection**, and not at all without **affection**. The truth that is implanted and inrooted through **affection**, adheres, and is recalled through **affection**, and when this truth is recalled, it presents the **affection** that is conjoined with it, which **affection** is the reciprocal of the man.

5159°. When a man begins to be **affected** with what is good and just, he is then at the end of the former state, and at the beginning of a new one. Examp.

5280°. In a state of temptation . . . the **affections of truth** and of **good** that from infancy have been insinuated in a state of innocence, and afterwards stored up more inwardly and preserved for this use, are excited by Angels.

5313°. 'Seven lamps burning with fire' = **affections of truth** from **good**, which also do harm to those who are not in good.

5355. In proportion as a man is in good, he is **affected with truth**, for good is in truth as the soul in its body.

5639°. The Spiritual in its essence with man is the very **affection of good and truth** for the sake of good and truth and not for the sake of self, also **affection** of what is just and fair for the sake of what is just and fair and not for the sake of self. . . In a word, **affection** of charity and faith, that is, of **good and truth**, and delight and pleasantness, and still more good fortune and blessedness thence derived that are felt inwardly, and that make a man truly Christian, are the Spiritual.

5816°. **Affection of truth** from **good** determines the

inward sight thither (to truths), and draws him away from worldly and bodily things.

5826°. When truth has been implanted in the will, which is perceived from the fact that he is **affected with truth** for the sake of the end that he may live according to it, then are good and truth inward. 5827°.

5877°. When conjunction of the inward Celestial ('Joseph') with truths in the Natural ('the sons of Jacob') takes place, there is given a faculty of perceiving, namely, through **affection of truth** and thus of **good**.

5937°. He who would have perception in spiritual things must be in **affection of truth** from **good**, and must continually desire to know truths . . . but he who is not in **affections of truth** knows what he does know from the doctrinal teaching of the Church in which he believes.

5946. 'Women' = **affections of truth**, for when 'men-viri' = truths, then their women = **affections of truth** . . . **affections of truth**, which here are 'women,' do not know the interior things of the Church except through truths, which are 'men'; **affections** without these, are like will without understanding.

5954°. 'King's daughter' = **affection of truth**.

6047°. When the Word is searched from **affection of truth** to see whether doctrinal things are true, then man is illustrated by the Lord so as to perceive, he knows not whence, what is true, and is confirmed in it according to the good in which he is.

6195. Truths do not conjoin, but **affections of truth**.

6207°. Conscience is the plane into which the Angels flow, and in fact into **affections of good and truth** and also of what is just and fair there, and thus hold man bound, but still in freedom.

6222°. All **affection of good and truth**, through which there is illustration, flows in from nowhere else, thus is born from nowhere else, than from the Internal, that is, through the Internal from the Lord.

6247. 'That is Bethlehem' = a state of new **affection of truth** and of **good** in place of the former. Ex. The rejection of the former **affection of truth** and reception of a new one are here treated of. The former **affection of truth** is while man is being regenerated, and the latter, which is new, when he has been regenerated. In the former state man is **affected with truth** for the sake of becoming intelligent, in the latter, that he may become wise; or what is the same, in the former state he is **affected with truth** for the sake of doctrine, but in the latter, for the sake of life . . . when man is **affected with truth** for the sake of doctrine in order to become intelligent, he is also at the same time **affected** with reputation and glory, at that time this **affection** cannot but be there, and it is also permitted, in order to introduce, because man is of such a character. But when he is **affected with truth** for the sake of life, he then rejects glory and reputation as ends, and embraces good of life, that is, charity towards the neighbour.

6260. 'He kissed them' = conjunction from **affection of truth**. 'To kiss' = conjunction from **affection**. The reason why it is **affection of truth** is that it follows that he 'embraced them,' by which is signified conjunction

from **affection of good**, for 'to embrace'=a deeper and closer **affection** than 'to kiss,' as **affection of good** is deeper and closer than **affection of truth**.

[A.] 6376. They who are in what is external of the Church are not so much **affected with good of charity as with truth of faith**, but they who are in what is internal of the Church are **affected with good of charity and thence with truth of faith**. The latter are they who are signified by the 'choice vine;' the former, by the 'vine.'

6393. The reason why it said 'to bear a burden' is that they do not do what is good from **affection of good**, thus not from freedom, but from **affection of self**, which is slavery.

6396. By 'Dan' are meant those who are in good of life from truth, but not yet from good. Good with them lies hidden in truth as yet deeply stored up, and gives them **affection of truth** . . .

6413³. 'Hart'=**affection of truth**.

—⁴. 'Daughter of Zion'=**affection of good** that is of the Celestial Church.

—⁵. 'Hind'=**affection of natural good**.

6432. 'The breasts'=**affections of good and truth**. III.

—^o. **Affections of truth** are with those who hear the Word of God, and **affections of good** with those who 'keep,' or 'do it.'

6499. 'Joseph fell upon the faces of his father'=influx of the Internal into **affection of (spiritual) good**. Ex.

6600. He who is in good of charity and of faith has extension into Societies of Heaven . . . but there are some Societies into which **affection of truth** reaches, and others into which **affection of good**; **affection of truth** reaches to Societies of Spiritual Angels, and **affection of good** to Societies of Celestial Angels. On the other hand, thought and **affection** of those who are in evil and falsity have extension into infernal Societies. See under **AFFECTION** at this ref.

6601². As what is flaming diffuses itself far around in the world, so does **good** and its **affection** in the Spiritual World, for flame corresponds to **affection of good**.

6717. It is good that acts into truth . . . this appears from the **affection of truth** which is with the man who is being regenerated; the **affection** itself is from good; **affection** that is of love cannot come from any other source.

6916. 'A woman shall ask of her neighbour' . . . 'woman'=**affection of good of charity** . . . 'neighbour'=**affection of truth** which those who are in scientific things have.

7012. Everyone has illustration according to the **affection of truth** that he has, and the **affection of truth** is according to the good of life. Hence it is that they who are in no **affection of truth** for the sake of truth, but for the sake of gain, are not at all illustrated when they read the Word, but are only confirmed in doctrinal things . . .

7055². They would then have **affection of knowing truth** for the sake of truth, and especially for the sake of life, and thence would be gifted with a perception whether the doctrinal things of their Church were truths . . .

7056². Hence it is evident that conjunction of truth proceeding mediately from the Divine with truth that proceeds immediately is not possible except in good, consequently unless man is **affected with truth** for the sake of truth, especially for the sake of good, thus for the sake of life, for then man is in good.

7343. He who is in **affection of truth** applies truths to himself according to the state and quality of the **affection**: he who is in **affection of falsity**, when he applies truths to himself, perverts and falsifies them.

7442³. When a man has been regenerated as to the Natural also . . . there is then sensibly felt by him **affection of truth** that is of faith, and **affection of good** that is of charity.

7770. It is believed that scientific things of truth and of good are the very truths and goods that are of faith, but they are not these; **affections of truth** and of **good** are what make faith. These inflow into scientific things as into their vessels.

8337². In general by wind instruments the Ancients expressed **affections of good**, and by stringed ones **affections of truth**, and this from the correspondence of each instrument with **affections**.

8339. 'Timbrel' is predicated of **affection of spiritual good**, or of good of truth . . . 'dance,' of **affection of spiritual truth**.

8349. 'They could not drink of the waters, for bitterness . . .'=that truths appeared undelightful to them because without **affection of good** . . . The reason why **affection of truth** derives its origin from good is that good loves truth and truth good . . .

—². There are indeed some who live evilly, and yet wish to be instructed in truths, but there is not **affection of truth** with them, but only **affection** of confirming the doctrinal things of the Church on account of their own glory. . . Genuine **affection of truth** is to wish to know what is true for the sake of life in the world, and for the sake of eternal life.

8352². **Affection of good** continually inflows through the inward man from the Lord, and excites in the outward man what is consonant with it, which before had caused the delight of **affection of truth**.

8356. That a man is **affected with truth** is from good . . . hence it is evident that the delight of **affection of truth** originates only from good. Ex.

8367^e. **Affection of truth** from good and delight thence are signified by the 'seventy palm trees.'

8369. Since by 'palm trees' goods are signified, **affection of good** is also signified by them, and delight thence, for all delight is from **affection of good**.

8408^e. Food of all kinds=such things as nourish the soul, thus **affections of good and of truth**.

8521³. No others are able to see whether anything doctrinal of their Church is true but they who are in **affection of truth** for the sake of the use of life . . .

8562². All genuine **affection of truth** is from good.

8568. 'Beautiful virgins'=those who are in **affections of good**, and 'youths,' those who are in **affections of truth**.

8701². Man is not regenerated before he acts from **affection of good**, for he then wills what is good, and is delighted and happy to do it . . .

8780². This revelation is effected through illustration of the inward sight, which is the understanding, when a man who is in **affection of truth from good** reads the Word . . . But those who are in **affection of truth from evil**, that is, who desire to know truths merely for the sake of honors, gain, reputation, and the like, do not see them, but only see things confirmatory of the doctrinal matters of their own Church, whether they are true or false.

8912. 'Man-servant'=**affection of spiritual truth**; 'maid-servant', **affection of spiritual good**; 'ox,' **affection of natural good**; and 'ass,' **affection of natural truth**.

8986^c. Such are not able to be **affected with truth** for the sake of good, but for the sake of delight. Sig.

8993. 'When a man shall sell his daughter for a maid-servant'=**affection of truth** from natural delight. Ex.

—². Genuine **affection of truth** is to will and to desire to know the very truths of faith themselves for the sake of good use as an end, and for the sake of life; but **affection of truth** that is not genuine, is to will and to desire to know truths for the sake of self . . . They who are in **affection of truth** from this origin care not whether the truths they know are genuine . . . They who are in genuine **affection of truth**, in the representative sense, are the daughters of the men of the Israelites, but they who are in **affection of truth** that is not genuine, are 'maid-servants' from the daughters of Israel.

8994. 'Men-servants'=those who are in truth without **affection**.

—². There are some who are in truth and not in its **affection**, and there are some who are in **affection**. The former are represented by 'men-servants' from the sons of Israel, and the latter, by 'maid-servants' from the daughters of Israel . . .

—³. The difference between those who are in truth without **affection**, who were represented by the 'man-servants,' and those who are in **affection of truth**, who are represented by the 'maid-servants,' is like that between knowing truth and willing truth . . . wherefore the difference is such as that between science and **affection**. They who are in science of truth and good and who in the representative sense are 'man-servants' or 'men,' are not **affected with truth and good**, but are **affected only with the science of them**, thus are delighted with truths for the sake of science. But they who are in **affection of truth and of good**, and in the representative sense are 'maid-servants,' or females, are not **affected with science**, but with the truths and goods themselves when they hear and perceive them with others. There is such a general **affection with good women**, but **affection of sciences of truth** is general with men. Hence it is that they who are in spiritual perception, love women who are **affected with truths**, and do not love women who are in sciences. See also under AFFECTION at this ref.

8995. 'If she be evil in the eyes of her lord'=if **affection of truth** from natural delight does not agree with spiritual truth. Ex.

—². 'A maid-servant' or 'handmaid' is **affection of truth** from delights of love of self or love of the world, and that this **affection** can be conjoined with spiritual truth may be evident from the fact that **affection of spiritual truth** is inward **affection**, or is in the inner man, but **affection of truth** from natural delight is in the outward man. Inward **affection**, which is of the spiritual man, is continually being conjoined with outward **affection** that is of the outward man, but still so that inward **affection of truth** is dominant, and outward **affection of truth** subservient.

9001. 'He shall do to her after the judgment of daughters'=**that it shall be as genuine affection of truth**. Ex.

9002. 'If he shall take another to himself'=conjunction with **affection of truth** from another stock. Ex.

9049⁶. 'Cheek-bone'=**affection of interior truth**, 'the right cheek-bone'=**affection of truth** from good.

9057. 'Wound'=extinction or injury to **affection in the Intellectual**, that is, to **affection of truth**.

—². By 'the Samaritan' is meant the man who is in **affection of truth** . . . because 'Samaria' = that **affection**.

9059. 'Or the eye of a maid-servant'=or **affection of truth** (in the outward man).

9062. 'If he shall strike out the tooth of his man-servant, or the tooth of his maid-servant'=if he shall destroy truth, or **affection of it** in the Sensual.

9094³. All truths with man have their life from **affections** that are of some love . . .

9096². He who acts from **affection** that is of love of good acts from freedom, but he who acts from **affection** that is of love of evil appears to himself to act from freedom, but does not act from freedom, because he acts from cupidities that are from Hell. He alone is free who is in **affection of good**, because he is led by the Lord. Ill. . . For the Lord instils **affections for good**, and aversion for evil . . .

9133². So long as general **affection of good** remains, there is always a surplus by which any particular good that has been taken away can be restored. Sig.

9162 and 9163. Injury or loss of any **affection of good and truth** in the memory. Sig.

9210⁴. The reason why it is said that 'Jehovah blesses those who do not do it (take usury)' is that they are in **affection of good and of truth**, thus in the happiness of Angels; for in that **affection**, or in good of that love, man has Heaven.

9276. 'Beasts that are of the flock'=**affections of inward good and truth**, and 'beasts that are of the herd,' **affections of outward good and truth**, but 'wild beasts,' such **affections** as are of the most outward truth, for these **affections**, relatively to inward **affections**, are wild beasts, for they are **affections of sensual things**, which are called pleasures and delights.

—³. Through this good (good of charity) the Lord conjoins himself with those who are in **affection of truth**, for **affection of truth** is from good, and good is from the Lord. . . For the Lord inflows into that good, which is the internal of the Church, and through it into

affection of truth, which is its external, and through this **affection** into the delights of outward truth, which are in its extremes.

[A.] 9279³. Knowledges of truth and of good . . . are what open the intellectual things of the inward man, and **affections of truth** and **of good** that are of love from the Lord, and thence of love to the Lord, are what open its voluntary things . . .

9281². When a man dies, outward breathing ceases, and inward breathing . . . remains; this breathing is altogether according to **affection of truth**, thus according to his life of faith.

9297³. He who is **affected with truths** merely for the sake of the reputation of learning, that he may be enriched with honours and wealth, and not for the sake of good use of life, is in persuasive faith, which is from himself and not from the Lord.

—4. He who regards theoretical truths for the sake of practical ones, and sees the former in the latter, and thus good use of life from both conjoined, and is **affected** with both the former and the latter for the sake of this end, is in faith from the Lord. Ex.

9300⁵. Hence it is evident that the Intellectual is illustrated with those who are in **affection of truth** from good, but not with those who are in **affection of truth** from evil. Ex.

9325⁴. 'Dry paps' = no **affections of good and of truth**, but in their stead cupidities of perverting them.

9335². The man who is being regenerated is kept in **affection of truth** . . .

9382². Everyone is illustrated and informed from the Word according to the degree of **affection of truth** and of its desire, and also according to the faculty of receiving.

9393. Truth becomes of life and worship when a man is **affected** with it, or loves it, or what is the same, wills it, and from will, thus from love and **affection**, does it . . .

9596. Order in which . . . truths and goods follow with a man and an Angel who is in the Middle or Second Heaven. . . First comes truth from a celestial origin, which is signified by 'fine linen'; then love or **affection of truth**, which is 'blue'—*hyacinthinum*; afterwards love or **affection of good** thence derived, which is 'purple'—*purpura*; and at last spiritual good, which is 'scarlet double-dyed.'

9606. These spheres exhale from everyone's life of **affections of truth and of good**.

9741². They who are in good of mutual love are in **affection of good** for the sake of good, but they who are in good of faith are in **affection of truth** for the sake of truth.

10219³. So long as a man believes that he does all things from himself . . . so long goods do not **affect** him, and evils adhere to him; but as soon as ever he acknowledges and believes that goods flow in from the Lord . . . and evils from Hell, goods **affect** him, and evils do not adhere to him. Also in proportion as goods **affect** him, evils are removed . . .

10254. 'Aromatic cinnamon' = perception and **affection of natural truth**.

10256. 'Aromatic calamus' = perception and **affection of interior truth**.

10266². Hence it follows that according to the quality of the perception and **affection**, and according to the order in which a man has imbued truths, such is good of love with him; if the **affection** has been of truth for the sake of truth and for the sake of good, without **affection** for the sake of self and the world, and if the order has been through degrees from extremes towards inward things, then good of love is genuine; if otherwise, it is spurious, or not good.

10291. 'Take to thee fragrant spices' = **affections of truth** from good that must be in Divine worship.

10309. 'The man who shall have made like it to make an odour with it' = imitation of Divine worship through **affections of truth** and **good** from what is his own.

10683⁶. They who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord, and receive Heaven into themselves, for the 'reward' that is from the Lord is **affection of truth** for the sake of truth, and in **affection of truth** for the sake of truth there is Heaven.

H. 95. In every man . . . there are also two kingdoms, one of the will and the other of the understanding; the will reigns through **affections of good**, and the understanding through **affections of truth**.

347. They who are **affected** and delighted with truth itself are **affected** and delighted with the light of Heaven.

— . Whatever inflows and is received from Heaven has delight and pleasantness in itself; hence is genuine **affection of truth**, which is **affection of truth** for the sake of truth. They who are in this **affection**, or what is the same, in this love, are in heavenly intelligence, and also are resplendent in Heaven as with the splendour of the firmament. . . But they who are in love of truth for the sake of glory, either in the world or in Heaven, cannot shine in Heaven, because they are not **affected** and delighted with the light of Heaven itself, but with the light of the world . . .

517. Since Spirits are **affections**, there is continually inspired **affection of truth** for the sake of uses of life . . .

N. 112. Faith is **affection of truth** from willing truth because it is truth . . . J. 36.

J. 9⁴. The angelic abodes are indeed in Heaven . . . but yet are with man in his **affections of good and of truth**.

—7. There is an extension into Heaven of all **affections of good and of truth**.

12². (There is mental) extension . . . according to the abundance of **affections of good** that have been implanted in the will.

S. 58. Man acknowledges truth from interior perception, and then sees it in his thought, whenever he is in **affection of truth** for the sake of truth; for from **affection** comes perception, from perception thought, and thus is effected the acknowledgment that is called faith.

61⁹. They who have studied the Word from **affection of knowing truth** because it is truth . . .

F. 4. Hence it is that there is inward acknowledgment of truth with those who are in spiritual **affection of truth**.

5. There is a spiritual idea . . . that inflows with those who are in **affection of truth**, and that inwardly dictates that this, which is heard or read, is truth, or that it is not truth . . .

13. Charity in its first origin is **affection of good**, and since good loves truth, that **affection** produces **affection of truth**, and through this, acknowledgment of truth, which is faith. Through these, in their series, **affection of truth** exists, and becomes charity.

W. 404. When the wedding (of will and understanding) has taken place, the first conjunction is through **affection of knowing**, from which comes **affection of truth**. Gen. art. The first state (of man after birth) is not meant here by the wedding, because there is then no thought from the understanding, but only obscure **affection** that is of love, or the will. . . In the second state, which belongs to man in childhood, there is **affection of knowing**. . . Through this **affection** he learns those things out of which the understanding is formed. . . It is also plain that **affection of truth** is from this, for when a man has become intelligent from **affection of knowing**, he is led not so much through **affection** to know, as through **affection** to reason, and to form such conclusions as are of his love, whether economical, civil, or moral. When this **affection** is raised to spiritual things, it becomes **affection of spiritual truth**. That its first principle or initiaement was **affection of knowing**, may be seen from this, that **affection of truth** is an exalted **affection of knowing**, for to be **affected by truths** is the same as to wish from **affection** to know them, and when found, to drink them in from delight of **affection**.

—². That the second conjunction is from **affection of understanding** from which comes perception of truth. . . It is plain from rational sight that **affection of truth** and perception of truth are two faculties of the understanding, which in some persons are coincident, and in others are not. . . It is also plain that every person is in perception of truth just in so far as he is in **affection of understanding**; for take away **affection of understanding** truth, and there will be no perception of truth; and give **affection of understanding** truth, and there will be perception of truth according to the degree of **affection of it**. No man whose reason is sound ever lacks perception of truth, so long as he has **affection of understanding** it.

—³. That the third conjunction is through **affection of seeing** truth, from which comes thought. **Affection of knowing** truth is one thing, **affection of understanding** it is another, and **affection of seeing** it is a third. In other words, **affection of truth** is one thing, perception of truth is another, and thought is another. Ex.

— **Affection of truth** is not itself perceived otherwise than as an effort of will from something pleasurable, which is inwardly in meditation as its life, and is little attended to.

—⁴. From all this it is now evident that these three, **affection of truth**, perception of truth, and thought, follow in order from love, and that they exist nowhere but in the understanding. For when love enters into the understanding, which takes place when conjunction

has taken place, it first produces **affection of truth**, then **affection of understanding** what it knows, and lastly, **affection of seeing** in bodily thought that which it understands; for thought is nothing but inward sight. Thought does indeed exist first, because it is of the natural mind, but thought from perception of truth that is from **affection of truth**, exists last.

—^c. All operations of love or the will outside the understanding do not relate to **affections of truth**, but to **affections of good**.

405³. The bloodvessels of the heart in the lungs correspond to **affections of truth**, and the ramifications, or the bronchial tubes, correspond to perceptions and thoughts from these **affections**. 412.

P. 66. Every **affection** [that is] of **good** and at the same time of **truth** is in its own human form; for whatever proceeds from the Lord derives from His Divine love the fact that it is **affection of good**, and from His Divine wisdom that it is **affection of truth**. **Affection of truth** that proceeds from the Lord appears as perception and thence thought of truth in an Angel and in a man, because attention is paid to perception and thought, but little to the **affection** from which they come, notwithstanding that they proceed as one from the Lord with **affection of truth**.

147. How the Lord casts out concupiscences of evil, which obsess the inward man from birth, and in their place instils **affections of good**, when a man as of himself removes evils as sins.

298⁴. That the Divine Providence makes man see truth, and also gives **affection of perceiving** it and of receiving it. Ex.

300. All who are in Heaven are nothing but **affections of good** and thence thoughts of truth; and all who are in Hell are nothing but concupiscences of evil and thence imaginations of what is false; which are so ordered on both sides that the latter are precisely opposite to the former. Des.

321³. All influx is effected by the Lord through illustration of the understanding, and through **affection of truth**; and through the latter into the former.

334. Every Angel is perfected in wisdom to eternity according to the degree of the **affection of good** and of **truth** in which he was when he left the world. Sig.

R. 85. The spiritual mind is opened through charity, and when it has been opened, there flows in light and **affection of understanding** truths out of Heaven from the Lord; hence there is illustration. . .

130. 'And the last greater than the former' = increase of them from spiritual **affection of truth**, which is of charity.

216. 'Be zealous therefore and repent' = that this should be done from **affection of truth** and aversion to falsity.

357. 'Of the tribe of Levi were sealed twelve thousand' = **affection of truth** from good, from which comes intelligence with those who will be of the Lord's New Heaven and New Church.

434. 'They had hair like the hair of women' = they appeared to themselves to be in **affection of truth**.

[R.] 831. 'I saw an Angel standing in the sun, and he cried with a great voice, saying to all birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God'=the Lord from Divine love and thence from Divine zeal, calling and convoking all who are in spiritual **affection of truth**, and think about Heaven, to the New Church, and to conjunction with Himself, thus to eternal life.

M. 127. Marriage love corresponds to **affection of genuine truth**, its chastity, purity and holiness.

D. 4399. There are two kinds of **affections**, those of truth and those of good, or of the understanding and of the will; **affection of truth** is formal, **affection of good** is essential. Examp.

5911. It was said by others that **affection of truth** makes the Church with man, and **affection of truth** cannot be given from the doctrine of those who are in faith alone, because they have not the doctrine of life; but they replied that still they are in **affection of truth**, namely of their own truth as to thought about those things; not knowing that **affection of truth** regards life, and not mere thought, not knowing that that **affection** which regards mere thought, is **affection** of their own glory or of their own gain, which is filth as to truths, and that the faith of that **affection** is either none at all, or is persuasive.

E. 112². They who are in **affection of truth** from a spiritual origin, and they who are in **affection of truth** from a natural origin. Sig.

—⁴. They who are in spiritual **affection of truth** are also in the life of charity, for thence they have spiritual **affection**.

115. Spiritual **affection of truth**, which is to love truth because it is truth, can be given only to those who are conjoined with the Lord by the acknowledgment and faith of His Divine in His Human. Sig.

117^o. Whoever is in spiritual **affection of truth** is conscious how few things he knows . . .

121. The persecution of those who are in spiritual **affection of truth** by those who are in falsity. Sig. and Des. 124.

128. He who remains in genuine **affection of truth** to the end of his life will come into the New Heaven. Sig.

138^o. None come into spiritual temptations except those who are in spiritual **affection of truth** . . .

444¹⁰. Spiritual **affection of truth** is to love truth itself and to estimate it above all the good of the world, because through it man has eternal life. Sig.

Affinity. *Affinitas*.

Relation by Marriage. *Affinis*.

A. 685. There are marvellous consociations in the other life, which are comparatively like **relationships** on earth; that is, they are acknowledged as parents, children, brothers, blood relations, **relations by marriage** . . . no respect whatever being had to parents, children, blood-relations, and **relations by marriage** on earth . . .

2508. The things that descend from the heavenly marriage have connections together like blood-relationships and **relationships by marriage** on earth . . .

2556. 'Truly she is my sister'=that rational truth has such a **relationship** . . . Each and all things with a truly rational man . . . all things of his affections, of his perceptions, and of his thoughts, are as it were conjoined to each other in consanguinity and **affinity**. For they are so disposed as to have mutual respect to each other, like the families of one house, and this with the utmost distinctness. Hence they are reproduced according to the **affinities** in which they are. 3129.

2863³. There is a connection, and there are **affinities** of truths . . .

3703². Lower or derived goods and truths . . . are relatively like brothers and sisters . . . like sons-in-law and daughters-in-law, in a word, like consanguinities and **affinities** in every degree . . . 9079.

3803. 'And Jacob told Rachel that he was the brother of her father'=the **affinity** of the good that is 'Jacob' and of the good that is 'Laban.'

— . It is enough to know that there are innumerable **affinities** of good and truth, and that the heavenly Societies are according to them.

3815. That in the Spiritual World or Heaven there are no other consanguinities and **affinities** than those of love to the Lord and of love towards the neighbour, or what is the same, of good, has been evident to me from the fact that all the Societies that constitute Heaven, and that are innumerable, are most distinct from each other according to the degrees and differences of love and thence of faith; and also from the fact that they acknowledge each other there, not from any **relationship** that they had in the bodily life, but only from good and the truth thence derived . . .

4121. Good and truth themselves constitute that in the other life which on earth is called consanguinity and **affinity**, wherefore they correspond. . . Earthly brotherhood and **relationship** are dissipated in the other life, and unless they have been in a similar good on earth everyone comes into other brotherhoods . . .

4450. 'Join **relationships** with us, give your daughters unto us, and take our daughters unto you'=a union of goods and truths. Ex.

4989. The conjunction of natural truth that is not spiritual with spiritual natural good is not given in internals, but only in externals, in which it appears as if there were conjunction, but there is only **affinity**. . . The 'garment' of Joseph=what is external through which there is as it were conjunction, or through which there is **affinity**.

5008. In ultimates there is **affinity**, but not any conjunction.

5530. Those things that are in the midst are called related, for love makes **relationship**, those more remote are **connected**.

6690. Scientific things in the Natural are disposed in continuous series . . . they cohere according to various **affinities** and propinquities.

6756. When the Church turned aside from good, and thence also from truth, they no longer called each other brethren from spiritual consanguinity and **affinity**, but only from natural consanguinity and **affinity**, and also from friendship.

—². The reason why in ancient times they were called brethren from spiritual **affinity** is that the new birth or regeneration made consanguinities and **affinities** in a higher degree than the natural birth.

9141. Goods with man are like generations on the earth . . . those which are not in the same house, or in the same family, but are still **related**, are what are understood by being 'in the field of another.'

10490. 'Neighbour' = what is conjoined to them, thus what is **related**, for **relations** are neighbours. . . good, truth, and things **related** to them . . .

10814^e. These also dwell in the Heavens distinguished into nations, families, and houses, although in Societies together, but according to spiritual **affinities**, which are of the good of love and the truth of faith.

H. 46[a]. That all **affinities** etc. in Heaven are from good, and according to its agreements and differences. Refs.

205. All in Heaven are consociated according to spiritual **affinities**, which are of good and truth in their order. It is so in the whole Heaven, in each Society, and in each house. Hence it is that Angels who are in similar good and truth know each other as relations and **connections** do on earth.

W. 7^e. **Affinities** and similitudes.

10. In the Spiritual World spaces appear equally as in the Natural World, consequently also distances, but they are appearances according to spiritual **affinities** which are of love and wisdom, or of good and truth. . . And since reception of love and wisdom makes **affinity** with the Lord, therefore the Heavens where the Angels are in closer **affinity** from reception, appear closer to Him . . .

279. According to **affinities**.

P. 338⁴. Hence it is that after death everyone comes into the society of his own, who are they who are in similar love, and that he knows them as **relations** and friends; and what is wonderful, when he meets and sees them, it is as if he had known them from infancy. There is a spiritual **relationship** and friendship that effect this.

M. 50. All who are in Heaven are consociated according to **affinities** and propinities of love, and have habitations according to these.

D. 3039. **Relationships** in the other life. Gen. art.

— Communication and acknowledgment, and thence association, are like **relationships** on earth; namely, that they are acknowledged as parents, as children, as brothers, as relations, and **connections** according to the differences . . . The consanguinities and **affinities** are of the love, and its differences, which are indefinite, and the communications, are so exquisite that they cannot be described. No regard is had to those who have been parents, children, relations, and **connections** on earth.

C. 76. Everyone is the neighbour according to spiritual **affinity** and relationship. Ex. Natural **affinities** perish after death, and are succeeded by spiritual **affinities**.

5 M. 15. The inhabitants of Heaven and the Church are consociated like **relatives** with domestics.

Affirm. *Affirmare.*

Affirmation. *Affirmatio.*

Affirmative. *Affirmativus.*

A. 2338. Evil Spirits, who are with man and induce temptation, strongly inspire what is negative, but good Spirits and Angels from the Lord in every way dispel this doubtfulness, and constantly hold him in hope, and at last confirm what is **affirmative**. Hence a man who is in temptation hangs between what is negative and what is **affirmative**. He who yields, remains in doubtfulness, and falls into what is negative; but he who conquers is indeed in doubtfulness, but still he who suffers himself to be raised up with hope remains steadfast in what is **affirmative**.

2568⁴. There are two principles, one that leads to all . . . insanity, the other to all intelligence and wisdom . . . The former is to deny all things, or to say in the heart that we cannot believe them until we are convinced by what we can apprehend or feel; this . . . is to be called the negative principle. The other principle is to **affirm** those things that are of doctrine from the Word, or to think and believe within ourselves that they are true because the Lord has said so; this principle . . . is to be called the **affirmative** principle. Ex. 2588².

—⁶. Moreover there are some who are in doubt before they deny, and there are some who are in doubt before they **affirm** . . . They who are in doubt before they **affirm** are they who incline to a life of good, and when they suffer themselves to be bent to this life by the Lord, then in proportion as they think about these things they **affirm**.

2588⁹. In proportion as anyone excels in talent and knowledge—*scientia*, and is in what is negative, he excels in insanity; but in proportion as anyone excels in talent and knowledge, and is in what is **affirmative** he excels in wisdom.

2689³. In childhood, when he is first imbued with goods and truths, everyone is kept by the Lord in an **affirmative** [belief] that what is said and taught by parents and masters is true. With those who become spiritual men this **affirmative** is confirmed by means of scientific things and knowledges. . . The case is otherwise with those who are not able to become spiritual. Although in childhood they are in the **affirmative**, in a succeeding age they admit doubts, and so break the **affirmative** of what is good and true; and when they enter upon adult age, they admit negative things.

2718^e. Although the spiritual relatively to the celestial are in obscurity, they can still come from obscurity into light, if only they are willing to be in the **affirmative** that all good is of love to the Lord and of charity towards the neighbour . . .

2720³. 'And now swear to me by God, here' = **affirmation**.

—⁴. 'And Abraham said, I will swear' = all the **affirmative**.

3221. Angelic conversations are sometimes represented by clouds . . . **affirmatives** of truth by bright and rising clouds, negatives by dull and sinking clouds; **affirmatives** of what is false, by dusky and black clouds.

3394⁹. To those who are in the **affirmative** in relation

to the Word, namely that it is to be believed, such a position (that the things of faith should be simply believed, without any rational sight) is hurtful . . . Sig.

[A.] 3427⁴. In proportion as anyone is in good of life . . . he is in intelligence, that is, in faith from the Lord. Hence it is that these cannot be otherwise than in the **affirmative** (concerning the inward sense of the Word) . . .

3913. 'Behold my maid Bilhah' = an **affirming** medium that is between natural truth and more inward truth.

—⁵. The first medium (of conjunction between the inward and the outward man) is the **affirming** or **affirmative** of internal truth, namely that it is so. When this **affirmative** takes place, then man is in the beginning of regeneration; good operates from within, and produces **affirmation**. This good cannot flow into what is negative, nor even into doubtfulness, before this **affirmative** takes place. Examp. . . When the **affirmative** takes place, there is an accession of innumerable things, and they are filled with the good that flows in; for good constantly flows in from the Lord, but where there is no **affirmative**, it is not received. The **affirmative** is therefore the first medium, and as it were the first habitation of the good flowing in from the Lord. 3914.

3915². By these words ('let her bear upon my knees') is signified the second degree of **affirmation** or of acknowledgment, which is from affection, for there must be affection within acknowledgment or **affirmation**, in order that conjunction may take place . . .

3923. This ('Dan') is the first general principle that is to be **affirmed** or acknowledged . . . for he who only **affirms** faith with himself, and not . . . charity, and if he does not **affirm** this through good of life . . . is not able any longer to taste the essence of faith. . . **Affirmation** as well as acknowledgment is the first general principle with the man who is being regenerated, but is the last with the man who has been regenerated. Sig.

—². That 'Dan' is the **affirmative** that must first be with the man who is being regenerated. Ill. 'Dan' here = the **affirmative** of truth, of which **affirmative** it is said that he 'shall be a serpent upon the way, and an adder upon the path,' when he reasons about truth from sensual things . . .

—³. 'A lion's whelp' = the first thing connected with truth, which is **affirmation** and acknowledgment.

—⁴. 'The neighing of horses heard from Dan' = ratiocination about truth from what is not **affirmative**. 'The land that trembled, and whose fulness they have consumed' = the Church and all things of the Church; for they who reason about truth from what is not **affirmative**, or from what is negative, destroy all things of faith.

—⁵. 'Dan' (in Ezek. xxvii. 19) = the first truths that are **affirmed**.

—⁸. The reason why 'Dan' is the first boundary as well as the last one, is that the **affirmative** of truth and of good is the first thing of all when faith and charity commence with a man, and the last when a man is in charity and thence in faith. Ill.

—⁹. Since there did not fall a lot to Dan among the inheritances of the rest of the tribes, but beyond their borders, this tribe was left out in Rev. vii., where the twelve thousands who were sealed are treated of; for

they who are in the mere **affirmative** of truth and of good, and go no further, are not in the Lord's Kingdom. . . The worst men are able to know truths and goods and also to **affirm** them, but it is known from the life of what quality the **affirmation** is.

3928². After infernal delight has prevailed, it cannot be blunted and dissipated by any other means than by the **affirmation** and acknowledgment of the holy things of faith and of good of life, which is the first means, signified by 'Dan'; and then by temptation, which is the second means, and is signified by 'Naphtali,' for this means follows the other; for they who do not **affirm** and acknowledge what is good and true . . . cannot come into any combat of temptation . . .

3931. 'And he took Zilpah her handmaid' = an **affirmative** conjoining means.

3956⁹. 'A handmaid' = an **affirmative** means serving for the conjunction of the outward and the inward man. Thus before those things have been **affirmed** and acknowledged that are signified by the sons of the handmaids, there cannot exist any conjunction of good and truth, thus no mutual love either, for these **affirmations** necessarily precede.

4096⁶. Doubts, and sometimes even also negatives, are excited by the Spirits who are adjoined to man, but in proportion as affection prevails, he is led to the **affirmative**, and is at the same time confirmed in truths by those doubts, etc.

4097. The first state (of the separation of affections of truth from the good signified by 'Laban') is that the mind is kept in doubt, the second state is that doubt is dispelled by reasons, the third is **affirmation**, the last is act . . .

4459². They who are in mere external things do not even know what it is to be in internal things; if anyone should mention before them what is internal, they either **affirm** that it is so because they know it to be so from what is doctrinal, but then they **affirm** from 'fraud'; or deny it with the mouth as they do in heart.

4638⁴. 'To sleep' = to cherish doubt. . . The 'prudent (virgins)' = doubt in which there is what is **affirmative**, 'the foolish (virgins)' = doubt in which there is what is negative.

4711. 'And he said, Behold me' = **affirmation**.

4760. To consult scientific things concerning Divine truth is to see from them whether it is so. But this is done in one way by those who are in the **affirmative** that truth is truth, for when these consult scientific things they confirm truth by them, and thus strengthen faith; but in another way by those who are in the negative . . . Examp.

4911. 'To acknowledge' = to **affirm**.

5356⁶. Temptations confirm goods and truths, for the man then fights against evils and falsities, and by conquering comes into a stronger **affirmative**.

5558. Such are they who constitute the cutaneous glands; but there are two kinds of them; one that **affirm** because it appears flowing, from which they conjecture that as there is no resistance, it agrees with the heavenly form, consequently with truth, and so that it

is **affirmed**; the other kind that **affirm** audaciously that it is so, although they do not know it.

6023. Scientific things are ruled by truths when truth is acknowledged because it is so said in the Lord's Word, and then the scientific things that **affirm** are accepted, and those that oppose are removed; thus does truth dominate in its **affirmatives**, those things that do not **affirm** being rejected . . .

6047³. Afterwards, when he has been confirmed, and thus is in the **affirmative** from the Word that these things are truths of faith, then it is allowable for him to confirm them by all scientific things that are with him, of whatever name and nature, for then, since the **affirmative** reigns universally, he accepts the scientific things that agree, and rejects the scientific things that disagree on account of the fallacies that are in them.

6383². By 'Zebulon' are here meant those who believe doctrinal things from the Word, thus those with whom something **affirmative** universally reigns, and yet their faith has life not in truths but in scientific things, for they apply scientific things to doctrinal things, and thus fortify their **affirmative**. 6384.

6479. They who are in the **affirmative**, that is, with whom the **affirmative** universally reigns, reject the fallacious scruples that are against truths, and if there is anything that they do not apprehend, reject it to the sides, and say that as yet they do not understand it, and still remain in the faith of truth.

6519. **Affirmation** signified.

7313. They who are in infestations are encompassed around with falsities, and are driven about like a reed by the wind, thus from doubt into what is **affirmative**, and from what is **affirmative** into doubt; hence when they are newly come up from that state, they are in obscurity.

9250. 'To be a witness of violence' = non-affirmation of such things as are contrary to good of charity.

H. 356 App.⁷. It is allowable for those who are in the **affirmative** concerning truths of faith, to confirm them intellectually by means of scientific things, but not for those who are in the negative. Refs. N. 51⁵.

T. 333². This discussing rarely ends in an **affirmative** of faith . . .

D. 3614. (An **affirmative** state of mind contrasted with a negative one.)

4533. On the universal **affirmative**.

— There is only a universal **affirmative** with which man is imbued as to truths by the Lord, as that the Word is the Word, that the Lord is the Lord, etc. When a man is in it, although he knows only dimly that this is so, innumerable **affirming** considerations are insinuated by the Lord.

4534. The contrary is the case with those who are in contrary **affirmatives** or **affirmatives** of what is false . . .

4535. True **affirmatives** can be confirmed even by many fallacies . . .

4536. The **affirmatives** of childhood are either confirmed by one thing after another even to adult age, and the persons are regenerated, or they decrease, and

become by slow degrees doubting **affirmatives**, and then negatives.

D. Min. 458^o. On a doubtful **affirmative** and a doubtful negative. See under DOUBT at this ref.

E. 349^e. The Lord confirms the truths that an Angel or a man speaks as from himself by an **affirmative** in his heart that does not rise manifestly into his thought.

Afflatus. *Afflatus.*

Breathe or Blow. *Afflare.*

A. 1270². (Antediluvians) assailed me to slay me by means of a suffocating **afflatus**, that was like a fell nightmare.

7359. Spirits from Mars came to me, and applied themselves to my left temple, and there **breathed** their discourse upon me, but I did not understand it. . . It was like a very soft air. At first it **breathed** upon the left temple, and upon the left ear above; and the **afflatus** went thence to the left eye, and a little to the right [of it], and then flowed down, especially from the left eye, to the lips, and when it had reached the lips, it entered through the mouth, and through a way within the mouth, in fact through the Eustachian tube, into the brain. When the **afflatus** arrived there, I understood their discourse, and was permitted to speak with them.

8629. A certain Spirit rising up from the Lower Earth came to me . . . he was cold, as was manifestly felt from his **afflatus**.

10588. The lips (of the inhabitants of a fourth Earth in the starry heaven) are moved not only through influx of ideas into their fibres, but also through a pulmonic **afflatus** inwardly.

T. 124. If Jehovah God were only to **blow** upon those who are in Hell He would slay them in a moment.

503. When the humour **incited** them . . .

D. 3496. Those who pertain to the outermost coats of the left eye. [Their] **afflatus** is slightly cool; a cooler one is now felt chiefly in the region of the left knee.

3555. It was afterwards shown me of what quality they (the lowest class of the people) at last become, by means of an **afflatus** from them into my face, as well as into the front parts of the breast, which was cooling, but only slightly so. I have also felt one that was not cooling, but verging to heat, but whether from the same or from others I know not.

Afflict. *Affligere.*

Affliction. *Afflictio.*

See under OPPRESS—*opprimere*.

A. 34^e. 'Day of **affliction**' = his miserable state in the other life.

1846. 'They shall **afflict** them' = their grievous temptations.

— 'To **afflict**' or '**affliction**' = persecution, thus temptation. Ill. 1851. 1947^o.

1875. 'Lead us not into temptation' . . . The idea of temptation and of evil was rejected by the good Spirits that were near, until nothing but good remained . . . of which good were formed innumerable ideas . . . how

good comes from man's affliction, and still affliction is from man and his evil . . .

[A. 1875.] 'To humble oneself' is expressed in the original tongue by a word that sigs. to afflict. That to afflict oneself = to compel oneself, may be evident from many places in the Word. 1947.

1947. 'Because Jehovah hath heard thine affliction' = when she submitted herself. To humble and to afflict oneself is to submit oneself to the power of the inward man.

—⁶. Affliction is the taming and subjugation of evils and falsities that rise up from the outward man into the rational man . . . thus it is not any thrusting down of oneself into poverty and misery . . .

2603. Gentiles . . . who believe that no one can come into Heaven except through punishments and afflictions . . .

3755³. 'Then there shall be great tribulation, such as was not from the beginning of the world even till now, nor shall be' = the utmost degree of perversion and vastation of the Church as to good and truth, which is profanation. Ex.

3864. 'Jehovah hath seen my affliction' = a state of arriving at good. 'Affliction' = temptation, and since this is a means by which we arrive at good, 'my affliction' here = a state of arriving from truth, which is outward, at good, which is inward.

4060. 'Immediately after the tribulation of those days' = the state of the Church as to the truth that is of faith. The desolation of truth is here and there called 'affliction.'

5356. 'In the land of my affliction' = where he had endured temptations.

6660. 'To afflict them with burdens' = to become more oppressive through servitude.

6663. 'The more they afflicted them the more they multiplied' = truths grew according to infestations. 'To afflict' = infestation.

6851. 'And Jehovah said, Seeing I have seen the affliction of my people' = mercy towards those who are of the Spiritual Church after infestations by falsities.

6897. 'I will make you go up from the affliction of Egypt' = elevation and deliverance from infestation by false scientific things.

7067. 'He had seen their affliction' = after such great temptations.

9196. 'Thou shalt not afflict and oppress a sojourner' = that they who will to be instructed in truths and goods of faith are not to be infested with falsities of faith and evils of life.

9200. 'To afflict,' when said of those who will to be instructed in truths and to be led to good, = to defraud. 9201.

R. 33. 'In tribulation, and in the kingdom and in the patient expectation of Jesus Christ' = those things which in the Church have been infested by evils and falsities, but which are to be removed by the Lord at His coming. By 'tribulation' is meant the state of the Church when there are no longer any goods of charity

and truths of faith, but evils and falsities in their stead. Ill. E.47, Ex. and Ill.

95. ('I have known thy) tribulation and poverty' = that they are in falsities, and thence not in goods. . . 'Tribulation' is predicated of falsities.

101. 'Ye shall have tribulation ten days' = that this will last a full time, that is, so long as they will to remain in falsities. 'Tribulation' here = infestation, thus temptation. E.124.

137. 'Behold, I will cast her into a bed, and they that commit adultery with her into great tribulation' = that thus they will be left in their doctrine, with falsifications, and that they will be grievously infested by falsities. (=grievous temptations with those who addict themselves to their falsities. E.164.)

377. 'These are they who have come out of great tribulation' = those who have been in temptations, and have fought against evils and falsities. (This is 'Tribulation' in the E.)

915³. 'O thou afflicted' = the Church to be established by the Lord with the Gentiles.

M. 80³. 'Tribulation' (in Matt. xxiv.) = the state of the Church when infested by evils and falsities.

B. 74. That the infestation by falsities, and thence the consummation of every truth, or desolation, at this day in Christian Churches, is meant by 'great tribulation' (in Matt. xxiv.). Gen. art.

T. 179. That hence is that abomination of desolation, and tribulation such as has not been nor shall be, which the Lord has foretold in Dan. and the Gospels, and in the Revelation. Gen. art.

r80. 'Great tribulation . . .' = infestation of truth by falsities even until there is not any truth remaining that is not falsified and consummated.

D. 4822. Affections of evil and falsity . . . are not heard as cries in Heaven, except when they penetrate to the good, and afflict or oppress them . . .

E. 7. 'In the world ye shall have tribulation.' Here 'peace' is opposed to 'tribulation,' because by 'tribulation' is signified infestation by evils and falsities, which is with those who are in Divine peace so long as they live in the world, for the flesh, with which they are encompassed, lusts for those things that are of the world, and hence there is tribulation.

555⁵. 'Afflicted in spirit' is said of the Church when in grief from affection or desire for truths.

717⁵. 'To be afflicted and tossed with tempests' is said on account of the falsities by which the Gentiles are infested and carried hither and thither.

750¹¹. 'The hungry' = those who desire good; 'the afflicted,' those who desire truth.

Afflux. *Affluxus.* Flow to. *Affluere.*

A. 3646. The case with brute animals in respect to influx and correspondences is similar to what it is with men, namely, that there is with them an influx from the Spiritual World and an afflux from the Natural World, by which two they are held together and live . . .

7955. 'And (Pharaoh) called Moses and Aaron by night'=afflux of truth from the Divine in that state. 'He called'=presence and influx, here **afflux**, because it is said of those who are in a state of damnation. . . These are not able to receive any interior influx of truth and good, but an exterior one, which is **afflux**.

7990. They are said to be in spiritual captivity who as to interior things are kept by the Lord in good and truth, but as to exterior things by Hell in evil and falsity . . . and then the Lord, through influx through interior things, fights for them against the **afflux** of evil and falsity from the Hells. They are then as it were held captive, for through the influx from the Lord they will be in good and truth, but through **afflux** from the Hells they seem to themselves not to be able.

8137³. The evil flee from the presence of the Lord, that is, from the presence of the good and truth that are from Him, for on the mere **afflux** of these they shudder and are tortured.

9335. 'And the beast of the field shall be multiplied upon thee'=afflux of falsities from delights of the loves of self and of the world. 'To be multiplied,' when predicated of the hasty removal of evils and falsities, =**afflux**.

—². The reason why falsities from those loves flow to [the mind] through the hasty removal of evils and falsities. Ex.

H. 543. The Hells are governed in general through a general **afflux** of Divine good and Divine truth from the Heavens, by which the general effort flowing forth from the Hells is bridled and kept within limits; and also by a special **afflux** from each Heaven, and from each Society of Heaven.

Aforetime. Under FORMERLY.

Africa. *Africa.*

African. *Africanus.*

A. 2604. In Heaven the **Africans** are the most loved of all Gentiles; they receive the goods and truths of Heaven more easily than the rest; they wish to be called the obedient, not the faithful . . . H. 326.

H. 514^o. The best of these are from **Africa**. Des.

J. 51. The most intelligent of these are from **Africa**.

C. J. 73. On the **Africans** and Gentiles there. Gen. art. T.835. Gen. art.

— . The **Africans** are more interior than the rest.

75. (Ready reception by the **Africans** there of the doctrine of the Divine Human.) . . . The **Africans** think more inwardly spiritually than the rest.

76. Since the **Africans** are of this character in this world also, there is now a revelation among them which goes from the middle around but not as far as the sea. They acknowledge our Lord for the God of Heaven and earth . . . The things in the Doctrine of the New Jerusalem concerning the Lord, the Word, and those in the Doctrine of Life for the New Jerusalem are orally dictated by angelic Spirits to the inhabitants of that continent—*telluris*. T.840.

S. 105^e. Position of the **Africans** in the Grand Man of the Church on earth.

108. There were with me **African** Spirits from Abyssinia . . .

117. From these Words religious things spread through Egypt and Ethiopia into the kingdoms of **Africa**.

M. 113. Opinions of the **Africans** concerning the origin of marriage love and its potency.

114. The **African** receives the prize.

T. 837-839. As the **Africans** excel all the rest in interior judgment I have held the following conversation with them about God, the Lord our Saviour, and the inner and outer man . . .

839^e. The **Africans** were delighted with what was said, because they acknowledged it to be so from the inner sight, in which they excel.

840. The **Africans** spurn those who arrive from Europe who believe man to be saved by faith alone . . . They call ingenious wickedness stupidity. See C. J. 76.

— . Augustine is now there [with the **Africans**] inspiring into them the worship of the Lord, and there is hope of the propagation of this new gospel into the circumjacent regions.

D. 392. (How **African** idolaters are devastated.)

453. (On souls from **Africa** who love to be punished for the sake of Heaven.)

480. The meekest of all spirits are **Africans**.

4774^o. (On the region of **Africa** where there is new revelation . . . This revelation defined.) D. 4776.

4777. It was afterwards shown in dim vision how that Heavenly Doctrine would proceed in **Africa**, namely towards the interior of **Africa**, but not to the middle of it, and then it would bend itself to those inhabitants who are in the interior of **Africa**, but nearer to the Mediterranean Sea, and so it would advance lengthwise, but not to the coasts, and then after a time it would turn itself back through an interior tract even towards Egypt, and also would afterwards advance thence to some in Asia under the Empire of the Turks, and also into Asia round about. Hence the Angels were glad that the Lord's Advent is now at hand, and that the Church, which now perishes in Europe, will be established in **Africa**, and that this will take place from the Lord alone through revelations, and not through emissaries from Christians. J.(Post.) 118.

4783². The **Africans** are more receptive of the Heavenly Doctrine than any others on this earth. . . They are of a celestial nature—*indole*.

4946. On the worst magicians, who are from **Africa**. 4989.

— 5515. On the **African** nation. Gen. art.

5516. I was now led away to the **Africans**. . . They dwell in the west . . . there were they who had lived well according to their religiosity, and had acknowledged one God . . . under a human form. J.(Post.) 117. 119.

5517. I said something to them about the Lord; they said that they await information, and that they love to know truths. . . I afterwards heard that a great number of Spirits and Angels who had been instructed about Divine truths from the Heavenly Doctrine had been sent thither.

[D.] 5518. The **African** nation are able to be in illustration more than the other nations of this earth, because it is their nature to think interiorly, and thence to receive truths and acknowledge that they are truths. . . The **Africans** are they who in our earth are of the genius in which are the Angels in the Celestial Kingdom. J. (Post.) 119.

5518³. The **Africans** live according to their religion and its laws, which they love, and therefore they are of such a character, namely interior.

5809. The **Africans** have a book which is to them the Word, written by correspondences by illustrated men.

5811. How just an idea of the Divine Human the **Africans** have.

5919. On the Lord as He is thought of by the **Africans**.

5946. On the **Africans**. . . I was led . . . towards the south, even to the wiser **Africans**. . . they know the truths of the Church in themselves . . .

—². The best of them are at the side towards the sea, more than half of the region, with a form like this [see figure]. Des. . . The worst are still further towards where Egypt is placed. . . They said that in the whole of that great tract DE they all worship the Lord and are instructed by many who communicate with Angels, not by speech with them, but by interior perception, and that the former are their instructors, whom they well know from others.

—³. They also said that Europeans are not admitted among them . . .

—⁴. They afterwards received the Word and read it, but at first did not perceive anything holy, afterwards more and more holily, and then they gave it to their instructors, who said that they had it, but had not divulged the fact. They said that they dictated it to men in **Africa**, with whom they have communication, as the Lord leads. Hence it is evident that there is now revelation there. J. (Post.) 123.

—⁵. There was afterwards given them the work on *Heaven and Hell*, which they received and preserved; also the *Last Judgment*, the *Earths in the Universe*, and the *White Horse* and afterwards the *Doctrine of the New Jerusalem*, for them to choose what they saw to be useful.

— There was quiet there because they are in order.

—⁶. I was afterwards led to others in **Africa**. . . to the tract called Ethiopia, where they dwell in tents, a good nation.

6095. On the **Africans**. . . (Their dress and eating described). . . They said that it is indeed allowable under the civil law for them to take two or three wives, but that still they only take one. . . They said that monks sometimes penetrate to them . . .

D. Min. 4745. (On a wicked queen, said to be from **Africa**.)

J. (Post.) 115. On the **Africans**. . . They detest their blackness, knowing that their souls are white.

116. I have heard it announced that a Church is at this day instituted with many in **Africa**, and that at this day revelations take place, and that they are receptive of the Heavenly Doctrine, especially concerning the Lord.

118. The **Africans** are more receptive of the Heavenly Doctrine than others on this earth, because they freely receive the doctrine concerning the Lord. They have it as it were implanted in them that the Lord will appear altogether as a man. They are in the faculty of receiving truths of faith, and especially its goods, because they are of a celestial nature . . .

120. (Various ideas of the **Africans** concerning God.)

121. It was said that in a certain region of **Africa** there has been from ancient times a book written by correspondences in a similar way to that in which the Word is written with us, and which they regard as holy.

124. The best and wisest are in the interior of **Africa**, those who are not good are near the Mediterranean Sea, near Egypt and the Cape of Good Hope. The mountains where are the good ones of Ethiopia are towards the middle. . . At this day some speak with **Africans** in the world, instructing them orally; this speech falls with them especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration. Such is the speech that takes place with the instructors.

E. 21. When **Africa** is mentioned, the Angels perceive the east.

Coro. 39. (Origin of the Church in **Africa**.)

After. Post.

A. 1955. Within or above in the inward sense is expressed by 'after' in the sense of the letter when the former appears in that which is outside or beneath.

2019. 'After thee' = to follow . . . wherefore here, 'seed after thee' = those who are in faith and follow Him, in the inward sense those who are born from Him. 2034.

2196. 'Behind him' = not conjoined, but at his back. Ex.

2417. 'Look not behind thee' = not to doctrinal things. Ex. 2454.

5216. 'After them' = near. Ex.

7780. 'Behind the mills' = what is in the last place.

8194. 'And went behind them' = protection lest the falsity of evil should flow into the will. Ex.

9251. 'To be after many' = to be with many, thus to be consociated, for in the original tongue, 'to be after,' 'to go after,' and 'to walk after' are mentioned, and the meaning is to be with and to follow, thus also to be consociated. Ill. 9252.

10550. 'To look after him (Moses)' = to see what is external of the Word, of the Church and of worship, for what is 'before' = what is within, and what is 'after' = what is without.

H. 223. No one is allowed to stand behind the pulpit there; if anyone were there the preacher would be confused.

R. 42. John said that he heard a voice 'behind him.' . . . They who do not approach the Lord alone regard Him and His Word as behind them, and not before them.

E. 55. 'Behind me' = manifestly. Ex.

After Death. *Post mortem.* See LIFE AFTER DEATH, RESUSCITATION.

A. 1112. They who have been in goods and truths of faith, and have thence acquired conscience and life of charity, are elevated into Heaven by the Lord immediately **after death**.

8858. The dominant principle of life . . . cannot be changed **after death**.

8911. Man is such as his will is, and such he remains **after death**, because death is not the end of life, but its continuation.

8918⁴. Everyone comes **after death** into that Hell or into that Heaven in which he was in the world.

9094². Man comes into angelic wisdom after the rejection of the body, that is, **after death** . . . S.75.

10622². Everyone is tolerated among the good . . . when he comes into the other life, which takes place immediately **after death**.

10749. The life of man cannot be changed **after death** . . . N.239. III.

H. 345. Those who die adults have a plane acquired from the . . . material world . . . it serves their thought **after death** for an ultimate plane. . . Hence it is that such as that plane is, and such as is the correspondence of the Rational with what is therein, such is the man **after death**.

363. Every man's ruling affection or love remains with him **after death**, nor is it extirpated to eternity. Ex.

453. That man **after death** is in a perfect human form. Gen. art.

461. That man **after death** is in all sense, memory, thought and affection, in which he was in the world . . . Gen. art.

470. That man is **after death** as his life was in the world. Gen. art.

479. That man **after death** is his own love or his own will. Gen. art.

480. That man **after death** remains to eternity such as he is as to his will or reigning love. Gen. art.

481². All, as soon as they come **after death** into the World of Spirits, are explored as to their quality, and are attached to those who are in similar love . . .

485. That the delights of every one's life are **after death** turned into corresponding delights. Gen. art.

487. He who is in the science (of correspondences) may know his state **after death**, if only he knows his love . . .

491. On the first state of man **after death**. Gen. art. 5 M.4. Gen. art.

— There are some who do not pass through these states, but immediately **after death** are either taken up into Heaven or cast into Hell. Ex.

499. On the second state of man **after death**. Gen. art.

512. On the third state of man **after death** . . . Gen. art.

527. Repentance **after death** is not possible. From experience. J.25.

J. 36². After the life of the body man rejects what does not agree with his love. M.36².

50². All, of whatever religion, **after death** are first conducted to those whom they had worshipped in the world . . .

56. Every one **after death** is in a like life to that in which he had been in the world; this cannot be changed . . .

59³. Every one **after death** retains his religiosity that he had imbued in the world . . .

C. J. 32. Man is equally man **after death**, and is so completely man that he is not aware of his having left the former world . . . T.160⁷. 607^e. Ex.

S. 17². 'To go to them that sell, and buy oil' = to procure good of love from others **after death**. E.252^e.

93. Every man **after death** is instructed by Angels, and they who see truths are received . . . for it is given to every one to see truths spiritually **after death** . . .

Life 27. After death man himself casts out those things (knowledges that are without life) because they do not agree with the love of his will.

45. When everything that is on the outside is put off, as takes place **after death**, then an evil man first of all casts out truth his friend in the world . . .

63². Such a man **after death**, although he has not committed murders, adulteries, etc., still hankers to commit them, and also does so, when the external . . . is taken away. All concupiscence remains with man **after death**. . . But they who do not will to commit murder, adultery, etc. . . these **after death**, when the external . . . is taken away, act as one with Heaven.

65. They who live (according to the precepts they have) from religion, receive truths when instructed by Angels **after death**.

111^e. If a man abstains from adulteries (from merely external reasons) he commits them in spirit . . . wherefore **after death**, when he becomes a Spirit, he openly speaks in favour of them.

F. 21^e. He who loves the neighbour from charity conjoins himself with his good and not with his person, except in so far and so long as he is in good . . . but he who loves another from mere friendship, conjoins himself with his person, and at the same time with his evil; **after death** the latter can hardly be separated from the person which is in evil. See below, T.446.

30. Many . . . who have looked to the Lord in their life, and have avoided evils from religion, but have been withheld from thinking about truths by worldly cares and business, and also by lack of truth with those who teach . . . **after death**, when they become Spirits, and are instructed by Angels, acknowledge truths and receive them with joy.

W. 249². They who . . . remain natural . . . **after death** become menials and servants . . .

252². The natural man with whom the spiritual degree has been opened does not know that his spiritual mind is filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love, and that he

will come into them **after death**, when he becomes an Angel. Ex.

[W.] 253². The lot **after death** of those with whom the spiritual degree has not been opened, and yet has not been closed up is that they are in the lowest parts of Heaven, where they sometimes suffer hard things.

388. The mind is the man himself, for the primary texture of the human form . . . is from first principles from the brain continued through the nerves . . . it is this form into which man comes **after death** . . .

390°. Most are in the Spiritual World two days **after** (the death of the body).

397. All the understanding that is above man's own proper love is removed **after death**.

P. 17. In the world, man can hardly come into the conjunction . . . of good and truth, or of evil and falsity, . . . but every man comes into one or the other **after death**, because he can then no longer be reformed and regenerated . . . 329.

34². Man is in the spiritual degree of wisdom **after death** . . .

99°. The adult who does not come into freedom itself and rationality itself in the world, can never come into them **after death**, for then the state of his life remains to eternity such as it had been in the world.

179. Hence man does not know his lot **after death**.

223. Devils . . . when in a state of wisdom laughed at insanity, and when in a state of insanity laughed at wisdom. A man who has been such in the world, **after death** when he becomes a Spirit is for the most part let into alternate states of wisdom and insanity, in order that he may see the latter from the former.

231⁷. The life's love, which is also the reigning love, remains with everyone **after death**, and cannot be taken away. M. 34. Gen. art.

277a. If evil is not removed in the world it cannot be removed **afterwards—postea**. . . The ultimates of life which man takes with him **after death** are quiescent . . .

278a°. If a man is in an infernal Society he can only be brought out of it by the Lord according to the laws of His Divine Providence, among which is this, that the man should see that he is there, and will to come out, and should endeavour to do so from himself; this a man can do while he is in the world, but not **after death**, for he then remains to eternity in the Society into which he had inserted himself in the world. 307².

296³. So long as he lives in the world an evil man does not feel the bonds with which he is tied round . . . but **after death** these bonds become hard and stinging.

326⁵. They who deny God in the world deny him **after death**.

328⁹. There is given to every man **after death** an opportunity of amending his life if possible . . .

333°. Foreseeing and providing every one's place **after death**.

R. 17². All truth is sown in the inward man and rooted in the outward: this root the man who has done truths bears with him **after death**, but not the man who has known and acknowledged them with faith alone.

549. The state **after death** of those who come into the other life. Des. and Sig.

906². Everyone **after death** comes into his own place.

M. 4². Every man who has longed for Heaven, and has had fixed ideas about the joys there, is introduced **after death** into the joys of his imagination.

29°. The state of a man who conjoins himself with the Lord through a life according to His precepts is more blessed and happy **after death** than before it. Ex.

36². **After death**, man is not his own thought, but his own affection and thought thence derived.

45. On the state of married partners **after death**. Gen. art. De Conj. 50. Gen. art.

46. That the love of the sex remains with every man **after death** such as it had been inwardly . . . in the world. Gen. art.

— . Every love follows a man **after death**, because it is the *esse* of his life, and the reigning love, which is the head of the rest, remains with every man to eternity, and with it all the subordinate loves. Ex.

48a³. Every man **after death** becomes such as he has been inwardly . . .

—°. The putting off of the external and the putting on of the internal **after death** described.

54. All married partners who are merely natural are separated **after death**. Ex. 320.

—². Married partners of whom one is spiritual and the other natural are also separated **after death** . . .

524. To everyone **after death** is imputed the evil in which he is; in like manner the good. Gen. art. B. 110.

—². That the life of everyone remains with him **after death**. Ex. B. 110².

T. 103. Every man **after death** lays aside the Natural that he took from the mother, and retains the Spiritual . . . from the father, together with a certain *limbus* around it from the purest things of nature . . .

110². **After** departure from the world no one is able to believe anything except what he has impressed upon himself through confirmation . . .

120. Every man **after death** comes into the World of Spirits, and then seems to himself to be just like what he was before. (His first experience there described.)

281. The states of men **after death** (described in succession). R. 153.

446. Friendship of love tied with a man without regard to his spiritual quality is detrimental **after death**. Gen. art.

566°. The door (between thought and speech) is opened with everyone **after death**, and then his quality appears.

571². The man who in the world has commenced the first state (reformation), can **after death** be introduced into the second (regeneration), but he who has not entered into the first state in the world cannot **after death** be introduced into the second.

3 Ad. 209. That there is no repentance or reformation **after death**. D. 3048.

D. 400. On the states of souls **after death**. 690. 782. 815. 885. 1103. 1117. 2030. 3502.

4157. (State of a lady for four or five weeks after death.) 4160.

5492. (Swedenborg speaks with Er. Broman on the third day after death.)

5493. On the fourth day after death he was called to judgment . . .

6033. That the nature of man after death cannot be taken away, but may be broken and subdued.

D. Min. 4645. (Why man cannot change after death.)

J. (Post.) 230. After death the good are not let into their evils, but the evil are.

E. 151². All men are after death turned to their own loves . . . Refs.

193². It is the state of thought from the spirit, and not that from the memory that remains after death.

204³. That only remains with man after death which is of his love . . .

411. The delights of life remain with everyone after death.

654³⁰. Such are deprived of all knowledge of good and truth after death. Sig.

860. Impossibility of receiving faith after death.

Conversation with Angels 11. Man's state as to will or love is not changed after death . . . but his state as to understanding is changed . . .

Again. *Iterum.*

A. 2550. This being said again = further thought. 2688. 2808.

5242. These things are mentioned again for the sake of the series.

8060. This being said again = that it shall altogether be done. 8061.

Against. *Contra.*

A. 1395. When the persons were presented against whom they had felt hatred, there resulted a lamentable state, for whatever men have thought and plotted against another stands forth.

1949². The man who . . . is in truth alone . . . is against all: (like Ishmael).

2349². Here is described the first state of those . . . who are against the good of charity, and consequently against the Lord . . . 2401.

3420⁶. He wills not to know truths, for they are against his life, and the things that are against his life he also denies.

4330⁶. It was thus shown how the men of this earth are at this day against the inward man.

5084. Hence it is that . . . the natural man is against the spiritual . . .

6311. Sirens . . . being against all spiritual and celestial things, cannot see other Spirits except those who are in sensual lumen.

7290⁴. There reigns universally a negative against the Divine influx and government.

8625. 'The hand against' anyone = to do violence.

H. 558a. They account as enemies all who are against them and their evils.

N. 264. On those who are against the Word.

W. 335. The love of parents for their children.

P. 331. The Lord cannot act against the laws of the Divine Providence, because to act against them would be to act against His Divine love and against His Divine wisdom, thus against Himself. Gen. art.

T. 134³. Who cannot see that these things are diametrically contrary to the Divine Essence itself, that is, contrary to His Divine love and wisdom, and at the same time contrary to His omnipotence and omnipresence? No good master could act thus against his domestics . . .

Agate. *Achates.*

A. 9870. 'A lazure, an agate, and an amethyst' = spiritual love of good, as is evident from their colour, for azure from white signifies spiritual good . . . That an agate is of an azure colour, is not so well known, for in the original tongue it is not [made] known what kind of a stone this is, whether an agate, a turquoise, or some other.

T. 609. These three degrees are distinguished from each other as are in purity and goodness a ruby, a sapphire and an agate.

— 'An agate' = natural good, which is the good of the ultimate Heaven.

Age. *Aetas.* See PERIOD.

A. 1113. Girls . . . who have not yet reached that age in which they could judge about such a life . . .

1429. Unless it had involved spiritual and celestial things . . . it would not have happened at that age of Abraham.

1854. How the Angels regard the ages of man that are mentioned in the Word. 3254.

1906. (The remains that are acquired at various ages.) 2280.

2623³. 'Ages' = states.

2636². Man cannot be regenerated except in adult age . . .

2905². The Church is circumstanced as the ages of man, of which the first is infancy, the second adolescence, the third adult age, the fourth old age. 4672. 10134².

3308. Good and truth are circumstanced like offspring, namely are conceived, are in the womb, are born, grow up, and advance in age even to the last one. Ex.

3603³. In his first age man knows only by memory the things that are in the Word . . . In his second age, when he is more grown up . . . he begins to reflect upon them from his own thought . . . In his third age, if he is one of those who can be regenerated, he begins to think about use . . . And in his fourth age, which is the age of his regeneration, he loves the Word, and doctrinal things that are from the Word, that is, truth, for the sake of good of life.

4005⁶. States of life are in general varied according to ages. 4063³. Enum.

4063³. Every age has its own delights, and is suc-

cessively introduced through them into the things that belong to the **age** following . . .

[A.] 4136². How goods are varied with man (in his successive **ages**).

4345⁴. As man advances in **age** he thus insinuates particulars into the generals of infancy, and then into particulars he insinuates singulars . . .

—⁵. When man is being regenerated . . . he passes as it were through **ages**. Enum. 4377. 4379.

4551². There is such a removal and rejection of falsities from man's first childhood even to his last **age** . . .

4901. All times of **age**=states.

—². The progressions of life of Spirits and Angels are not distinguished into **ages** . . .

5126². (Man's progress through his several **ages** described). 5135².

5291⁴. 'He who received two talents'=those who in advanced **age** have adjoined charity to faith.

5342². When the **age** of childhood commences, he then by degrees puts off the state of innocence . . .

—³. From this **age** he is therefore imbued with truths . . .

5376. When he matures in **age** he begins either to confirm in himself the truths of faith that he had learned, or to deny them . . .

5432. Truths of faith of the Church which are called doctrinal, when learned in the first **age**, are taken up and committed to memory just like other scientific things . . .

5647². The external or natural man reigns from the first **age** of life . . .

5774². As a child, man thinks . . . from sensual things, advancing in **age** he thinks . . . from scientific things, and afterwards from truths; this is the way to the judgment into which man grows by **age**.

8851. The **age** of men there (in Jupiter) is for the most part thirty years, according to the years of our earth. D. 546.

10225. Man's first state is from birth to the fifth year of his **age**, this state . . . is called infancy; the second state is from the fifth year of **age** even to the twentieth, this state is a state of instruction and of science, and is called childhood; the third state is from the twentieth year of **age** to the sixtieth, which is a state of intelligence, and is called adolescence, young manhood and manhood; the fourth and last state is from the sixtieth year of **age** and upwards, which is a state of wisdom, and of innocence in wisdom. Sig. M. 185.

P. 324¹. I have spoken with those who lived many centuries ago . . . and they were all seen as men in middle **age**.

332³. Correspondence of the (**ages**) of man with the vegetation of a tree.

M. 42². We have lived blessed in Heaven ever since the . . . golden age, and perpetually in a like flower of our **age** to that in which you see us to-day. 137³.

—³. The husband appeared in middle **age**, between adolescence and young manhood.

73. The last or iron **age** . . . began from those writers . . . who were called Sophi.

250. Inequality of **age** induces cold in marriages . . .

411². Infants in Heaven do not advance beyond the first **age**.

444². They who die infants, grow up in Heaven, and when they attain the stature of youths of eighteen in the world, and of maidens of fifteen, they stand still in it.

T. 762². From these progressions (of the four Churches) according to order, the wise ancients inferred four **ages** of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron. Moreover the Church appears before the Lord as one man, and this Grand Man passes through **ages** of his own as the little man does, to wit from infancy to adolescence, and through this to young manhood, and at last into old age; and when it dies it rises again.

D. 5002. (Why men live to various **ages**.)

Age. *Saeculum*. See AGE—*Aetas*.

A. 433. 'An **age**' in the Word is ten years.

815². They live there (under Gehenna) for **ages** . . .

900. The greatest and least times are commonly distinguished in the Word into three or seven, and are called either 'days,' 'weeks,' 'months,' 'years,' or '**ages**.'

947. Some had remained there (in an infernal tun) for twenty **ages**.

1041. 'An **age**'=what is perpetual.

1551. Hence was derived the fact that times were likened to these metals, and were called the Golden, Silver, Bronze, and Iron **Ages** . . . the Golden **Age** was the time of the Most Ancient Church . . . the Silver **Age** was the time of the Ancient Church, . . . the Bronze **Age** was the time of the succeeding Church, to which there succeeded the Iron **Age**. P. 328³.

1825. The last time of the Church is signified by the 'third day,' the 'third week,' the 'third month,' the 'third year,' and by the 'third **age**,' which are the same.

2906⁶. 'Days of an **age**'=the Most Ancient Church. Ill. 4926³.

2995. When evil and falsity began to reign, or when after the Golden **Age** the Iron one began.

5561. After vastations of many **ages**.

5658². Hence the Ancients distinguished the times from the first to the last *age-aetas* of the world into the Golden, Silver, Copper, and Iron **Ages**, to which they added one of clay. (These **ages** described.)

6435. 'Even to the desire of the hills of an **age**'=to celestial mutual love, the 'hills of an **age**'=what is of mutual love. Ex.

—⁹. 'Mountains of eternity'=good of love of the Most Ancient Church, 'hills of an **age**'=good of mutual love of that Church; the former its internal, the latter its external. Ill.

8174. 'Ye shall see them again no more for ever'=falsities once put away are put away to eternity.

9788. 'For ever'=what is eternal. 9966². 10248. 10371. 10447.

10160². (The times of the Golden Age described.) 10355². H.252. P.215. R.211.

10248. The reason why 'for ever'=what is eternal is that by an age is meant duration even to the end . . . the same word also in the original tongue by which 'an age' is expressed signifies eternity.

— The reason an age is what is eternal is that 'an age' when said of the Church sigs. duration even to the end. Hence when it is said of Heaven, where there is no end, and when of the Lord, it sigs. what is eternal. It is in general predicated of every Church, but especially of the Celestial Church. 'An age' further sigs. the world and life there; and also the life after the former one to eternity. (All these significations of 'an age' fully illustrated.)

10355³. The times called the Silver Age described.

H. 115. (The times called the Golden, Silver, Copper and Iron Ages described.)

327. I spoke with some one who had been in the Ancient Church . . . they were in a miserable state . . . they said they had been there for many ages, and that they were sometimes taken out to serve others for certain uses that were vile.

J. 58⁶. In the west towards the front dwelt those of that religion who had lived in the dark ages. 61⁶. D.5317.

R. 22. 'For ever and ever'=to eternity. 60. 374. 520. 864. E.33. 84. 468, III.

M. 73. Marriage love was the love of loves with the Ancients who lived in the Golden, Silver, and Copper Ages. Gen. art. 74 *et seq.*

75. (The people who had lived in the Golden Age visited.) Coro. 37.

76. (The people who had lived in the Silver Age visited.)

—⁴. They were from peoples in Asia.

77. (The people who had lived in the Copper Age visited.)

78. (Also those of the Iron Age.)

478². Oh the gross stupidity of the age! E.481. Ex.

D. 1377. (Duration of vastation and of punishment for centuries.) 1497. 5098.

E. 70. (Why the Ancients named the Ages after these metals.) 176.

289⁶. (Why it is said 'for ever and ever,' and not eternal.)

468. It is natural to say 'for ever and ever,' but spiritual to say eternal.

889. 'For ever and ever'=continually. Ex.

Agglutinate. *Agglutinare.* W.424.

Agitate. *Agitare.*

Agitation. *Agitatio.*

A. 5222. 'To be troubled in spirit'=to be disturbed. Ex.

10083. 'Thou shalt wave them a waving before Jehovah'=Divine life thence . . . 'To wave a waving'=to vivify, thus life. III.

— 'To be waved by the priest'=to be vivified to receive blessing, for all blessing must have life from the Divine in it in order to be blessing.

—². 'To wave a waving'=to vivify through acknowledgment, which is the first of life from the Divine.

—³. 'To wave a waving of gold to Jehovah'=to vivify through the acknowledgment that it was . . . the Lord's.

— The reason why 'to wave a waving'=such things, is from correspondence, for all motion corresponds to state of thought.

10089. 'Thou shalt wave it a waving before Jehovah'=vivification. . . 'To wave a waving before Jehovah'=vivification through acknowledgment of the Lord, and that He has all power in the Heavens and on earth. 10093. Ex.

3Ad. 2342. The motion or agitation of the blood. 2343 *et seq.*

Agitate. Under VEX.

Agnes of Paris. D. Min.4572. J.(Post.)63.

Agony. *Agon.* Under ANGUISH and TORTURE—*Angi.*

A. 6571². Like one who lies in the death agony. 6677. 8945⁴. 10187. W.423.

Agree. *Adstipulari.* Under APPROACH—*Accedere.*

T. 9². All the other nations in the world who have religion and sound reason agree that there is one God.

340. That man was created for eternal life . . . every . . . Christian agrees to.

651. Reason itself assents to this . . .

Agree. *Congruere.*

A. 597². Whatever did not agree with general principles they perceived not to be so, and whatever did agree they perceived to be so.

Agree. *Quadrare.*

T. 515. Contrition does not agree with this faith.

Agree. *Concordare.*

Agreement. *Concordantia.*

Concord. *Concordia.*

Concordant. *Concors.*

A. 1396. Occurs. 1461.

1547. Love from self and from the world, with which heavenly love can never agree; but there are also pleasures that quite agree with heavenly things. 1563².

1563². Unless these things are first dispersed, the inward man can by no means agree with the outward.

1564. There are two kinds of things with the outward man, namely those that can agree with the inward, and those that do not agree. Sig. 1568². —⁴. Ex.

1571. 'Strife between the shepherds of Abram's cattle and between the shepherds of Lot's cattle'=that the inward and the outward man did not agree. 1572.

[A.] 1577. The **agreement-concordia**=or union of the inward man with the outward. Ex.

1860². How can these two forms, of hatred and of charity, **agree** in one place at the same time?

3241². In the Lord's Kingdom a one is constituted of many various things so disposed by the Lord that they **agree**; the **agreement** or harmony of many is implanted by the Lord through their all having relation to him. Ex.

3451. The **agreement** of the literal sense of the Word with the inward sense, is here treated of, consequently the **agreement** of the doctrinal things of faith . . . with the same.

3603⁴. Good . . . could not then manifest itself, because there were such things without as it could not **agree** with . . .

3928. The inward and outward man . . . are reduced to **agreement** and correspondence through temptations.

4099². Worldly and heavenly things **agree** with man when heavenly things have dominion over worldly ones, but they disagree when worldly things have dominion over heavenly ones; when they **agree** truths are multiplied in the natural man, but when they disagree they are diminished, yea consumed . . .

4249. When good becomes the primary agent, the Natural begins to be illustrated by good, whence it appears what things therein **agree**, and what disagree.

4263^e. Every unit consists of various things, and this through heavenly harmony and concord.

4479. 'These men are peaceable with us' = **agreement**, here, as to doctrinal things.

5182. In the other life there must be concord and unanimity of all in order that they may be a one . . . to this end the thought and speech of one must **agree** with those of others. It is fundamental that thought and speech in themselves should **agree** in everyone in a Society . . .

6408. The blessedness of the affections cannot inflow into the bodily sense . . . unless natural and sensual things have been reduced to **agreement** with interior ones.

6525. 'All the elders of the land of Egypt' = the things that **agree** with truth . . . 'Elders' = chief things of wisdom, thus the things that **agree** with good, here, that **agree** with truth, for the things that **agree** with good also **agree** with truth.

6792. 'Moses willed to dwell with the man' = that they would **agree**. . . 'To dwell with anyone,' is to live together, thus to **agree**.

8630. Consociations take place in the other life according to spheres; those that **agree** are conjoined according to **agreement**, those that disagree are repelled according to disagreement.

8995. 'If she be evil in the eyes of her lord' = if affection of truth from natural delight does not **agree** with spiritual truth.

9026. The **agreement** of the truths of faith with the things that belong to the literal sense of the Word is here treated of.

9257. 'When thou seest the ass of him that hateth

thee lying under his burden' = falsity not **agreeing** with the good of the Church.

9258. There are falsities that **agree** with the good of the Church, and there are falsities that do not **agree** with it. Ex.

9376. 'Seventy of the elders of Israel' = chief truths of the Church or of doctrine that **agree** with good.

W. 213. Homogeneous and **concordant**.

214^e. All homogeneous, that is, **concordant**.

T. 99. Unanimous and **concordant**.

Agreement. Under *MEET-Convenire*.

Ague. *Gelidus*.

D. 4572. There are also Spirits . . . who induce chills, and through these fits of *ague-febris gelidae*. [These Spirits described.]

Ahola. *Ohola*.

A. 6534^e. 'Ahola' = the perverted Spiritual Church, which is Samaria . . . 1368.

E. 355³⁰. 'Ahola,' or Samaria = the Church where truths have been falsified.

5557. 'Ahola and Aholibah,' or 'the tent and habitation of God' = Heaven and the Church where there are Divine truth and Divine good . . . E. 576⁶.

654⁶⁷. 'Ahola' which is Samaria, = the Spiritual Church, and 'Aholibah,' which is Jerusalem, = the Celestial Church.

Aholiab. *Aholiab*.

A. 10329⁴. 'Aholiab' = those who are in the good and truth of faith. 10335.

Aholibah. *Aholibah*. See **AHOLA**.

A. 6534^e. 'Aholibah' = the perverted Celestial Church, which is Jerusalem.

Ahusath. Under *Abimelech*.

Ai. *Aj*.

A. 1401. 'The mountain that had Bethel on the sea and Ai on the east' = the Lord's fourth state.

1453. 'Bethel on the sea and Ai on the east' = that as yet His state was obscure, namely as to knowledges of celestial and spiritual things.

—. 'Ai' = knowledges of worldly things.

1557. 'Between Bethel and Ai' = the celestial and the worldly things of knowledges. . . 'Ai' = light from worldly things.

E. 4357. 'Ai' = doctrine of truth.

655⁸. 'Ai' = knowledges of good; in the opposite, confirmations of evil.

Aid. *Adminiculum*.

P. 96². Those aids that are called knowledges.

Aid. *Opitulari*.

Aid. *Opitulatio*.

T. 425. To give aid to the needy. 459⁸. 654.

442^e. Aid for the needy.

Aid. *Ops.*

A. 1327⁶. 'All the riches, all the labour,' etc. = knowledges of faith.

1488. 'Wealth and riches' = the wealth and riches of wisdom and intelligence, thus knowledges.

1694. 'All the wealth of Sodom and Gomorrah and all their food' = evil and falsity; evil is here sig. by 'wealth,' and falsity by 'food.' Spiritual wealth and riches, relatively to the good, are nothing but goods and truths with which they are endowed and enriched by the Lord. Thus wealth and riches, relatively to the evil, are nothing but evils and falsities that they have acquired for themselves. 1717.

1820³. Unless the Lord rendered aid . . .

2338^e. In this combat man seems to press the Lord . . . to render aid . . .

2378. 'The men put forth the hand' = the Lord's powerful aid.

3048³. 'To carry their wealth upon the shoulder of young asses' = knowledges that belong to their Rational.

—⁵. 'The wealth of the nations' = the immense abundance of natural good.

6389. Such pass by those who most need aid.

6403. 'I wait for Thy salvation O Jehovah' = unless the Lord renders aid. Ex.

6737. When they who are in perception feel compassion they know that they are admonished by the Lord to render aid.

6780. 'And Moses rose up and helped them' = aid from the truths that belong to Law from the Divine.

6803. 'And God heard their groaning' = aid. . . 'To hear' = to obey, but when it is said of the Lord, it = to provide and render aid, for he whom the Lord hears He renders aid to. 6852.

7377. They who aspire to wealth not for the sake of wealth, but for the sake of the necessities of life . . .

8440. 'Because He hath heard your murmurings' = on account of the suffering in temptation, that He may render aid.

8567. 'Why tempt ye Jehovah?' = that they are against the Divine, of whose aid they despaired.

8576. 'And Jehovah said to Moses' = aid.

8591. 'Is Jehovah in the midst of us?' = they almost believed that the Lord does not render aid to His own.

8719. The reason why the Lord acts mediately through Heaven is not that He needs their aid, but that the Angels there may have functions and duties . . .

8854. He who loves wealth above all things, whether money or possessions . . . N. 55.

9202. 'If crying he shall cry unto Me' = supplication to the Lord for aid. Ex.

9219. 'Because I am merciful' = that from Him is all aid, from mercy.

10160. The most ancients . . . knew not what it was . . . to accumulate wealth beyond the necessities of life,

10227⁴. 'Riches and wealth' = those things that are of intelligence and wisdom, thus also knowledges of truth

and of good, which are also called spiritual wealth and riches. Ill.

H. 565. The love of the world is to will to draw to self by any arts whatever the wealth of others, and to set the heart on riches. N. 76.

— . But this love is manifold; there is the love of wealth for the sake of being advanced to honours . . . there is the love of honours and dignities in order to gain wealth, there is the love of wealth for the sake of various uses with which they are delighted in the world; there is the love of wealth merely for the sake of wealth . . . and so on. The end for the sake of which wealth is sought, is called the use, and it is the end or use from which the love has its quality. N. 77.

W. 93. Subsidiary aid. See SUBSIDIARY.

P. 183⁴. The Lord never draws a man away from seeking honours, and from procuring wealth; but He draws him away from the desire to seek honours for the sake of mere eminence . . . and from acquiring wealth for the sake of mere opulence, or for the sake of wealth . . .

216. Eternal things relate to spiritual honours and wealth, which are of love and wisdom, in Heaven. Gen. art. The natural man . . . calls honours and wealth Divine blessings, and when he sees that the evil . . . are exalted to honours and promoted to wealth, he thinks . . . if the Divine Providence governed all things it would heap honours and wealth upon the good. . . He does not see that honours and wealth may be blessings and also may be curses. . . That honours and wealth are also given by the Devil . . .

217. Honours and wealth are blessings, and they are curses. Gen. art. They are blessings with those who do not set their heart on them, and they are curses with those who do set their hearts on them. To set the heart on them, is to love them in themselves, and not to set the heart on them, is to love uses in them, and not themselves.

— . Dignities and wealth seduce some, and some they do not seduce: they seduce when they excite the loves of the man's proprium . . . but they do not seduce when they do not excite that love.

—³. The evil . . . are exalted to honours and advanced to wealth, because the evil equally as the good do uses . . .

—⁴. When dignities and wealth are blessings they are spiritual and eternal, and when they are curses they are temporary and perishable. Gen. art. There are dignities and wealth in Heaven as in the world . . . for there are tradings there and thence wealth . . . dignities and wealth are themselves spiritual in the Spiritual Kingdom and celestial in the Celestial Kingdom, consequently those excel in dignities and wealth who excel in love and wisdom. These are they to whom dignities and wealth had been blessings in the world. . . Spiritual dignities and wealth are of the thing and not of the person.

—⁷. That the dignities and wealth which are curses, compared with those which are blessings, are as nothing to everything, or as that which in itself is not to that which in itself is.

220¹⁰. Riches and wealth are natural and temporary with those who have regard merely to them and to them-

selves in them . . . but the same are spiritual and eternal with those who have regard to good uses in them . . .

[P.] 227³. Those who are inwardly good and who outwardly like other men have laboured to gain **wealth** and have sought for honours . . .

250. A worshipper of self and of nature confirms himself against the Divine Providence when he sees the wicked . . . abounding in **wealth** . . . and worshippers of God in . . . poverty. Gen.art. . . A worshipper of self and of nature believes dignities and **wealth** to be the greatest and only means of happiness. . . If in consequence of having been initiated into worship in his infancy, he thinks anything of God, he calls them Divine blessings. . . but in this worship there lies hidden what he himself is not aware of, that he may be advanced by God to still higher dignities and more abundant **wealth**, and if he attains thereto, his worship declines more and more to outward things, till it comes to nothing . . .

—². To the evil then, what are dignities and **wealth** but stumbling-blocks? Not so to the good, because they do not set their hearts on them, but on the uses or goods for the doing of which dignities and **wealth** serve as means.

251. Man's life's love . . . has become of such a nature, that he wills to domineer over all, and to possess the whole **wealth** of the world.

281³. Unless he acknowledges God and implores his aid . . .

M. 268. Those who are in the visionary concupiscence or phantasy of possessing all **wealth** (visited and described).

274. The first affection of this age is the increasing of property by means of **wealth** . . .

496. There are three degrees of the natural man ; in the first are they who love the world only, setting the heart on **wealth**; these are properly meant by the natural.

T. 403. When the love of Heaven makes the head, it inflows into the love of the world, which is chiefly the love of **wealth**, and thereby performs uses. Ex.

—³. No man of sound reason can condemn **wealth**, for it is in the general body as the blood is in man.

E. 242²⁰. 'The **wealth** of all nations' = knowledges where they are, even with the evil.

376¹⁶. '**Wealth**' = spiritual **wealth**, which is knowledges of good and truth.

—¹⁹. 'Works' = knowledges of good, '**riches**,' knowledges of truth.

538⁹. '**Riches**' = falsities. —¹⁰.

652¹⁶. '**Wealth** and riches-*divitiae*' = knowledges of truth.

654⁴¹. '**Wealth** and treasures' = knowledges of truth and of good from the Word, but here, false scientific things, because from their own intelligence.

Aid. *Suppetiae.*

T. 530. Supplicates for aid . . .

Air. *Aer.*

Aerial. *Aereus.*

A. 4523. Whatever secrets are stored up in the nature of **air** and sound are inscribed on the organism of the ear.

6057. The ear is formed to the whole nature of the modification of the **air**, the lungs to the whole nature of its pressure ; the contour of the body is maintained by means of the circumpressure of the **air**.

S. 13². 'The sun and the **air** darkened' = the light of truth made into thick darkness. R. 423. E. 541², Ex.

54⁶. Like a house in the **air**.

W. 174. The atmospheres, which are called ethers and **airs** are alike in both worlds . . .

176. The ultimate atmosphere which is called the **air** . . .

216. Like **aerial** things that pass away, or like images in the **air** that perish. —.

223. There can be nothing so minute . . . in the ether and **air**, as not to have in it these degrees ; and since the ether and **air** are receptacles of heat and light . . .

420². That the blood nourishes itself with suitable food from the inhaled **air** is evident from the immense abundance of odours and exhalations continually flowing forth from fields, gardens and woods, from the immense abundance of salts of various kinds together with waters from earths, rivers and ponds, and from the immense abundance of exhalations and effluvia from men and animals with which the **air** is impregnated. That these things inflow into the lungs with the inhaled **air** is undeniable . . .

R. 708. 'The seventh Angel poured out his vial into the **air**' = influx from the Lord into all things at once with the men of the Reformed Churches. The '**air**' = all things of perception and of thought, thus of their faith . . . for by the '**air**' is signified their breathing, and breathing corresponds to the understanding, thus to perception and thought, and also to faith. E. 1012, Ex.

T. 32⁸. The atmospheres, of which there are three degrees, the loftiest aura, the ether under it, and the **air** below this. Coro. 17².

71⁶. The **air** was cleansed.

312. The savage feelings of their hearts are sometimes seen above them in the **air** like battles with the Angels.

371⁴. Such is the reciprocal conjunction of the **air** and the lungs, upon which is dependent the life of the senses and of the motions of the whole body.

375². They may be likened to an **aerial** man, called a spectre.

524³. (Necessity of a circulation of the **air**.)

Coro. 17⁶. The Angels of the lowest Heaven dwell in spiritual natural **air**.

Airpump. *Antlia Pneumatica, Siphon Pneumaticus.*

H. 54⁶. Like animals in **airpumps**, in ether, when the **air** is exhausted.

T. 28². He may be compared to a bird placed in an **airpump** . . .

Alabaster. *Alabastrum.*

R. 375^o. Steps . . . of polished alabaster.

M. 76^o. Steps of alabaster.

Alacrity. *Alacritas.*

M. 164. (Alacrity one of the moral virtues.)

Alarm. *Trepidare.* See TREMBLE, CON-STERNATION.

A. 8816. 'All the people that were in the camp trembled'=a holy tremor with those who were about to receive. Ex.

E. 412³⁰. 'The people who are alarmed'=those who are in falsities.

677⁶. 'The isles came and trembled, the ends of the earth were alarmed. . . . ' Their fear and alarm sig. agitation of the mind—*animi*—from dread of perishing.

Alas! *Heu!* See WOE.

E. 652¹⁸. 'Alas! alas! '=grief.

654³⁸. 'Alas! '=lamentation.

Alcohol. *Alcohol.*

M. 145². Wisdom purified may be compared to alcohol, which is a most highly rectified spirit.

T. 98. This doctrine has inebriated all their thoughts, like the vinous spirit called alcohol.

Ale. *Cerevisia.*

D. 2084. A smell of ale perceived from certain Spirits when I drank milk.

Alexander (the Great). T. 74².**Alien.** See STRANGER.**Alienate.** *Abalienare.***Alienation.** *Abalienatio.*

A. 4098. 'Are we not counted of him strangers, because he hath sold us?'=that he has alienated them, so that they were no longer his.

4844. 'Remain a widow in the house of thy father' [said by Judah to Tamar]=alienation from himself. 4848.

5135. 'Because . . . I was taken away by theft'=that celestial things have been alienated through evil . . . 'to steal'=to alienate; and 'theft'=the evil that alienates . . . 'theft'=alienation relatively to the seat it occupies, and from which it casts out goods and truths, and fills with evils and falsities. Ex.

5280⁴. As soon as they come to adolescence, they suffer themselves to be carried away by the world, and thus go over to the side of infernal Spirits, by whom they are alienated from Heaven . . .

5469. 'We are guilty upon our brother'=that they are in fault because they have alienated what is internal through non-reception of good. . . . 'Joseph' reps. that Internal which they have rejected or alienated.

5470. 'When we saw the anguish of the soul'=the state of what is internal while it is alienated.

5471. When influx of good from the Divine is treated

of, entreaty that it should not be alienated is solicitation to be received. Sig.

5886. 'Whom ye sold into Egypt'=the Internal which they had alienated . . . 'to sell'=to alienate.

6557. 'Joseph's brothers'=things alienated from truth and good. Ex.

6571. 'Ye have thought evil upon me'=that alienated things intend nothing but evil. Sig. and Ex."

6652. 'Who knew not Joseph'=separated scientifics that are altogether alienated from the Internal. 6654. 6661.

8997. 'Let her be redeemed'=alienation from those truths.

9005. 'She shall go forth gratis without silver'=alienation thence without truth conjoined thereto.

9018. 'He who stealeth a man and selleth him'=application of truth of faith to evil, and alienation.

9092. 'They shall sell the living ox'=that the affection of the one which injured that of the other shall be alienated.

9103². The taking away of exterior and interior good, and alienation. Sig. Taking away is effected by evil, and alienation by falsity.

9132. 'He shall be sold for his theft'=alienation, here, of the good and truth taken away.

10498. 'Ye have sinned a great sin'=total alienation and turning away. Ex.

M. 155². Alienation of the mind from the world . . .

Alike. Under LIKE.**Alive.** Under LIFE.**All.** *Omnis.*

A. 1585. The Lord, who is all in all of His Kingdom and of His Church.

1614. Everything celestial and spiritual . . . is from the Lord alone, from which the Lord is all in all of His Heaven . . .

1894^e. Heaven is called the Grand Man from this especially, that the Lord is all in all there.

2349. 'All the people from the outermost'=each and all of them.

2359. The Divine can only inflow into what is Divine, or can only be communicated to man through the Lord's Divine Human and Holy [Proceeding]. Hence may be understood what it is for the Lord to be all in all of His Kingdom.

2538. 'All,' in the inward sense=everything, or all things.

2904². Each and all things in the Word in the highest sense have respect to the Lord . . . and therefore they have respect to His Kingdom, for the Lord is all in His Kingdom. Ex.

2909³. In process of time every Church decreases.

3345^e. With man, interior things are everything, and exterior things . . . in which he places everything, are relatively scarcely anything.

3705. The Lord is all in all of His Kingdom, and

whatever therein is not from Him and has not respect to Him, is not of His Kingdom. 6821.

[A.] 4372. 'Because I have **all** things'=his spiritual riches.

4899^e. The whole of life, thus the whole of wisdom and intelligence.

4997. Heaven properly so called is the Lord, for He is **all** in **all** there.

5373². It is said in the plural, '**Every** land came to Egypt.'

5514. 'We are twelve brethren'=**all** truths in one complex. 'Twelve'=**all**.

6159. 'Those in your houses'=each and **all** things of good from truth; thus 'for food for them in your houses'=good of truth in each and **all** things. Ex.

— This reigns singularly, that is, in each and **all** things.

7186². If man could be introduced into Heaven merely of the Lord's mercy, **all** in Hell would be elevated into Heaven, for the Lord's mercy is towards **all**.

7211. Heaven, where the Divine Human is **everything**. Ex. . . Hence it is that the Divine Human in the Heavens is **everything** in their intuitions, and thence **everything** in their faith and love.

8192². Divine truth proceeding from the Lord makes Heaven . . . hence it is said that the Lord is **all** in **all** of Heaven, and that they who are in Heaven are said to be in the Lord. 9166⁴.

8761^e. In Heaven Divine good united to Divine truth is **all** in **all**, thus is the life or soul of Heaven.

8865. **Everything** good and **everything** true are from the Lord . . . the Angels . . . have a perception that this is the case, hence it is that their life is the Lord's life in them. . . From this it is evident what it is for the Lord to be **all** in **all** of Heaven, and for Him to be Heaven.

9568. 'One solid of pure gold'=a whole quantity, thus **all** from good. . . By what is wholly from good . . . is meant when good is **all** in **all**, not only in truths . . . but also in scientifics. . . Good is **all** in the products and derivatives.

—². So the end is **all** of the cause, and the cause is **all** of the effect; hence it follows that the end is **all** of the effect. . . So from the Celestial is **all** the Spiritual; from the Spiritual is **all** the Natural; that is, from the Celestial through the Spiritual.

—³. Hence it is evident that the first is **all** in the products and derivatives. . . The Divine is the first of **all** . . . wherefore it is **all** in **all** of the order of things, thus in **all** things of good and truth . . . consequently good from the Divine is in **all** truths of faith, and if good be not **all** in them, and if the Lord's Divine be not **all** in good, man has not anything of Heaven or of the Church in him.

—⁴. The Lord's Divine is in **all** things of good, and thence in **all** things of truth with man, when man wills from love and believes from faith thence derived that **all** good and **all** truth, thus **all** of love and **all** of faith are from the Lord, and nothing whatever from himself . . .

9640. '**All**' when said of Heaven=**everywhere**.

9647. Repetition involves that it was so in each and **all**.

10125. The Lord does not dwell in anything proper to man or Angel, but in His own with them; hence it is that when Heaven and the Church are mentioned, the Lord's Divine with those who are there is understood; from which it is evident how it is to be comprehended that the Lord is **all** in **all** of Heaven and the Church. 10151³.

10157. 'To dwell Myself in the midst of them'=the Lord's Divine, that it is **all** in **all** of Heaven and the Church. Ex.

10766. **Everyone** with whom is the Church is saved; but **everyone** with whom the Church is not is condemned.

W. 195. The first degree is **all** in **all** in the following degrees. Gen.art.

198. Hence it may be clearly seen that the Divine, which is substance in itself, that is, the one and only substance, is the substance from which is each and every created thing; thus that God is the **all** in **all** things of the Universe.

P. 46. The Infinite is the **all** . . .

217^e. That which remains for ever is in itself perpetually something, thus is **everything**.

293. The Divine form [of Heaven] can only consist and be permanent when the Lord is **all** in **all**, and the [Angels] are nothing whatever.

T. 98. That salvation depends upon the knowledge and acknowledgment of God is evident to everyone who reflects that God is **all** in **all** of Heaven, and thence **all** in **all** of the Church, consequently **all** in **all** of theology.

224. Truth and good are the beginnings—*principia*—of **all** things in both worlds . . . wherefore these two are **all** in **all**.

272^e. The Lord, through the Word, is **all** in **all** of Heaven. Ex.

Allot. Under Lot.

Allow. *Licere.*

Allowable. *Licitus.*

A. 1002^e. So far as a man eats the flesh of animals from conscience, so far it is **allowable** . . .

1857². Every evil has its bounds . . . which it is not **allowed** to go beyond . . .

1966. It is **allowable** to relate . . . 2127. 2129. 2299. 2726. 4110. 4224². 4249. 4279^e. 4644. 6695.

2125². It is not **allowable** to mention . . .

2588. The Lord thought in His childhood whether it is **allowable** to enter into the doctrine of faith by means of rational things. Sig. and Ex.

2719^e. It is **allowable** to give only a summary . . .

4818³. He thus does evil as **allowable**, free, and delightful.

5990. Spirits . . . who in the life of the body . . . have persuaded themselves that adulteries are **allowable**.

6203². He then makes evils **allowable** . . .

8700². It is impossible for a man to be **saved** unless

he is **allowed** to do what is evil, because he is born in evil . . .

C. J. 16°. Although they do not commit evils they account them **allowable**, and thus commit them in spirit, and also in body when it is **allowable**.

Life 63. He thinks these evils **allowable** before God, but not **allowable** before the world.

P. 81. The evils that a man thinks **allowable** are appropriated to him, although he does not commit them, for **allowableness** in the thought is from the will, for it is consent; wherefore when a man believes any evil to be **allowable**, he looses the inward bond for it, and is withheld from committing it merely by outward bonds . . .

108. Such are the concupiscences of evil, and the evils themselves, with those who in their spirit make evils **allowable**.

111°. Concupiscences produce evils through their delights; but when evils are believed to be **allowable**, which takes place from consent of the will and understanding, delights and evils make one.

113. In proportion as a man confirms evils as **allowable** he enlarges the court of the reigning love . . .

212°. Concerning this Fortune . . . I have been permitted to learn many things which it is not **allowable** to make known.

215°. All who are in the love of ruling from self-love are in the love of all evils; and if they do not commit them, still in their spirit they believe them **allowable** . . .

278. Man is to examine himself . . . especially as to what evils he makes **allowable** in his spirit, and does not account as sins, for these he still commits.

281°. If a man were not **allowed** to think according to the delights of his life's love he would be man no longer . . .

340°. Everyone in Hell is **allowed** to be in his own delight . . . provided he does not infest good Spirits and Angels . . . M. 461°.

M. 10°. Everyone is **allowed** to ascend into Heaven. . . . From experience.

256. Common because continually **allowed** . . .

492. Adulteries of the fourth degree are adulteries of the will, which are committed by those who make them **allowable** and pleasing . . . Gen. art.

T. 508°. I saw this writing upon the gate [of the temple] *Nunc licet*, which signifies that now it is **allowable** to enter intellectually into the arcana of faith. —⁵.

C. 4. A man must not only think of the things that he does, but also of those he wills to do, which if he believes to be **allowable** he also does, or if not it is only for the world's sake. Ex.

Conv. with Angels 5. He who in his own mind makes any evil **allowable** continually does it.

Allure. *Allectare*.

A. 9348. 'It shall be a snare to thee'=**allurement** and deception of evils. The reason why evils **allure** and deceive. Ex.

9439°. Such things as charm and **allure** the man who is desirous of acquiring information.

10650. The **allurement**, reception, and appropriation of falsity from evil. Sig.

T. 533. The Sirens who **allured** men with their singing.

Allure. *Allicere*.

A. 1983°. Sirens are chiefly of the female sex, and are women who in the bodily life studied to **allure** their associates to them by deep wiles.

5180°. In order to **allure** others to themselves.

T. 428. To **entice** to evil by means of benefits.

Allurement. *Illecebra*.

M. 48a°. A good Spirit . . . in the world . . . has been wiser in his Internal than in his External; in his External also he was sometimes led astray through the **allurements** and vanities of the world.

49. Various **allurements** that entice to marriage . . .

98. This is spoken of the male sex, because it has **allurements** that actually inflame it.

466. There is a closer union with **allurements** with a concubine than with a wife.

T. 41°. The **allurements** of the love of evil, which in themselves are concupiscences . . .

313. Concupiscence is as a deed when it is in the will, for only **allurement** enters into the understanding, but into the will intention . . .

331°. The **allurements** of love . . .

352. The **allurements** of the eye and concupiscences of the flesh . . .

508°. Kisses nature, and loves it from the **allurements** of its pleasures.

Allurement. *Lenocinium*.

A. 9331°. Evils and falsities . . . that seduce through their **allurements** and through appearances.

Almighty. Under OMNIPOTENT.

Almodad. A. 1245.

Almond. *Amygdala*.

Almond Tree. *Amygdalus*.

A. 5622. 'Tarpentine nuts and **almonds**'=goods of life corresponding to these truths. . . 'Almonds'=goods of life corresponding to the truths of interior natural good.

—². The reason why **almonds** have this signification is that the **almond** is one of the more noble trees . . .

—'. 'Almond tree'=perception of interior truth; here, being predicated of Jehovah, it=watching over it.

—³. The **almonds** that blossomed from Aaron's rod for the tribe of Levi also=goods of charity or goods of life.

9557. 'Three bowls like **almonds**'=*amygdalati*=what is full as to scientifics from good.

T. 258°. Like the shell of an **almond**, within which, instead of an **almond**, there is a new-born adder. W. 424°.

E. 431². 'Almonds' = goods of life.

444⁴. 'Almonds' = goods of charity. 727¹¹.

Alms. *Eleemosyna.* See Do GOOD—*Benefacere.*

T. 428. They say . . . that God has regard merely to the aid and the alms.

442^o. They who believe that charity is procured by giving alms. 459⁷, Ex.

E. 600⁴. 'Alms' = every good work.

695⁵. 'Alms' in the universal sense = all the good that a man wills and does.

794³. 'To give alms' = love and charity.

D. Love (Post.) xiii. The goods that do not flow from their employments are not called uses, but alms, etc.

Almug. Under THYINE.

Aloes. *Aloe.*

A. 1025²⁷. Since myrrh signified truth in the highest degree external, which is sensual truth, and its perception, therefore the bodies of the dead were anointed with myrrh and aloes, by which anointing was sig. the preservation of all truths and goods with man.

E. 684¹⁷. 'Aloes' = good of the second degree.

Alone. *Solus.* See SOLITUDE, SOLITARY.

A. 138. 'It is not good for the man to be alone.' By 'alone' is sig. that he was not content to be led by the Lord, but desired to be led by himself and the world.

139. In ancient times they were said to dwell alone who were led by the Lord as celestial men, because evils or evil Spirits no longer infested them. This was also rep. in the Jewish Church by their dwelling alone when the nations were driven out. Therefore it is sometimes said of the Lord's Church that it is 'alone.' 111.

— This posterity of the Most Ancient Church was not willing to dwell alone, that is to be a celestial man, or to be led by the Lord as a celestial man; but wanted to be among the nations like the Jewish Church. Therefore it is said that it was not good for the man to be alone. For he who is in the desire is already in evil.

471. The reason why they dwelt thus, namely alone from one another, being merely distinguished into houses, families, and nations, was that thus the Church might be preserved in its integrity. . . Thus the Church represented to the life the Lord's Kingdom, for in that Kingdom there are innumerable Societies . . . this is to live alone.

816. A certain Spirit came to me . . . asking to be alone with me, as he wanted to tell me something that others were not to hear. But I replied that in the other life it is impossible to be alone, as men suppose themselves to be on earth, and that many Spirits were present . . .

2596. Chinese Spirits . . . said they wanted to be alone with me in order to open their thoughts, but it was said to them that they were not alone, and that there were others who were indignant that they wanted to be alone . . .

4273. 'Jacob remained alone' = good of truth procured.

5005. 'There was no man of the men of the house there in the house' = without the help of anyone, as is evident from the fact that this means that he was alone.

8352³. Meat and drink nourish the body better when a man has pleasant conversation at his meals . . . than when he sits at table alone. Ex.

8689. 'And [Jethro] said, wherefore sittest thou alone?' = without influx of truth from good from any other source. 'To sit alone,' when said of truth Divine that proceeds immediately from the Lord, and which is represented by Moses = influx from Him alone, and not at the same time from any other source. 8701, Ex.

N. 113. A man rejects the things that do not agree with his love when he meditates by himself alone.

W. 261^o. The latter he does when alone, the former in company.

397. When a man thinks from his spirit, which takes place when he is alone . . .

418. But when the same man is alone he thinks from the more inward love of his spirit, and then not wisely.

P. 61. When a man is thinking alone from his own spirit, which he does when meditating at home by himself, he thinks from the affection which is of his love.

104. Anyone can speak from outward thought and affection about the justice of the civil laws, etc. . . and yet when he is alone by himself can speak from his inward thought and affection against the civil laws, etc.

M. 233⁶. When such are alone they are not able to think anything, and thence to speak, but stand like dumb machines . . .

D. 1484. Certain Spirits are indignant when told that they are never alone, but that there are many who speak. . . No Spirit can ever be quite alone, but is in a certain association with Spirits who speak together; yet Spirits suppose that they are alone, and speak from themselves.

1864. In the other life it is impossible to be alone, as a man can be with a man on earth; there are many Spirits present . . .

E. 193. When a man is alone . . . —².

Alpha. *Alpha.*

A. 6044. The end is all in all created things, and created things are in such an order that as the end from the First through mediates has respect to the ultimate, so the end in the ultimate has respect to the end in the First; hence is the connexion of things. The end itself in its first origin is nothing but Divine good of Divine love, thus is the Lord Himself, whence He is also called 'First and Last, Alpha and Omega.'

L. 36. God from the beginning was Man in first principles, but not in ultimates; but after He took the Human in the world He became Man in ultimates also. . . Hence it is that the Lord is called 'Beginning and End, First and Last, Alpha and Omega.'

R. 29. 'I am Alpha and Omega, Beginning and End' = Who is the Self and Sole—*Ipsum et Unicum*—from first principles to ultimates, from Whom all things are; thus

Who is the Self and Sole love, the Self and Sole wisdom, and the Self and Sole life in itself, and is thus the Self and Sole Creator, Saviour, and Illustrator from Himself, and thence all in all of Heaven and the Church. 38.

—1. 'Alpha and Omega' have relation to His Divine love, 'Beginning and End' to His Divine wisdom.

—2. The Lord is called 'Alpha and Omega' because Alpha is the first and Omega is the last syllable in the Greek alphabet, and they thence sig. all things in the complex. Ex. T.19².

888. 'I am Alpha and Omega, Beginning and End,'= that they may know that the Lord is the God of Heaven and earth, and that all things in the Heavens and earths were made by Him, and are ruled through His Divine Providence, and take place according thereto . . . 950.

E. 41. 'I am Alpha and Omega, Beginning and End' =that He rules all things from first principles through ultimates, and thus all things of Heaven for ever . . .

Altar. *Altare.*

A. 273. 'Thorn and thistle upon the altars'=profanation.

920⁴. They who are called 'Cain' and 'Enoch' collected doctrinal things from the man of the Most Ancient Church. . . These doctrinal things consisted only in significatives . . . and as in such things they admired and seemed to themselves even to behold what was Divine and heavenly . . . worship from like things was begun and permitted. Hence their worship upon mountains, in groves . . . and at last altars and burnt-offerings, which afterwards became the principal things of all worship. This worship was begun by the Ancient Church, and emanated thence to their descendants and to all nations round about.

921. 'Noah built an altar to Jehovah'=a representative of the Lord. . . All the rites of the Ancient Church were representatives of the Lord, but the principal representative afterwards was the altar, and also the burnt-offering.

—2. That the altar was the principal representative of the Lord is evident from this, that before other rites were instituted . . . there were altars, even among the gentiles. Ill.

—3. Altars were built before they knew how to slay oxen and small cattle upon them, as a memorial.

—4. That 'altars'=a representative of the Lord, and burnt-offerings worship of Him thence, Ill.

1298². When the worship of sacrifices was begun upon altars, the altar then signified representative worship of the Lord in general, and the stones themselves holy truths of that worship, wherefore it was commanded that the altar should be built of whole stones . . .

1448. Abram 'built there an altar to Jehovah, Who was seen by him'=the Lord's first worship of His Father from the Celestial of love. . . 'Altar'=the principal representative of worship. 1454. 1559.

1454. Abram 'built an altar to Jehovah'=outward worship of His Father from this state.

1618. Abram 'built there an altar to Jehovah'=worship from this state. . . An 'altar'=a representative of all worship in general.

H

2777. An altar was built by David . . . upon Mount Moriah, for an altar, upon which there were burnt-offerings and sacrifices, was the principal representative of the Lord, and afterwards the temple.

2811. 'And Abraham built there an altar'=preparation of the Lord's Divine Human. Altars signified all worship in general, because they were the primary things of representative worship; and because they signified all worship in general, they signified the Lord's Divine Human, for the Lord's Divine Human is all worship and all doctrine, insomuch that it is worship itself and doctrine itself, as may also be evident from the Holy Supper, which succeeded altars, or burnt-offerings and sacrifices.

2814. An 'altar'=the Lord's Divine Human.

2832⁸. The altar was the principal representative of the Lord and of the worship of Him; for the altar was a representative of His Divine good, and the 'horns' were representatives of His Divine truth, and that from good there was truth was represented by the horns being from the altar.

3442. Isaac 'built there an altar'=a significative and a representative of the Lord. An 'altar'=the principal representative of the Lord.

3727³. 'In that day there shall be an altar to Jehovah in the midst of the land of Egypt.' . . An 'altar'=Divine worship in general. The altar was made the primary representative of worship in the second Ancient Church that had its beginning from Eber.

—4. 'Moses . . . built an altar near Mount Sinai.' An 'altar' was here in like manner a representative of all worship, and indeed a representative of what is good in worship.

—5. Since altars were representatives of all good of worship, and the Jewish Church was instituted to rep. the Celestial Church, which acknowledges no truth except that which is from good . . . there was therefore a representative of truth by means of the stones of the altar, and it was forbidden that it should be done by means of pillars, lest truth should be thus separated from good . . . Ill.

—7. Since the Gentiles also held through tradition that what is holy of worship was represented by altars and pillars, and yet they were in evil and falsity, therefore 'altars' with the gentiles signified evils of worship, and 'pillars' falsities, and therefore it was commanded that they should be destroyed. Ill.

4192. The reason why a 'heap'=good, is because before they built altars they used to make heaps and eat upon them as a witness that they were conjoined in love; but afterwards, when they held sacred the representatives of the ancients, instead of heaps they built altars, also of stones, but arranged in a more orderly manner. Hence a 'heap' has a similar signification to an altar, namely good of love, and the stones in them, truths of faith.

4197⁵. That as in ancient times heaps were set as witnesses, so afterwards were altars. Ill.

—8. An 'altar'=good of love, and in the highest sense the Lord Himself.

4263². The presents that were given to kings and priests

when they approached them signified initiation ; but those that were offered upon the altar signified worship.

[A.] 4401. Jacob 'set up there an altar'=interior worship. 'To set up an altar'=worship, for an altar was the principal representative of the Lord, and hence was also the principal of worship.

4449. Altars, burnt-offerings, etc. had been received in the second Ancient Church. . . That they were known before they were commanded to the Israelitish nation, Ill.

4489. The altar upon which they sacrificed was the principal representative of the Lord ; hence also it was the fundamental of worship in the Ancient Church that was called Hebrew. Therefore each and all things of which the altar was constructed were representative. Enum. and Ex.

4517. There were there [in Canaan] they who were of the Most Ancient Church, and there were they who were of the Ancient Church, especially of that which was called the Hebrew Church . . . and they also had altars and sacrificed ; and therefore after they became idolaters it was so often commanded that their altars should be destroyed.

4541. 'Make there an altar to God who hath been seen by thee [Jacob]'=what is holy there. An 'altar'=the principal representative of the Lord, and this being the case, what is holy of worship is signified by 'making an altar to God.' 4547.

4558. 'And he built there an altar'=through sanctification. An 'altar'=the principal representative of the Lord, and thence what is holy of worship, and when predicated of the Lord, His Divine Human and the Holy that proceeds therefrom . . .

6917. Altars and sacrifices with the Hebrew nation, and afterwards with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah ; but with the nations in the Land of Canaan they were false rituals, because they applied them to the worship of their idols ; wherefore also it was commanded that the altars of the nations should be everywhere destroyed.

8623. 'Moses built an altar'=for what is holy of worship and of memory. An 'altar'=the chief representative of the Lord, and thence what is holy of worship. The reason why it is also for memory is that in ancient times they erected heaps for a witness and memory of a thing . . . and afterwards altars. Ill.

8935. 'An altar of soil thou shalt make to Me'=a representative of worship in general from good. An 'altar'=the principal representative of the Lord, and thence of the worship of Him.

— . Worship from good was represented by an altar of soil, and worship from truth by an altar of stones. Ex. 8940.

— . The reason why an altar is the principal representative of the worship of the Lord is that burnt-offerings and sacrifices took place upon it, and it was in these that the Divine worship of the Hebrew nation, and thence of the Israelitish and Jewish nation, principally consisted.

8940. 'And if thou make to me an altar of stones'=a representative of worship in general from truths. An 'altar'=a representative of Divine worship in general.

— . Since an altar of stone=worship from truth, it was commanded that such an altar should be erected when they first crossed the Jordan . . . and that the precepts of the law should be written upon it, that is, Divine truths out of Heaven.

—^e. As to altars in general, they were of soil, of stones, of brass, of wood, and also of gold ; of brass, wood, and gold, because these signified good. Refs. E.391²¹.

9014. 'Thou shalt take him from mine altar that he may die'=condemnation although he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance. The altar of Jehovah=the principal representative of the worship of the Lord ; and because it was the representative of worship, therefore 'to flee to the altar' is to flee to the Lord, and to supplicate for forgiveness, and also to promise repentance, for one follows the other.

9229⁸. 'Whether is greater, the gift, or the altar that sanctifieth the gift ?' By the 'altar' was represented the Lord Himself, and by the 'gift' or sacrifice, what is of faith and charity from the Lord.

9388. [Moses] 'built an altar below the mountain'=a representative of the Lord's Divine Human as to Divine good from Him. An altar=a representative of the Lord's Divine Human, and thence the principal representative of the worship of the Lord. Refs. 9395.

9395. 'He sprinkled half the blood upon the altar'=Divine truth from the Lord's Divine Human.

9710. Worship of the Lord from good of love is treated of in this chapter ; this worship is sig. by the altar, and is described in general by all things that belong to the altar.

9714. 'Thou shalt make an altar'=a representative of the Lord and of the worship of Him. The altar that was for burnt-offerings and sacrifices=a representative of the Lord ; and since by burnt-offerings and sacrifices were sig. all things of the worship of the Lord, therefore the altar was a representative of the worship of Him.

—². There were two things by which the Lord as to the Divine Human was represented ; the temple and the altar. Ill. . . But the 'altar' was a representative of the Lord as to His Divine good, and the 'temple,' as to His Divine truth. E.391⁸.

—³. Since the altar represented the Lord as to Divine good, therefore it was the very holy of holies, and sanctified everything that touched it. And therefore also the fire was perpetually burning upon it, and from that fire was taken the fire for the incense, for by the fire of the altar was signified Divine good of the Lord's Divine love.

—⁴. That the altar was a representative of the Lord. Ill.

—⁵. That the altar was a representative of the worship of the Lord. Ill.

— . 'The Lord hath forsaken His altar' (Lam.ii.7)=the abolition of the representative worship of the Lord from good of love.

—⁶. 'Your altars shall be destroyed ; I will scatter your bones about your altars ; your altars shall be devastated, and desolated, and broken' (Ezek.vi.4,5,6)=the destruction, devastation and desolation of representative worship.

—7. 'In that day a man . . . shall not look to the altars, the work of their hands, and what their fingers have made' (Is.xvii.7,8)=worship from their own intelligence.

—8. 'Ephraim hath multiplied altars to commit sin' (Hos.viii.11)=to fashion vain and empty things of worship.

—9. 'In that day there shall be an altar to Jehovah in the midst of Egypt' (Is.xix.19)=the worship of the Lord.

—10. The altar here treated of, being portable, was made of Shittim wood, and covered over with brass; but the altar that was to remain in its place, was either of soil or of unhewn stones; an altar of soil was the principal representative of the Lord from good of love, but from unhewn stones was a representative of worship from goods and truths of faith. But the portable altar was representative of the worship of the Lord from good of love. Therefore it was of Shittim wood and was overlaid with brass. E.391²².

9964. 'In their approaching the altar to minister in the holy [place]'=in worship representative of the Lord Himself. The altar was the principal representative of the Lord as to Divine good. . . Worship representative of the Lord principally consisted in burnt-offerings and sacrifices offered upon the altar; worship representative of the Lord as to Divine good at the altar, and worship representative of Him as to Divine truth in the tent of the assembly.

10001². By the altar that was placed at the door of the tent was represented the Lord as to Divine good, and by the tent of the assembly was represented the Lord as to Divine truth.

10028. 'Thou shalt pour out all the blood at the foundation of the altar'=the whole of Divine truth in the Sensual, which is the ultimate of man's life. . . The altar was a representative of the Lord's Divine Human, wherefore its foundation=that which is the ultimate of life in the human . . . which is what is called the external Sensual.

10034. 'Thou shalt burn [on] the altar'=from the Lord's Divine love. . . The altar is a representative of the Lord as to the Divine good of love.

10047. 'Thou shalt sprinkle upon the altar round about'=conjunction with Divine good. . . The altar is a representative of the Lord as to Divine good.

10052. 'Thou shalt burn on the altar with the whole ram'=the Internal of the Lord's Divine Human united to the Divine good of His Divine love that was in Himself. . . The altar was the principal representative of the Lord's Divine Human as to His Divine good.

10064. 'Thou shalt sprinkle blood upon the altar round about'=union of Divine truth with Divine good. . . The altar=a representative of the Lord as to Divine good.

10123. 'Thou shalt cleanse from sin upon the altar'=purification from evils in Heaven and in the Church. . . The altar=a representative of the Lord as to Divine good, and of the worship of Him; here, as to Divine good in Heaven and the Church. Since the subject of the influx, presence, and reception of the Lord there is still continued . . . by the altar' is also

signified Heaven and the Church as to reception of Divine good from the Lord there; for it is the Divine of the Lord that makes Heaven and the Church, since the Lord dwells there in what is His own, and not in the proprium of man. Hence also it is that by the altar' is also signified the man himself in whom is Heaven, or in whom is the Church, thus in whom is the Lord; and abstractedly from person, the altar' is good itself that is from the Lord with Angels of Heaven and men of the Church.

—2. The altar' is mentioned in these senses in John; 'There was given me a reed like a rod, and the Angel stood near, and said, Measure the temple of God and the altar, and those who adore therein' (Rev.xi.1). Here the 'temple of God' and the altar' are Heaven and the Church, the 'temple' is the Spiritual Church, and the altar' is the Celestial Church.

—3. Again, 'I heard another Angel from the altar, saying, Lord God Almighty, just and true are Thy judgments' (Rev.xvi.7). 'From the altar' is from the Inmost Heaven, where celestial good reigns.

—4. 'The Lord hath forsaken His altar, He hath abominated His sanctuary' (Lam.ii.7). 'To forsake the altar and the sanctuary' is to forsake everything of the Church; the altar', everything of the Church as to good; and the 'sanctuary,' everything of the Church as to truth.

10129. 'The altar shall be the holy of holies'=the Celestial Kingdom, where the Lord is present in the good of love. . . The altar'=a representative of the Lord as to Divine good; here, as to Divine good in Heaven and the Church.

—2. By the altar is represented the Celestial Kingdom, or what is the same, where the Lord is present in good of love, and by the tent of the assembly outside the veil is represented the Spiritual Kingdom, or what is the same, where the Lord is present in good of charity towards the neighbour.

—6. That the altar of burnt-offering represented the Lord as to good of love, and receptivity by Angels and men . . .

10131. 'This is what thou shalt do upon the altar'=what in general concerns the reception of the Lord in Heaven and the Church. . . By the altar' is signified the Divine of the Lord in the Heavens, thus also the reception of Him.

10151. 'I will sanctify . . . the altar'=receptivity of what is Divine from the Lord in the higher Heavens. . . The altar'=a representative of the Lord as to Divine good; here, as to Divine good proceeding from Him in the Heavens, where it is received; thus in the higher Heavens, for there the Lord is received as to Divine good.

10177. 'Thou shalt make an altar of the perfuming of incense'=a representative of the hearing and grateful reception by the Lord of all things of worship from love and charity. . . The altar of the perfuming of incense'=a representative of such things of worship as are elevated to the Lord. . . The altar has a similar signification to that which is upon it, since the altar is the containant, and what is upon it is the contents, and the containant and contents make one thing.

[A. 10177]². The reason why an altar was made for the incense, and not a table, was that with the Israelitish nation altars were the principal representatives of worship from love, for there was fire upon them, and by fire are signified love and charity, from which there is worship.

—³. The reason why the altar of incense represented hearing and reception of all things of worship that are from love and charity, was that by smoke and thence by fumigation was signified that which is elevated on high, and by the odour of the smoke, that which is grateful, thus that which is heard and received by the Lord; and that alone is grateful and is received by the Lord which is from love and charity. Hence also it was that this altar was overlaid with gold, and was called the golden altar.

10182². By the 'altars of Bethel,' and by its 'horns,' are signified evils and falsities destroying the good and truth of the Church, of which it is said that 'they shall be cut off.'

10184. These degrees, celestial, spiritual, and natural, from correspondence are signified by the head, the breast, and the feet; in like manner by the roof, walls, and horns of the altar of incense.

10206. By 'not making burnt-offering and meat-offering to ascend upon the altar of incense' is signified that there was not there a representative of regeneration through truths and goods of faith and of love, but a representative of the worship of the Lord therefrom . . . therefore the altar of incense, by which worship is represented, is described last.

—^e. At length there is described the altar of burnt-offering, by which is signified regeneration through truths from good; and last of all the altar of incense, by which is signified worship from all these things in Heaven and the Church.

10245. 'To come near to the altar to minister'=to represent the Lord as to the good of love.

10272. 'The altar of incense'=a representative of all things of worship that are from love and charity from the Lord. 10343.

10273. 'The altar of burnt-offering' was the principal representative of the Lord's Divine Human, and of the worship of Him in general. Refs.

10344. 'The altar of burnt-offering, and all its vessels'=a representative of worship from the good of love and its truths. . . 'The altar of burnt-offering'=a representative of the Lord and of the worship of Him from the good of love. Refs.

10411. Aaron 'built an altar before it [the golden calf]'=worship. . . An 'altar'=the principal representative of Divine worship; but here, of diabolical worship. Ex.

10603². On account of that nation, altars, burnt-offerings, etc., were commanded, and are therefore mentioned in the Word as most holy things of worship, yet these things had only been granted them because they were first instituted by Eber, and they were altogether unknown in the Ancient Representative Church.

10642. 'Wherefore thou shalt overturn their altars'=that the evil of that religiosity and thence its worship was to be destroyed. . . An 'altar'=the principal representative of the Lord and of the worship of Him

from good; and thence, in the opposite sense, it is a representative of idolatrous worship, thus from evil.

—². There are mentioned in this verse 'altars,' 'pillars' and 'groves;' and by these in general are signified all things of idolatrous worship; by 'altars,' worship from evil; by 'pillars,' worship from falsity of evil; and by 'groves,' their doctrinal things.

R. 277. The principal worship in the Jewish and Israelitish Church consisted in sacrifices and incense; wherefore there were two altars, one for sacrifices and the other for incense; the latter altar was in the tabernacle and was called the golden altar, the former was outside the tabernacle and was called the altar of burnt-offering. The reason was that there are two kinds of goods from which all worship takes place, celestial good and spiritual good; celestial good is good of love to the Lord, and spiritual good is good of love towards the neighbour; worship by means of sacrifices was worship from celestial good, and worship by means of incense was worship from spiritual good. 392, Ill.

325. 'I saw under the altar the souls of those who were slain for the Word of God, and for the testimony which they held'=those who were hated, abused, and rejected by the evil on account of their life according to the truths of the Word, and the acknowledgment of the Lord's Divine Human, and who were guarded by the Lord lest they should be led astray. 'Under the altar'=the Lower Earth, where they were guarded by the Lord. An 'altar'=worship of the Lord from good of love.

—². Since they were under the altar it is evident that they were guarded by the Lord; for all are guarded by the Lord . . . who have lived any life of charity.

392. 'Another Angel came and stood at the altar having a golden censer'=spiritual worship, which takes place from good of charity through truths of faith. By the altar at which the Angel stood, and by the golden censer that he had in his hand, is signified worship of the Lord from spiritual love, which worship is from good of charity through truths of faith.

—^e. Since representative worship, which took place chiefly upon the two altars, was abrogated by the Lord when He came into the world, because He Himself has opened the interior things of the Church, it is said; 'In that day a man shall look to his Maker, and his eyes shall look to the Holy One of Israel, and not to altars the work of his hands' (Is. xvii.8).

395. 'The Angel took a censer and filled it with fire of the altar, and cast it into the earth'=spiritual love in which is celestial love, and its influx into lower parts, where were they who were in faith separate from charity. . . That by the fire of the altar of burnt-offering is signified Divine celestial love, is because by that altar is signified worship from that love . . . and by 'fire' in the highest sense is signified Divine love.

443. 'I heard a voice from the four horns of the golden altar that is before God, saying to the sixth Angel who had the trumpet'=a command by the Lord out of the Spiritual Heaven to those who examine and make manifest. . . By the 'golden altar,' or the altar on which they offered incense, is signified the Spiritual Heaven. By the 'four horns' of that altar is signified the power of it . . .

486. 'The Angel stood by, saying, Arise and measure the temple of God, and the altar, and them that adore therein'=the Lord's presence and His command that he should see and know the state of the Church in the New Heaven. . . By 'the temple, the altar, and them that adore therein' is signified the state of the Church in the New Heaven; by the 'temple,' the Church as to truth of doctrine; by the 'altar,' the Church as to good of love; and by 'them that worship therein,' the Church as to worship from these two.

648. 'Another Angel came out from the altar, having power over fire'=the Heavens of the Lord's Celestial Kingdom, which are in good of love from the Lord. By 'another Angel' are here signified the Heavens of the Lord's Celestial Kingdom, because he was seen to go out from the altar; for by the 'altar' is signified the worship of the Lord from love . . . and by 'fire upon the altar' is signified Divine love.

T. 185³. The altar there in the temple of the boreal Spirits was of cut stone.

503. In this temple at the walls there were as it were altars, and . . . they leaned their elbows on the altars as on so many tables.

E. 223¹⁴. 'An altar to Jehovah in the midst of Egypt.' 'An altar to Jehovah'=worship from good of love.

316²⁶. The 'altar of incense,' also called the 'golden altar,' was a representative of the hearing and reception of all things of worship that are from love and charity from the Lord, thus the reception of such things of worship as are elevated by the Lord.

324². Hence there were two altars. The altar of burnt-offering=worship from the good of celestial love, and the altar of incense, worship from the good of spiritual love.

—³. The altar of incense=worship from spiritual good, because it was without the veil.

329²⁰. 'Whom they slew between the temple and the altar'=rejection of the Lord in every way, for the 'temple'=the Lord as to Divine truth, and the 'altar'=Him as to Divine good, and 'between them'=both together. 391¹⁹.

391. 'I saw under the altar'=those who were reserved under Heaven. . . The 'altar,' in the proximate sense,=worship from good of love to the Lord; in a more interior sense, Heaven and the Church that are in that love; and in the inmost sense, the Lord's Divine Human as to the Divine good of the Divine love.

—². The reason why 'under the altar'=under Heaven, is that the 'altar,' in the highest sense,=the Lord; in the relative sense, Heaven and the Church, because the Lord is Heaven and the Church . . . In the general sense, however, the 'altar'=all worship of the Lord; specifically, representative worship, such as that of the Sons of Israel. The reason why 'altar'=all worship, is that worship in that Church principally consisted in offering burnt-offerings and sacrifices . . .

— The reason why Heaven was represented before John by an altar, is that the whole Word is written by means of representatives such as those that prevailed among the Sons of Israel, wherefore in order that the Word might be alike in both Testaments, there are similar things in this Book.

—³. That the 'altar,' in the highest sense,=the Lord's Divine Human as to Divine good of Divine love; in the relative sense, Heaven and the Church; in general, all worship; and specifically, representative worship. Ill.

— 'Send out Thy light and Thy truth . . . that I may go in to the altar of God' (Ps.xliii.4). Here, by the 'altar of God' is understood the Lord as to the Divine Human. . . By the 'altar of God' is understood where the Lord is in good of love.

—⁵. It is said that 'the temple sanctifieth the gold that is in it, and the altar sanctifieth the gift that is upon it,' and thus that the temple and altar were the most holy things from which is all sanctification; wherefore by the 'temple' and the 'altar' is signified the Lord as to the Divine Human, for from this proceeds everything that is holy of Heaven and the Church . . .

—⁶. Because this is signified by the altar, therefore everything that touched it was sanctified. . . It follows that the Lord Himself is signified by the 'altar,' for there is no other source of anything holy. . . By the 'altar' was signified the Divine Itself *a quo*, and this Divine is the Divine Human of the Lord.

—⁹. 'They shall come up with acceptance on Mine altar, thus I will glorify the house of My glory'=the Divine Human of the Lord in which they shall be; 'altar'=His Divine Human as to Divine good, and 'house of glory'=as to Divine truth.

—¹⁰. Since by 'altar,' in the highest sense, is signified the Divine Human of the Lord, therefore by 'altar' is signified Heaven and the Church, for regarded in itself the Angelic Heaven is from the Divine that proceeds from the Divine Human of the Lord. . . Hence by 'altar' is also signified in general all worship that proceeds from good of love.

—¹¹. 'The bird hath found a house, and the swallow a nest for herself, Thine altars, Jehovah of Hosts' (Ps.lxxxiv.5). By 'altars' here are understood the Heavens . . .

—¹². 'To compass Thine altar Jehovah'=conjunction with the Lord through worship from the good of love . . .

—¹³. 'In that day there shall be an altar to Jehovah in the midst of the Land of Egypt'=that then there will be the worship of the Lord from the good of love through scientific truths that are in the natural man.

—¹⁴. The destruction of the Church as to truths of worship is described by 'laying the stones of the altar as stones of chalk scattered' (Is.xxvii.9).

—¹⁵. The vastation of the Church as to all goods is signified by 'the Lord hath forsaken His altar' (Lam.ii.7).

—¹⁶. 'Their burnt-offerings and their sacrifices shall be well-pleasing upon Mine altar' (Is.lvi.7)=acceptable worship from the good of love through spiritual truths . . . 'upon the altar'=in Heaven and the Church.

—¹⁷. Worship from good of charity is signified by 'then shall they make bullocks go up upon thine altar' (Ps.li.19).

—²⁰. 'If thou bring thy gift upon the altar'=to worship God . . . =in all worship.

—²³. 'Altar,' in the opposite sense,=idolrous or

infernal worship, which alone prevails with those who do indeed make a profession of religion, yet love themselves and the world above all things . . . when this is the case they love what is evil and false; by 'altar' therefore, when predicated of such, is signified worship from what is evil. III.

[E. 391²².] 'Altars the work of his own hands' = worship from his own proper love, from which come evils of life.

—³¹. Hence it is evident that altars were in use with the whole posterity of Eber . . . who for the most part were in the Land of Canaan, and in the adjacent countries, and also in Syria. III.

430⁹. 'Moses built an altar below Mount Sinai, and erected twelve pillars for the twelve tribes of Israel.' 'Altar' = good of the Church, and 'pillars,' its truths; hence 'altar, and twelve pillars,' together, = all truths from good, through which is the Church.

—¹⁰. 'Elijah took twelve stones and built an altar.' 'Altar' = good of the Church, and 'stones,' its truths.

434¹². The conjunction of the external and the internal Church, which is like the conjunction of the natural and spiritual man, was represented . . . by the 'altar' that the sons of Reuben, Gad, and Manasseh built near Jordan, concerning which there was strife between these tribes and the rest; but it was said that that altar was for a witness that although they dwelt beyond Jordan they would still serve Jehovah conjointly with the rest; wherefore they called that altar, a witness 'between us that Jehovah is God' . . . that altar = the common worship of both Churches, and thus conjunction.

490. 'Another Angel came and stood at the altar' = conjunction of Heaven with the Lord through celestial good . . . 'altar' = good of love to the Lord.

—^e. The altar of burnt-offering was a representative of the Lord and of the worship of Him from celestial good, and the altar of incense was a representative of the Lord and of the worship of Him from spiritual good.

493. 'The golden altar' = the Heaven where there is spiritual good.

567. 'I heard a voice from the four horns of the golden altar that is before God' = revelation from the Lord out of the Spiritual Heaven . . . 'the golden altar that is before God' = the Divine Spiritual.

— There were horns in the ultimates of both altars . . . and since horns were the ultimates of those altars, they signified the Divine as to power, for all power is in ultimates. Hence it is that the horns of the altars signified the Divine as to omnipotence.

— The altar of burnt-offering signified the Divine Celestial, which is Divine good.

—³. The reason why the golden altar upon which they offered incense = the Divine Spiritual, which is Divine truth proceeding from the Lord, is that the incense which they offered upon that altar = worship from spiritual good and the hearing and reception of it by the Lord. This is evident from the construction of this altar.

585¹¹. The altar, and afterwards the temple, were the chief representatives of the Lord as to Divine good and as to Divine truth, wherefore the stones of which they were built = truths of doctrine, of religion, and of worship.

608¹⁰. They were not to swear by the temple and by

the altar, because to swear by them was to swear by the Lord, by Heaven and by the Church. For 'temple' in the highest sense = the Lord as to Divine truth, and in the relative sense, Heaven and the Church as to Divine truth, also all worship from Divine truth; and 'altar' = the Lord as to Divine good, and in the relative sense, Heaven and the Church as to Divine good, also all worship from Divine good.

652¹³. 'According to the number of the streets of Jerusalem thou hast put altars for a shame' (Jer. xi. 13) = as many worships as falsities of doctrine . . . the reason why it is worship from falsities that is here understood is that by 'altars' are understood altars of incense . . .

654⁸. 'An altar to Jehovah (in the midst of the Land of Egypt)' = worship from good of charity.

915. 'Another Angel went out from the altar' = manifestation from the Lord concerning the devastation of the Church as to the good of love and of charity . . . 'altar,' in the highest sense, = the Divine good of the Divine love, and thence in the relative sense, the good of love to the Lord and the good of charity towards the neighbour.

— In the Church that was instituted among the Sons of Israel there were two principal things of worship, the tent of the assembly and the altar, and afterwards the temple and the altar. In the temple the Word was taught, and upon the altar sacrifices took place. These were the principal things of their worship . . . and represented the sum total of the things of the Church, . . . which have relation to doctrine from the Word, and to the good of love and of charity. All the worship of the Church is from these two. And since all the representatives of the Church regarded the Lord as the End and as the Cause . . . therefore by the Temple was represented the Lord as to Divine truth, and by the altar, the Lord as to Divine good.

978. 'I heard another from the altar, saying' = preaching of the righteousness of the Lord from His Celestial Kingdom. . . 'The Angel from the altar' = the Lord's Celestial Kingdom, for by the 'altar' is signified the Lord as to Divine good, thus also the Heaven that is in Divine good. This Heaven, or these Heavens, constitute the Lord's Celestial Kingdom.

Altar. *Ara*.

T. 55^o. Oracle, altar, and pulpit.

163. Like the oracle and altar in a temple.

Alteration. *Alteratio*.

A. 3593. 'Isaac shuddered with exceeding great horror' = a great alteration in respect to the inversion of the state. . . 'Horror' = alteration.

3718. Jacob 'feared' = a holy alteration. Ex. 3719.

Alternate. *Alternare*.

Alternate. *Alternus*.

Alternation. *Alternatio*.

Alternately. *Alternatim*.

A. 933². Through regeneration man receives life itself from the Lord, and because he before had no life, no life and life itself alternate . . .

—⁴. It may also be known from experience that these **alternate**.

—^c. The last posterity of the Most Ancient Church could not be regenerated . . . thus there could not be any **alternation** with them.

631⁵. The man who in his life has been elevated from sensual things by means of the good of faith, is **alternately** in sensual and in interior lumen. Ex.

860⁷. That now Israel conquered and now Amalek, represented that they who are of the Spiritual Church cannot be in faith that continually regards the Lord, but that they are **alternately** in faith that regards self and the world . . .

927⁸². This is the reason why a man who has been regenerated, and who is in Heaven, is **alternately** in externals and internals; for by this means externals are disposed so as to agree with internals, and at last to be subject to them.

P. 223². The man who has been of such a character in the world, when he becomes a Spirit, is for the most part let into **alternate** states of wisdom and of insanity, in order that he may see the latter from the former.

298. Every man, when he becomes a Spirit . . . is let **alternately** into the two states of his life, the external and the internal. Des.

M. 268³. Our visionary delight **alternately** supervenes . . . thus we are wise and insane **alternately**. Des.

T. 280. (Swedenborg **alternately** in the two worlds.) M. 326.

371⁴. There are two reciprocations through which conjunction is effected, one is **alternate** and the other is mutual. The **alternate** reciprocation through which conjunction is effected may be illustrated by the animations of the lungs. Ex.

Altogether. *Omnino*.

A. 806⁰. Its being said again = that it would be so altogether. 806¹.

Am. Under BE, or ESSE.

Amalek. *Amaleck*.

Amalekite. *Amalekita*.

A. 165⁴. That the Lord overcame . . . falsities and evils . . . which are the 'Amalekite' and the 'Amorite.'

167⁷. 'They smote all the field of the **Amalekites**' = kinds of falsities. 1679, Ex.

376^{2e}. 'When Israel sowed, and Midian, and **Amalek**, and the sons of the east came up, and ascended over him' (Judges vi. 3). 'Midian' = those who are in falsity, because not in good of life; '**Amalek**' = those who are in falsities that attack truths.

5313⁰. '**Amalek**' in the Word = falsities that attack truths.

855⁵. The combat of falsity from evil against truth and good of faith is treated of in this chapter, and is represented by the combat of **Amalek** against Israel.

859³. 'And **Amalek** came' = falsity from interior evil. Ex. They who are in this evil are called evil Genii. . . These evil Genii never attack men openly, but when it

appears that the man is yielding, they are suddenly at hand, and impel him to fall altogether. This is represented by **Amalek** now invading Israel. And also afterwards, when the Sons of Israel set themselves against Jehovah, and were afraid on account of the nations in the Land of Canaan, then **Amalek** came down with the Canaanite out of the mountain, and smote the Sons of Israel even unto Hormah (Num. xiv. 43, 45). 859⁴.

—³. Hence it is evident that the quality is of those who are represented by **Amalek**, and why judgment came upon him from Jehovah that there shall be war against them perpetually, and that his memory shall be blotted out from under heaven. Ill.

860⁷. '**Amalek** prevailed' = that then falsity conquered. . . '**Amalek**' = falsity from interior evil. That now Israel conquered, and now **Amalek**, represented that they who are of the Spiritual Church cannot be in faith that continually regards the Lord, but are **alternately** in faith that regards self and the world. . . Hence it was that **Amalek** was not extirpated either by Joshua, or afterwards by the judges and kings.

862². 'Destroying I will destroy the memory of **Amalek** from under the heavens' = that that falsity must be altogether removed so as not to fight any more. . . '**Amalek**' = those who are in falsity from interior evil.

881^{5e}. 'Midian, **Amalek**, and the sons of the east' around whose camp the three hundred men of Gideon sounded with trumpets, sig. those who are in evils and thence in falsities.

E. 734⁸. '**Amalek**' = those falsities of evil that continually infest the truths and goods of the Church.

Amaurosis. *Amaurosis*.

T. 346. (The nature and correspondence of amaurosis.) 620².

Amazed. *Obstupescere*.

Amazement. *Obstupescencia, Stupor*.

A. 3100. 'The man was **amazed** at her, containing himself' = a state of perception as to these things. . . For he was **amazed** because he acknowledged that it had so come to pass.

452⁷. They were **amazed** that man is quite ignorant of this . . .

4528^e. When they see these things they are **amazed**. 4529.

570⁵. 'The men were **amazed**' = change of state. . . 'To be **amazed**' = an unexpected and sudden change of the state of the thoughts. Since this is a cause of **amazement** it has this signification.

846¹. 'They said a man to his brother' = **amazement**. . . They were **amazed** when they saw the manna.

10694². When heavenly light inflows into the light of the world, it induces thick darkness and thence **stupidity**.

S. 13³. 'They have power to hurt men five months' = that they bring into a kind of **stupidity** those who are in understanding of truth and perception of good.

R. 425. When a scorpion strikes a man, it induces a **stupor** in the members.

427. 'It was given to them that they should not kill

them, but that they should torment for five months'=that it is of the Divine Providence that they should not be able to take away the faculty of understanding and willing truth and good, but that they should only be able to induce **stupidity** for a short time.

[R.] 438. 'They have tails like unto scorpions'=truths of the Word falsified, by means of which they induce **stupidity**.

— Everyone who assumes a principle of religion from his own intelligence, and sets it for a head, takes confirmations from the Word and sets them for a tail; thus does he induce **stupidity** upon others, and thus does he hurt them.

456°. In the light that flowed in from Heaven there appeared in their faces lividity and also **stupidity**. Ex.

M. 104. The third said . . . I saw those who were going up (to Heaven), and followed them, and was admitted, but . . . from the light of Heaven . . . there invaded my mind **stupor**, and thence thick darkness invaded my eyes, and I began to rave . . .

E. 239°. 'Amazement of heart'=no will of good.

355°. 'In that day I will smite every horse with **astonishment**.' . . 'Astonishment' is said of the understanding when it has no perception of good, and 'blindness' is said of it when it has no perception=*apperception*-of truth.

406°. 'To be **astonished**'=to be altogether changed as to state.

561. 'Their power is to hurt men five months'=that they induce **stupor** on the understanding of truth and perception of good. . . The reason why 'to hurt' here sigs. to induce **stupor**, is that it is said above that their tails were like unto scorpions, and by 'scorpions' is sig. what is persuasive infatuating and suffocating, thus also inducing **stupor**, for . . . that persuasive is of such a nature with Spirits, as to **stupefy** the Rational and Intellectual, whence it also induces **stupor**.

Amaziah. *Amaziah*.

E. 624¹⁰. 'Amaziah'=the perverted Church.

Ambassador. *Legatus*.

A. 6723. 'To send **ambassadors** to the sea'=to consult scientific things.

P. 197°. I heard two priests disputing with an **ambassador** concerning human prudence . . . it was said to the **ambassador**, put on a priest's garments . . . M. 354.

Ambiguous. *Ambiguus*. See DOUBT-ambiguous.

A. 519°. An **ambiguous** expression.

1007°. The sense of the words in this verse is, as it were, **ambiguous**.

9159. What is **ambiguous**, Sig.

Ambition. *Ambitio*.

D. 2796. On **ambition**. . . Since the love of the neighbour no longer exists in the world, in its place there has succeeded the **ambition** of becoming eminent in various ways. For that which should excite man to do what is good is the love of the neighbour, but as there

is no longer any, in place thereof there is the **ambition** of doing great things, by which man is bent by the Lord to do good to the neighbour, to societies, and to the commonwealth.

Ambrosia. *Ambrosia*.

A. 4968°. To the sun they attributed horses, whose food they called **ambrosia**, and drink, nectar. . . They knew that foods=celestial things, and drink, spiritual things.

Ambush, To lay an. *Insidiari*.

Insidious. *Insidiosus*.

Lier in wait. *Insidiator*.

A. 827. They who **lay an ambush** by means of marriage love, and love towards little children . . .

949. They who have made the honour of prudence to consist in **insidious** wiles.

4951. They who **lay an ambush** clandestinely in order to destroy. Des. Their Hell.

5060. They who are in what is contrary to marriage love . . . are they who **lay an ambush** by means of love, friendship and kind offices. Des.

9009. 'He who hath not **laid in wait**'=when it is not of foresight from the will. To '**lie in wait**'=to act from premeditation, thus from foresight; for the evil that the **liar in wait** is about to do, he foresees in his mind; and since he does such evil from foresight he does it also from the will.

H. 488°. Lot of those whose delight it has been to **lay an ambush** clandestinely.

R. 784. They **lay an ambush** for the wealthy when they are ill.

Amen. *Amen*.

F. 6. Faith and truth are one, wherefore the ancients . . . instead of faith, said truth. Hence also it is that, in the Hebrew language, truth and faith are one word, which is '*Amuna*,' or **amen**. R. 1111.

R. 23. '**Amen**'=Divine confirmation from truth, thus from the Lord Himself. '**Amen**'=truth, and because the Lord was the Truth itself, He so often said, '**Verily** I say unto you.'

28. 'Even so, **amen**'=Divine confirmation that so it would be.

61. '**Amen**'=Divine confirmation that it is the truth.

199. 'These things saith the **Amen**, the faithful and true Witness'=the Lord as to the Word, which is Divine truth from Himself. '**Amen**' is Divine confirmation from the truth itself, which is the Lord, thus from the Lord.

292. 'The four Animals said **amen**'=Divine confirmation from the Word. '**Amen**'=Divine confirmation from the truth itself, thus from the Word.

371. 'Saying **amen**' (Rev. vii. 12)=Divine truth, and confirmation therefrom.

375. '**Amen**' (Rev. vii. 12)=the consent of all. In this verse, '**amen**' is said at the beginning, and now it is said at the end. When it is said at the beginning, it

=truth, and confirmation therefrom; but when at the end, it=confirmation, and the consent of all that it is the truth.

So8. 'Amen' (Rev.xix.4)=confirmation and consent from the truth.

T. 572. 'Verily, verily'=that it is the truth; and because the Lord was the Truth itself, He therefore said this so often. He himself is also called the 'Amen.' 777.

E. 34. 'Amen' = Divine confirmation. 'Amen' = truth, for this is signified by 'amen' in the Hebrew language; and since all truth that is truth is Divine, therefore 'amen'=Divine confirmation; for truth confirms all things. And since the Lord was the Truth itself when He was in the world, He therefore said 'verily' so often. 40.

348. 'The four Animals said amen'=confirmation from the Lord out of the Inmost Heaven. . . 'Amen' = confirmation from the Divine, and also the truth.

464. 'Saying amen'=the Lord as to Divine truth from Divine good. 'Amen'=the truth; and since the Lord is the Truth itself, by 'amen,' in the highest sense, is signified the Lord as to Divine Truth. This therefore is here signified by 'amen,' because the speech is to the Lord from the Angels of the three Heavens. 'Amen' being here mentioned in the first place as well as in the last, sigs. that the Lord as to Divine truth from Divine good is in first principles and in ultimates.

469. 'Amen' = confirmation from the Divine. . . 'Amen'=the truth, and hence that it is Divine truth from the Lord; but here, confirmation from the Divine, because it is the termination of the adoration of the Angels. . . When anyone speaks Divine truth from the heart, the Lord confirms it; confirmation can come from no other source. This is signified by 'amen' at the end of prayer.

Amend. *Emendare.*

Amendment. *Emendatio.*

Amendable. *Emendabilis.*

A. 1107. They remain in the Lower Earth . . . that so they may be amended.

4972. Evil of guilt, or evil that a man has contracted through actual life, and has also confirmed in thought even to faith and persuasion, cannot be amended, but remains to eternity. 4174°.

4730°. When a judge punishes a malefactor . . . he is in charity towards the neighbour, for he wills his amendment . . . thus he is able to love him if he is amended . . .

4942. They who are there, are kept in such fear (of robbers) for the sake of being deterred from evils, because with some, fear is a means of amendment.

6405°. As soon as a man who is in truth and not yet in good carries out anything from a religious principle, he afterwards defends it . . . nor does he admit amendment except so far as he comes into good, for through the act he imbues it and loves it.

6977°. It is this inversion of state that is here understood, which is of such a nature that he can no longer be amended as to interior things, but only as to exterior

things, namely, through fear, on account of punishment . . .

7186°. It is according to order that everyone should bear with him his own life that he had lived in the world, and that his state in the other life should be according thereto; and that the Lord's mercy should flow in with all, but that it should be diversely received, and should be rejected by those who are in evil. And since they have imbued this in the world, they retain it in the other life; nor is amendment possible in the other life, for the tree lies where it has fallen.

7332°. With the evil, truths effect nothing towards the amendment of their life, but they merely use them as a means to do evil.

7342°. Man never sets his heart to any truth if the will resists. Hence it is that the Infernals, being in the affection or cupidity of evil, are not able to receive truths of faith, consequently not to be amended.

8700°. The Divine wills nothing but good, namely the happiness of the good, and these (torments) for the sake of the restraint, and at the same time, the amendment of the wicked.

9045. 'In fining he shall be fined'=amendment. . . 'To fine'=amendment, for a fine is for the sake of amendment.

9046. 'As he shall put upon him,' when said of a fine, =amendment even to satisfaction.

9087. 'The lord of the pit shall repay'=that he with whom the falsity is, shall amend. . . 'To repay'=to amend, because a 'fine'=amendment, and the silver that he was to pay=truth, through which comes amendment.

9088°. If good or truth is perverted through falsity, then that which is perverted is to be amended through truth . . . for truth teaches what is evil and what is false, and thus man sees and acknowledges it, and when he sees and acknowledges, it can then be amended; for the Lord inflows into those things with a man that the man knows, but not into those that he does not know; wherefore neither does He amend what is evil or false before the man has been instructed that it is evil and false.

9123. Harm done in various ways to truth of faith and good of charity, and the amendment and restoration of them, are treated of in this chapter (Ex. xxii.).

9162. 'He shall repay double to his companion'=amendment to the full. 'To repay'=amendment.

9256. 'In bringing back thou shalt bring it back to him'=instruction and amendment. . . 'To bring back,' when said of those outside the Church who are in good and truth not genuine,=to instruct and amend, for thus they are brought back.

9259. 'Removing thou shalt remove [it] with him'=exhortation and endeavour of amendment. 'To remove,' when said of the falsity that does not agree with the good of the Church,=amendment, here, the endeavour of amendment, and exhortation, because such falsity is amended with difficulty.

9325¹⁰. 'The outlet of the waters'=the Natural of man which receives knowledges of truth and of good, and which is amended through the desire of truth for good. Hence it is evident that this miracle (of the

healing of the waters) involves the **amendment** of the Church and of the life through the Word from the Lord, and through the desire of truth for good thence derived; and that **amendment** takes place when the Natural of man, from such a desire, receives truths from the Word.

[A.] 10243². Such as man's Natural is when he dies, such it remains, for it is not **amended** afterwards. Ex.

H. 508^e. After death, man remains of such a quality as his nature is that he had procured for himself through life in the world, which with the wicked can no longer be **amended** and changed through the way of the thought, or of the understanding of truth.

P. 328⁹. There is given to everyone after death an opportunity of **amending** the life, if possible. Ex.

M. 282. (Conjugal semblances) are for the sake of **amendment**. Gen. art.

T. 459¹⁵. They who are in Hell, who all have the love of doing evil, are kept shut up in prison, and when they do evil are punished, which the Lord permits for the sake of **amendment**.

D. 3910. That they who have conscience are **amendable** in the other life.

—. They who are in phantasies and in falsities, provided they have held marriage love to be holy, and have had conscience . . . are **amendable** in the other life . . . although they have contumaciously adhered to their opinions. . . But they who have not had conscience . . . are they who cannot be **amended**, so as to come among the Celestials, except so as to be scarcely self-conscious, like bones . . .

4037. On **amendment** in the other life. Gen. art. See REFORM.

Amethyst. *Amethystus*.

A. 9870. 'A lazure, an agate, and an **amethyst**'=the spiritual love of good . . . for the colour azure from white=spiritual good, or what is the same, the spiritual love of good. That a lazure is of an azure colour is known, and also that an **amethyst** is. See R.915.

Ammon. *Ammon*.

Ammonite. *Ammonita*.

A. 576². 'There shall not come an **Ammonite** and a Moabite into the congregation of Jehovah, even the tenth generation of them shall not come into the congregation of Jehovah' (Deut.xxiii.3). An '**Ammonite** and a Moabite'=profanation of the celestial and spiritual things of faith.

2313^e. There was thence conceived and born something like a Church, whose so-called good is 'Moab,' and whose so-called truth is the 'Son of **Ammon**.'

2467. 'The younger also bore a son'=the falsified truth of that Church; 'and called his name **Benammi**'=its quality; 'he is the father of the Sons of **Ammon** even to this day'=that thence come such.

2468³. 'Edom, Moab, and the first-fruits of the Sons of **Ammon**, to be snatched out of his hand'=those who are in such good not as yet so defiled with falsities, wherefore they are called 'the first-fruits of the Sons of **Ammon**' (Dan.xi.41).

—⁵. Hence it is that . . . 'the Sons of **Ammon** drove out the Rephaim, whom they called Zanzummim' (Deut. ii.21). By 'Moab,' and the 'Sons of **Ammon**' are here signified those who were not as yet so much imbued with persuasions of evil and falsity; but these also, when they were imbued with them, that is, when their good was defiled with falsities, were also driven out.

—⁹. Because they are easily led astray, Moab is called 'the putting forth of the hand of the Philistines,' and the Sons of **Ammon**, 'their obedience' (Is.xi.14).

—¹⁰. The quality of those who are called 'Moab' and 'Sons of **Ammon**,' when their good has been altogether defiled with falsities. Ill.

—¹⁴. 'The tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and **Ammon**' (Ps.lxxxiii.6,7)=those who are in the outward things of worship and of doctrine.

—¹⁵. Moab and **Ammon** in the end of days, or when altogether imbued with falsities=those with whom good is adulterated and truth falsified, in consequence of their despising, rejecting, and at length spurning all interior things. Ill.

—¹⁶. They also were nations who sacrificed their sons and daughters to Moloch; by which is signified that they extinguished truths and goods; for the god of Moab was Chemosh, and that of the Sons of **Ammon** was Moloch or Milchom.

3322⁵. 'Edom, and Moab, and the first-fruits of the Sons of **Ammon**.' . . 'Edom'=those who are in simple good, which is good such as there is with those who constitute the Lord's outward Church. In like manner 'Moab, and the Sons of **Ammon**.'

6405^e. 'The Sons of **Ammon**' (Jer.xlix.1) = those who falsify truths and live according to them when falsified.

S. 18³. 'The Sons of **Ammon**' (in the Word generally) =the adulteration of truth. T.200³. E.435⁷.

E. 637¹⁰. 'The Sons of **Ammon**'=those who are in natural good, and who falsify the truths of the Church. 653⁶.

Among. See BETWEEN.

Amorite. *Emorraeus, Emorita*.

A. 289. 'Your mother was a Hittite, and your father an **Amorite**' (Ezek.xvi.45). 'Hittite'=what is false, and 'Amorite'=what is evil.

1204. 'The Jebusites, **Amorites**, Girgashites,' etc. (Gen.x.16) were so many nations, by which are signified so many different idolatries. 1205.

1654. That the Lord afterwards fought and overcame falsities and evils themselves, which are the 'Amalekite' and the '**Amorite**,' treated of.

1680. Chedorlaomer . . . smote . . . 'the **Amorite** that dwelt in Hazezon Tamar'=kinds of evils derived from falsities.

1704. Abram 'was dwelling in the oakgroves of Mamre the **Amorite**'=a state of perception from the rational man.

1857. 'The iniquity of the **Amorites** was not yet consummated' (Gen.xv.16)=the last time, when there

is no longer any good. . . The 'Amorite' in the Word=evil in general, because the Land of Canaan was called the 'Land of the Amorites'; wherefore here by the 'Amorite' are signified all the nations of the Land of Canaan, by which are signified evils and falsities specifically. Hence by the 'Amorite' are signified all evils in general.

1867. 'The Amorite and the Canaanite' (Gen.xv.21)=evils.

6306. 'That I took out of the hand of the Amorite' (Gen.xlviii.22)=by means of victory over evil.

—³. By the Amorite nation is represented evil in general. Ill.

—⁴. The reason why 'Amorite'=evil in general, is that the whole Land of Canaan was called the 'Land of the Amorites.'

6859. [The Sons of Israel brought to the place] 'of the Amorite and of the Perizzite' (Ex.iii.8)=from evils and falsities thence derived. . . The 'Amorite'=what is evil. . . There are two origins of evil; one is falsity of doctrine, the other is the cupidities of the loves of self and of the world. . . These evils are signified by the 'Canaanite' and the 'Amorite.'

8054. 'And it shall be when Jehovah hath brought thee in to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite' (Ex.xiii.5)=the region of Heaven occupied by those who are in evil and falsity. . . Evil and falsity thence derived are signified by the 'Amorite.'

E. 401¹⁸. 'The kings of the Amorites'=the good of the Church vastated through evils.

503⁶. 'The five kings of the Amorites'=those who are in falsities of evil, and want to destroy the truths and goods of the Church.

655⁸. 'The five kings of the Amorites'=evils and falsities thence derived destroying the goods and truths of the Church.

Amphitheatre. *Amphitheatrum*.

R. 655. I saw an amphitheatre erected in the form of a circus. T.388.

M. 231. I saw as it were an amphitheatre constructed of bricks and roofed with black thatch.

Amram. *Amram*.

A. 7230³. 'The sons of Kohath, Amram,' etc. (Ex.vi.18)=a second class of derivations of good and truth thence.

Amsterdam. *Amstelodam*.

D. 339. Mentioned. 5017. J.(Post.)19.

Anabaptism. *Anabaptismus*. P.259.

Anakim. *Anakim, Enakim*. See NEPHILIM.

A. 2468⁵. 'Emim, Rephaim, Anakim, Zamzumim' (Deut.ii.11)=those who are imbued with persuasions of evil and falsity.

2909³. That every Church in process of time decreases, until it has nothing of faith and charity left, and that it is then destroyed, was represented by Kirjath Arba which is Hebron being possessed by Anakim, by whom are signified direful persuasions of falsity. Ill.

Analogy. *Analogia*.

Analogue. *Analogon*.

Analogous. *Analogus*.

Analogical. *Analogicus*.

Analogically. *Analogice*.

A. 196². Have not animals an analogue of reason?

671. With an unregenerate man there does not exist understanding of truth, or will of good . . . they are only analogous. P.296¹¹.

1442. They who become spiritual men . . . have what is an analogue of perception.

4570². The internal of the Natural is constituted of those things that are thence analytically and analogically concluded . . . thus the Natural communicates through sensual things with worldly and corporeal things, and through analogical and analytical things with the Rational; thus with those things that are of the Spiritual World.

4622². Spirits and Angels enjoy . . . sight, hearing, smell, an analogue of taste, and touch.

W. 56. Every created thing . . . having been created in God from God, is an analogue; and through that conjunction, is like an image of God in a mirror.

T. 491. God implanted freedom not only in man, but also in every beast, yea an analogue of it in inanimate things.

—². This is what is called an analogue of free determination . . .

499². Unless there were an analogue of free determination in the soil of the earth . . . If there were not an analogue of free determination in every metal . . .

D. Wis. (Post.) iv. That there is a similitude and an analogy between the formation of man in the womb, and his reformation and regeneration. Gen.art. See P.312.

Analysis. *Analysis*.

Analytical. *Analyticus*.

Analytically. *Analytice*.

A. 1495². The thought and faculty of judging; in these all the arcana of analytical art and science lie hidden . . . 2004².

2556. Hence man has the faculty of thinking etc., which is so wonderful, as to surpass . . . indefinitely the analyses that human industry has drawn out thence.

3348. (Useless analytics, called metaphysics and logic. Des.)

4041. The heavenly form . . . is far above the ideas of the forms that man can ever get hold of from worldly things, even by means of analytics.

4154². The interior man who judges and concludes from analytical things unfolded from natural scientifics . . .

4570². See ANALOGY at this ref.

4658³. I afterwards spoke with Aristotle about analytical science, and it was given to say that a little child would speak more philosophically, analytically, and logically in half an hour, than he could describe in volumes; because all things of human thought and thence of human speech are analytic, the laws of which are from the Spiritual World.

[A.] 5288². To view things, to perceive them, to think **analytically**, to conclude thence, and at length to refer them to the will, and through the will into act . . .

H. 130. Man's spiritual light is the light of his understanding, and its objects are truths, which he disposes **analytically** into orders, forms into reasons, and from them concludes things in series.

N. 49¹. The sight of the inward man is in the light of Heaven, and therefore man is able to think **analytically** and rationally.

W. 189. Abstractions, which remain no longer than while **analytical** things from metaphysical are in the thought.

255². Since beasts are not able to think **analytically**, and to see lower thought from higher, they are therefore not able to speak. 66.247.

355⁰. Consider whether . . . you could think **analytically**, unless the Divine from its wisdom flowed in through the Spiritual World. M.419⁰.

P. 317. Every man is in the Spiritual World as to his spirit . . . thus in spiritual light, which illustrates the interiors of his understanding, and as it were dictates . . . Hence it is that man is able to think **analytically** . . .

M. 380⁰. We have adduced these arguments from the **analysis** of reason . . . T.35⁰.

I. 12⁴. That man is rational from the union of spiritual things with natural, is manifest from the **analytical** things of his thought.

T. 131. The simple . . . see better from comparisons, than from deductions formed **analytically** from the Word, and at the same time from reason.

142². These operations of the Lord cannot be expounded here one by one, because everyone demands its own **analysis** confirmed from the Word, and illustrated by reason.

350. The sole source of wisdom is Divine truths distributed **analytically** into forms by means of light flowing in from the Lord. Human intelligence, that is truly such, is from no other source.

351⁰. Unless there were such an arrangement of substances in the human mind, man would not have anything **analytical** of reason, which everyone has according to the arrangement, thus according to the abundance of truths cohering as it were in a bundle.

365⁰. Spiritual light is that from which the understanding sees and perceives rational things **analytically**, as the eye sees and perceives natural things symmetrically.

454. The inward man is in the Spiritual World, and the outward man in the natural world. The reason why man has been so created, is that he may be associated with Spirits and Angels in their world, and may thence think **analytically**.

475. Since the spirit of man is in society with Spirits in their world, he is also in spiritual thought and speech with them, because his mind is spiritual interiorly, but natural exteriorly, wherefore he communicates with Spirits through his interiors, and with men through his exteriors. Through this communication man perceives things, and **analytically** thinks them.

Anamim. *Anamim.*

A. 1194. 'Mizraim begat Ludim, and **Anamim**,' etc. (Gen.x.13)=so many nations, by which are signified so many rituals.

Anastomosis. *Anastomosis.* T.60².

Anathema. *Anathema.*

Anathematize. *Anathematizare.*

T. 380². The Arian and Socinian heresies, which in the Christian Church are **anathematized** and excommunicated from it.

691⁴. With what **anathema** and ruin the Jews would have been smitten unless they had been prepared through the baptism of John to receive the Messiah.

Anatomy. *Anatomia.*

Anatomical. *Anatomicus.*

W. 365⁷. It is known from **anatomy** that . . . 366. 399². 403². 408². 410. 412. P.180².

P. 296¹⁵. He who is not skilled in **anatomical** science . . .

317. Physics, chemics, **anatomics**, mechanics . . .

Anchor. *Anchora.* T.57⁰.

Ancient. *Antiquus.*

Antiquity. *Antiquitas.*

A. 55. 'Antiquities' [old estates] (Ezek.xxxvi.11)=the Most Ancient Church. 477².

274⁰. 'Days of **antiquity**' (Is.xxxvii.36)=the antediluvian time.

1540⁰. Wherefore all the books of the **Ancients** were so written as to bear a different meaning in the interior sense from what they did in the letter.

2252². The **Ancients** designated the state of the Church by means of numbers . . .

2591. There are scarcely any wise men at this day, but there were very many in **ancient** times, especially in the **Ancient** Church, from which wisdom emanated to many nations.

2593. It has also been given to speak with others who lived in **ancient** times, and who at that time were among the wiser ones . . . they were intensely delighted when I read something from the Word to them . . . they said that in their time . . . their manner of thinking and speaking, and also of writing was like that, and that this was the study of their wisdom. H.323.

2722⁰. The **Ancients** after the flood knew from tradition and collected materials what all the objects in nature signified . . .

2724³. It was customary with the **Ancients** to adjoin something to the name of Jehovah, and thus to remember His benefits or attributes. Ill.

2762⁰. At this day even, when what is intellectual is described, from a custom that has been received from the **Ancients**, we are wont to describe it by a flying horse, or Pegasus . . .

2763³. The science of correspondences, which was so

highly cultivated and esteemed by the Ancients after the flood . . .

2906^e. 'Ancient years' (Mal.iii.4) = the Ancient Church.

2916^b. Since burial signified resurrection . . . the Ancients were so solicitous about their burials. Ill.

3090. Therefore the Ancients instituted a marriage between the will and the understanding.

3122. The Most Ancients who were celestial . . . the Ancients who were spiritual . . .

3419. 'Isaac returned and dug again the wells that they had dug in the days of Abraham his father' (Gen.xxvi.18) = that the Lord would open those truths that the Ancients were in possession of.

—². The truths that the Ancients were in possession of are at this day altogether obliterated . . . They had representatives and significatives of the celestial and spiritual things of the Lord's Kingdom, thus of the Lord Himself; and those who understood them they called wise men. . . And since the Ancients were in these representatives and significatives . . . they also had doctrinals that treated in the most especial manner of love to God and charity towards the neighbour, from which also they were called 'wise men.'

—³. These doctrinals are utterly lost at this day, and in their place there are doctrinals of faith, which the Ancients made relatively nothing of. Ex.

3482. The Ancients, having intercourse with Spirits and Angels, had no other speech (than such speech as that of the Word); it was full of representatives, and there was a spiritual sense in every particular. The books of the Ancients were also written in the same way, for so to speak and so to write was the study of their wisdom.

3596^e. Feasts among the Ancients described.

3727. The Ancients who were after the flood had this (custom of setting up stones) from the Most Ancients who were before the flood. Refs. 4580².

3915. The custom among the Ancients of acknowledging as legitimate sons and daughters that were born of maid-servants with the consent of the wife . . . was derived from the Ancient Church. Ex.

3942. With the Ancients who belonged to the Church, all fruits and flowers were significative . . .

3974. (The law concerning women servants among the Ancients.)

4211. Banquets and feasts among the Ancients, signified appropriation and conjunction through love and charity.

4299⁴. That no one could see Jehovah face to face and live, was known to the Ancients; and the knowledge of it was thence derived to the descendants of Jacob.

4326³. With the Ancients, whose age was called silver, because they were in a state of truth, and thence in charity towards the neighbour, the Involuntary that belongs to the cerebellum was not manifest in the right part of the face, but only in the left. (Compare with Most Ancients at this ref.)

4328. The Ancients who formed the Lord's Spiritual

Church, had the Voluntary utterly destroyed, but the Intellectual entire, in which the Lord, through regeneration, formed a new Voluntary, and through that a new Intellectual also. Refs.

4380^e. In Heaven they think and speak by abstract expressions. . . So to speak was also familiar to the Ancients.

4429³. The representatives that were commanded to the descendants of Jacob were not new, but were for the most part such things as were in use among the Ancients. But the Ancients did not worship the outward things, as the descendants of Jacob did, but inward things: through inward things they acknowledged the Lord Himself.

4431. 'The son of Hamor the Hivite' (Gen.xxxiv.2) = from the Ancients. Ex.

4433. Interior truth from the Ancients, which is signified by Shechem the son of Hamor the Hivite, is that truth which was the Internal of the Church among the Ancients . . .

4442. 'Hamor the father of Shechem' reps. the truth of the Ancients.

— . The manner of writing among the Ancients. . . It was general among them to introduce things as it were speaking; as wisdom, intelligence, etc. and also to bestow names upon them. . . The gods and demigods of the Ancients—*veterum*—were nothing else.

4459. 'Shechem' = truth among the Ancients, or what is the same, truth from an ancient Divine stock. Ex.

4572. Jehovah, or the Lord, was called by the Ancients God Shaddai relatively to temptations, and consolation after them.

4745. It was usual with the Ancients, when they had determined anything of a memorable nature . . . to eat together, by which they signified that they had approved of it and thus had appropriated it. Ill.

4748. Among the Ancients, sweet-scented substances were used in their worship. . . The things that were in use among the Ancients derived their origin from celestial and spiritual things that are in the Heavens . . .

4904. The Lord opened the internal things of His Kingdom; but still these internal things were known to the Ancients . . .

4966³. From these examples it is manifest what was the nature of the scientifics of the Ancients, and that they led them into the knowledge of spiritual and celestial things.

—^e. Hence it is evident how greatly mankind have gone back from the learning of the Ancients, which led to wisdom.

5044⁴. The truths of the Ancient Church are signified by 'the Kings of antiquity' (Is.xix.11). 6015.

5194^e. The Ancients likened each and all things in the world . . . to marriages. Refs.

5222. The Ancients called interior affection and thought the spirit; but by the spirit they understood specifically the interior man that is to live after the death of the body.

5224³. Such an obscurity of the understanding there

never was with the **Ancients**; their wisdom consisted in the cultivation of interior things, and thus the perfecting of both the intellectual and voluntary faculties. . . That such things were matters of care with the **Ancients**, follows from their writings that are extant at this day, and also from the desire of all to hear Solomon (1 Kings v.14.)

[A.] 5628. The **Ancients** distinguished the one only God by various names according to the various things that are from Him . . .

5649⁴. In **ancient** times they who were of the Church knew such things (as are here contained in the inward sense), being taught them by their scientifics, and also by their doctrinals, for they were interior men . . .

5658². That silver sigs. truth, was very well known in **ancient** times. Hence the **Ancients** distinguished times from the first age to the last into the golden, silver, copper, and iron ages . . .

5708. The **Ancients** knew through traditions from the Most Ancient Church, what some numbers signified, wherefore they used these numbers when anything came in their way to the signification of which they were serviceable . . .

6065. The Most **Ancients** who were of the Celestial Church were in good from an origin in the will, but the **Ancients** who were of the Spiritual Church were in good from an origin in the understanding . . .

6182. 'I will lie with my fathers' (Gen.xlvii.30)= life such as the **Ancients** had.

6201. That man can be withdrawn from sensual things was known to the **Ancients**, wherefore also some of them have written concerning that state.

6313. This elevation from sensual things was known to the **Ancients**, even to the Gentiles, wherefore their Sophi said, when the mind is withdrawn from sensual things, that it comes into interior light . . .

6589. 'He shall make you go up from this land to the land which He sware to Abraham, to Isaac, and to Jacob' (Gen.i.24)=that they would come to the state of the Church in which the **Ancients** were.

6630. But in process of time this **ancient** wisdom declined . . .

6705. The **Ancients** reduced the neighbour into classes . . .

6832⁷. That fire was a representative of Divine love was very well known to the **Ancients** . . . as is evident from the fact that this representative emanated from the **Ancient** Church even to remote nations that were in idolatrous worship. It is well known that they instituted a sacred perennial fire, and set virgins over it whom they called Vestal Virgins.

6849². That without this preservation everyone would perish by the presence of the Divine, was known to the **Ancients**, wherefore they feared to see God . . . Ill.

7259. The **Ancients**, with whom the doctrine of charity was the very doctrine of the Church, distinguished charity towards the neighbour into many classes . . .

7729⁸. How much the **Ancients** excelled the moderns in intelligence, is evident from the fact that they knew to what things in Heaven many things in the world

correspond . . . and this not only they who were of the Church, but also they who were outside the Church, as they who were in Greece, the most **ancient** of whom described things by significatives. Examp.

7806. (The Spirits of Jupiter) see an **ancient** man with a white face . . .

8215⁵. 'The **Ancient** of Days' is the Lord as to Divine good.

8261³. Such an effect had the Songs of the Church with the **Ancients**. . . Hence it is that glorifications of the Lord with the **Ancients** who belonged to the Church were effected by means of Songs, Psalms, and musical instruments of various kinds, for the **Ancients** who belonged to the Church felt a joy that surpassed all joys in the contemplation of the Lord's Advent, and the salvation of the human race by Him.

8705⁵. They who think of God not from themselves, nor from the flesh, but from the spirit, think about Him determinately, that is, they present to themselves an idea of the Divine under a human form-*specie* . . . so did the wise **Ancients** think; to whom also, when the Divine Itself appeared, He appeared as a Divine Man . . .

8944². The **Ancients** who were Gentiles knew that there is a Divine, that He is to be worshipped, and that man as to his soul is immortal . . . not from the lumen of their own nature, but from revelation, which had been diffused from the Church even to them; for the Lord's Church was in the Land of Canaan from the most **ancient** times. Thence had emanated such things as were of Divine worship to the surrounding nations, and also to the neighbouring Greeks, and from these to the Italians or Romans . . .

9011⁶. There was knowledge of an inward sense among the **Ancients** in Chaldea, Assyria, Egypt, Arabia, and thence in Greece; in whose books, emblems, and hieroglyphics, such things are still to be met with.

9293³. The reason why the Wise Men from the East offered these things, was that the science and wisdom of the **Ancients-veterum**-remained with some in the east from **ancient** times . . . for it was known to the **Ancients** that all things correspond, represent, and thence signify; as is manifest from the books and monuments even of the most **ancient** Gentiles . . .

9396². At this day, scarcely anyone speaks with Angels and Spirits, and thence knows how they perceive the Word; yet this was known to the **Ancients**, especially to the Most **Ancients**, for it was a common thing with them to speak with Spirits and Angels. The reason was, that the men in **ancient** times, especially in the most **ancient** ones, were interior men, for they thought in the spirit almost abstractedly from the body.

9407¹⁴. This light, which is Divine truth proceeding from the Lord, has been described by the **Ancients** by means of radiant circles of a golden colour around the head and body of God represented as a man, for the **Ancients** perceived God no otherwise than under a human form.

9408². The **Ancients** had no other idea of the visible heaven, than that the residents of Heaven dwelt there, and that the stars were their habitations.

9470³. 'The **Ancient of Days**' is the Lord as to celestial good, such as He was in the Most Ancient Church, which was a celestial Church, and is called '**Ancient**' in the Word.

10099³. The **Ancients** knew that when a man is withdrawn from the sensual things that are of the body, he is elevated into the light of his spirit, thus into the light of Heaven. Hence also the learned **Ancients** knew that when the body had been dissipated, they would live an interior life, which they called their spirit; and since they regarded that life as human life itself, they also knew thence that they would live under a human form. Such was the idea they had about the soul of man. And since this life was related to the Divine life, they thence perceived that their souls were immortal . . .

H. 82. Since there is such a perception in the Heavens concerning the Divine, it is therefore implanted in every man who receives any influx from Heaven to think of God under a human form—*specie*. This did the **Ancients**. This also do the moderns, both outside and inside the Church; the simple see Him in thought as an **Ancient One** in brightness.

322. There are both wise and simple among the Gentiles . . . But at this day there are no such wise ones as in **ancient** times. . . That I might know what they were like, it has been granted me to have familiar conversation with some of them. See CICERO.

323. It has also been granted me to speak with others who had lived in **ancient** times, and who were among the more wise. . . From one idea of thought they knew the entire series, and could fill it with delightful things of wisdom, and with pleasant representations.

S. 102. That the Word with the **Ancients** was written by means of mere correspondences . . . has been related to me through Angels, and it has been said that that Word is still preserved among them, and is in use in that Heaven with the **Ancients** who had that Word in the world. The **Ancients** with whom that Word is still in use in Heaven, were partly from the Land of Canaan and its confines, and also from Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were in representative worship, and thence in the science of correspondences. The wisdom of that time was from that science, and through it they had interior perception, and communication with the Heavens. They who knew the correspondences of that Word interiorly, were called Wise and Intelligent, and afterwards Diviners and Magicians.

F. 6. Faith and truth are one, therefore the **Ancients**, who were in thought concerning truths from affection more than our people are, instead of faith, said truth.

R. 47⁵. That the '**Ancient of Days**' is the Lord from eternity is manifest from Micah; 'Thou Bethlehem Ephrata, little as thou art to be among the thousands of Judah, out of thee shall come forth unto Me One who shall be a ruler in Israel, and whose goings forth are from of old, from the days of eternity' (v.2). 291². E. 195¹⁸. 336⁹.

M. 78³. The idols among the **Ancients** who lived in

the Silver Age . . . were images representative of spiritual things and of moral virtues.

—7. (A Spirit of the Iron Age) said, This lightning is a sign to us that the **Ancient One** from the east is about to come, who will teach us about God . . . This **Ancient One** is our Angel . . .

T. 205. The **Ancients**, who were in the science of correspondences, made themselves images that corresponded to heavenly things, and with which they were delighted, because they signified such things as were of Heaven and the Church, and therefore they set them not only in their temples, but also in their houses; not for the purpose of adoration, but to remind them of the heavenly things they signified . . . S. 23.

E. 617¹¹. '**Ancient**' is said of what is genuine, because there were genuine truths among the **Ancients**.

739. The '**old serpent**' is so called because there were such formerly.

Ancient. *Priscus*.

T. 9³. The **ancient** Gentiles acknowledged Jupiter as the supreme God . . .

Ancient. *Vetustus*. See under ANCIENT—*Antiquus*.

A. 1124. Those who lived immediately before the Flood . . . said that they represented the Lord to themselves as an **ancient** man with a white beard. . . D. 3355.

10711. The inhabitants of the fourth Earth . . . want to be bearded, and to appear **ancient**, because they always elect and set over themselves some bearded **Old Man** . . .

T. 279². That **ancient Word** . . . —³.

Ancient Church. *Ecclesia Antiqua*. See HEBREW CHURCH, MOST ANCIENT CHURCH, and NOAH.

A. 55. '**Beginnings**' = the **Ancient Church** after the flood. 477.

93². The **Ancient Church** treated of in Ezek. xvi. 5319². —³. 5433². 5620⁴. 5954⁵. 10540².

349². '**Days of old**' = the **Ancient Church**. 2906⁶.

466. The tenth Church, parent of three Churches after the Flood, is '**Noah**,' which Church is to be called the **Ancient Church**. 528.

477³. '**Generation and generation**' = the **Ancient Churches**.

489². 'Its sons shall be as aforetime, and their congregation shall be established before Me' (Jer.xxx.20) = the truths of the **Ancient Church**.

530. '**Noah**' = the **Ancient Church**, or the doctrine remaining from the Most Ancient Church.

—². The few things that remained from the Most Ancient Church were with those who constituted the Church called '**Noah**,' but these remnants were not of perception but of integrity, and also of doctrine from the percepts of the Most Ancient Churches, wherefore a new Church was now first raised up by the Lord, which, being of a different native character from the Most Ancient Churches, is to be called the **Ancient Church**.

It is to be called **Ancient** from the fact that it existed at the end of the ages before the Flood, and in the first time after it.

[A.] 534. 'Noah' = the **Ancient Church**. 'Shem, Ham and Japheth' = three **Ancient Churches**, of which the parent was the **Ancient Church** called 'Noah.'

597. 'Noah' = a new Church, which is to be called the **Ancient Church** to distinguish between the Most **Ancient Church** which was before the Flood, and that which was after it. The states of these Churches were quite different. . . The state of the **Ancient Church**, or 'Noah,' consisted in having a conscience of what is good and true. . . The **Ancient Church** was a spiritual Church. 607. 765.

605. The formation of the [**Ancient Church**] called 'Noah' is described by the 'ark.' 701.

612. The essential of the **Ancient Church** was charity.

640. Besides the **Ancient Church** called 'Noah,' there were other Churches at that time. . .

670. The man of this Church was to be regenerated first as to intellectual things. Sig.

773. All the Churches called 'Shem, Ham, and Japheth' together constituted the Church which is called the **Ancient Church**. 788. 915.

788. 'Noah' was not the **Ancient Church** itself, but was as the parent or seed of that Church. But 'Noah,' together with 'Shem, Ham, and Japheth,' constituted the **Ancient Church** which immediately followed the Most **Ancient Church**. Ex.

805°. Since the communication with Heaven had ceased, the men of the **Ancient Church** could not be celestial men, but spiritual.

897. The regenerate man of the **Ancient Church** treated of.

915°. 'Noah' did not constitute the **Ancient Church**. but his sons 'Shem, Ham and Japheth' . . . for there were as there were three Churches which formed this **Ancient Church**.

920. In this verse is described the worship of the **Ancient Church** in general. Ex.

975. The **Ancient Church** is here treated of in general.

976. Lastly there is described the duration and state of the first **Ancient Church** by the years of Noah's age. 1104.

1023. The heavenly marriage . . . with the man of the **Ancient Church** was in his intellectual proprium. Ex.

1062. In the **Ancient Church**, as in every other, there were internal men, corrupt internal men, and external men. See **SHEM**.

1068. The doctrinal things possessed by the man of the **Ancient Church** were preserved from the revelations and perceptions of the Most **Ancient Church**. . . These doctrinals were their Word. 1071. 1409°. 2897.

1069. The **Ancient Church**, being spiritual, is described by a 'vineyard' . . . as in 'I will sing to my Beloved a song of my Beloved, of his vineyard,' where 'vineyard' = the **Ancient Church**.

1071. The man of this Church had no perception like

the man of the Most **Ancient Church**, but had to learn what is good and true from the doctrinals of faith collected and preserved from the perception of the Most **Ancient Church** . . .

—2. 'Israel' = the **Ancient Church**.

1072°. The **Ancient Church** at the beginning was of the character here described (by the drunkenness of Noah) especially those who were of the stock of the Most **Ancient Church**. 9960¹⁶.

1083. The inward things of the **Ancient Church** were all things that are of love and of faith thence. . . The outward things of that Church were sacrifices etc., all of which by representation related to the Lord, and regarded Him. Thus the inward things were in the outward, and made one Church. The inward things of the Christian Church are quite like those of the **Ancient Church**. . . The **Ancient Church** did not differ in the least from the Christian Church as to inward things, but only as to outward ones. 1141.

1088. This parent Church, or the man of this Church, did not act thus from wickedness, but from simplicity. Sig.

1126. There appeared to me a small chamber, and when the door was opened, there came into view a long man clothed in raiment of intense whiteness. . . He signified those who were called 'Noah' or who were the first men of the **Ancient Church**, which was the Church after the Flood, and they were thus represented because they were few.

1128. There appeared a Spirit veiled as it were with a cloud, and in his face were many wandering stars, which signified falsities. Such was the posterity of the **Ancient Church** when it began to perish, especially those who instituted worship by sacrifices and images.

1130. In the whole of this chapter the **Ancient Church** and its propagation are treated of.

1136. Concerning inward worship, which is 'Shem,' and its extension to a second **Ancient Church**.

1137. Concerning a certain Church which existed in Syria, instituted by Heber, which is to be called the second **Ancient Church**.

1138. That the worships of the **Ancient Church** were diverse, and according to the genius of each nation.

1140°. The names in this chapter, except Heber and his descendants, mean so many nations, and there were so many nations who constituted the **Ancient Church**, which was spread far and wide around the Land of Canaan. 1141, Ex.

1145. 'These are the nativities of the sons of Noah' = the derivations of the doctrinals and worships of the **Ancient Church**, which in general is 'Noah.'

1148. The Church before the Flood is called the Most **Ancient Church**, but the Church after the Flood, the **Ancient Church**.

1153°. The differences of worship . . . among the various nations of the **Ancient Church**. Ex.

1195. Hence the Egyptians rejected, yea nauseated the rites of the **Ancient Church**. 5702°, Ex.

1218. 'Shem' here = the **Ancient Church** in general.

1219. 'There were born to Shem'=that a new Church existed from the **Ancient Church**.

1220. 'Heber'=a new Church, which is to be called the second **Ancient Church**. 1239.

1221. His being 'the father of all the sons of Heber'=that this second **Ancient Church**, and things appertaining to it, existed from the former **Ancient Church** as from their father.

1222. 'The elder brother of Japheth' involves that the second **Ancient Church**, called 'Heber,' was to the first **Ancient Church** as a brother; for 'Japheth'=outward worship in which there is inward, of any Church; thus also the worship of this new **Ancient Church**, which was principally outward. . . Hence 'the elder brother of Japheth'=the worship of the new **Ancient Church**, that it was outward.

1224. These names signify that the **Ancient Church**, which was inward, was endowed with wisdom, intelligence, science, and knowledges of truth and good.

1238. Since the **Ancient Church** was such . . . as to include a true inward, a corrupt inward, a true outward and a corrupt outward (Church), these names are used that all differences in general may be referred to them and their sons, as to their heads.

—². The first **Ancient Church**, signified by Noah and his sons, was not confined to a few, but was extended through many kingdoms, namely Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia even to Tyre and Sidon, and through the whole land of Canaan on both sides of the Jordan, as appears from the nations here named. 2385⁵. 10177¹⁰. H.327. P.328². T.279. E.391⁶. 422²⁰. Coro.39.

— . But a certain outward worship afterwards began in Syria, which in process of time spread far and wide, through many lands, especially through Canaan, which was different from the worship of the **Ancient Church**. And as there thus arose somewhat of a Church, that was separate from the **Ancient Church**, there thus arose as it were a new Church, which may therefore be called the second **Ancient Church**. Of this, Heber was the first institutor. 1241. 3031.

1241. In process of time the first **Ancient Church** degenerated and was adulterated by innovators as to both outward and inward worship, and this in various places, especially in this way, that all the significatives and representatives that the **Ancient Church** had from the mouth of the Most Ancient . . . were turned into idolatrous things, and with some nations into magical ones.

—^e. Sacrifices were unknown to the true **Ancient Church**, except with some of the descendants of Ham and Canaan, who, being idolaters, were allowed to have them to prevent their sacrificing their sons and daughters.

1254. 'These are the families of the sons of Noah'=the worships of the **Ancient Church** in particular.

1279, 1280. (The first **Ancient Church**, and its four states from its perfection to its decline and fall treated of in the account of the building of the tower of Babel.) 1283. 1285, Ex. 1292. 1295.

1281. The second **Ancient Church**, named from Heber, treated of; its derivation and state, and that it ceased at last in idolatry.

1282. The origin of a third **Ancient Church** treated of, which, from being idolatrous, was made representative.

1324. 'They ceased to build the city'=that such doctrine, or such worship, in which there is inwardly the love or the worship of self, was not permitted in this **Ancient Church**.

1327. 'Jehovah confounded the lip of the whole earth'=the state of this **Ancient Church**, that inward worship began to perish.

— . With regard to the Churches after the Flood, the case is this. There were three Churches that are specifically mentioned in the Word, namely, the first **Ancient Church** which was named from Noah, the second **Ancient Church** named from Heber, and the third **Ancient Church** named from Jacob and afterwards from Judah and Israel. The first one was the parent of the succeeding ones . . . and was more unimpaired and guiltless . . . But in process of time it began to fall, chiefly from the fact that many of them began to draw worship to self in order to be more eminent than others . . . 'For they said, Let us build us a city and a tower, and its head in heaven, and let us make us a name.' Such persons must needs act as a kind of leaven in the Church, or as a torch causing a conflagration. When, from this cause, the danger of the profanation of what is holy threatened the Church, of the Lord's Providence its state was changed, namely, that its inward worship perished and its outward remained, which is here signified by Jehovah's confounding the lip of the whole earth. . . Hence it is evident that such worship as is called 'Babel' did not prevail in the first **Ancient Church**, but in the succeeding ones when men began to be worshipped as gods, especially after death; whence came so many gods of the Gentiles.

1328. That the first **Ancient Church** was deprived of the knowledges of truth and good, is evident from the fact that the nations which constituted that Church for the most part became idolaters and still had a certain outward worship.

1330. 'These are the nativities of Shem'=the derivations of the second **Ancient Church**.

1331. That the inward worship of this Church was scientific. Sig. 1337, Ex.

1335. 'Two years after the Flood'=the second post-diluvian Church . . . when this second Church began.

1339. 'Arphaxad lived thirty-five years'=the beginning of the second state of this Church, and also that state itself.

1342. 'Shelah lived thirty years'=the beginning of a third state. 'And begat Heber'=derivation thence. Heber was a nation that was called the Hebrew nation, by which is signified the worship in general of the second **Ancient Church**. 1343.

1343. The **Ancient Church**, that is, the Church after the Flood, also acknowledged the Lord, and called Him Jehovah, especially they who had inward worship, and were called 'sons of Shem.' 1607².

[A.] 1345. 'Heber lived thirty-four years'=the beginning of the fourth state of this **Church**. (And so on. See 1347. 1349. 1351. 1353. 1355.)

1356. 'Terah'=idolatrous worship. This second **Ancient Church** degenerated from a sort of inward worship, and became so adulterated as at last to be idolatrous. . . A great part of them did not acknowledge Jehovah as God, but worshipped other gods. III.

1361³. In the **Ancient Churches**, representatives extended to all objects of the senses.

1409². It thus appears that representatives had their rise from the significatives of the **Ancient Church**, and these from the celestial ideas of the Most **Ancient Church**.

1540⁰. If a man of the Most **Ancient** or of the **Ancient Church** lived now, and read the Word, he would not attend at all to the sense of the letter, but to the inward sense. . . Wherefore the books of the **Ancients** were so written as to bear a different meaning inwardly.

1551. The Silver Age was the time of the **Ancient Church**, which was a spiritual man.

1588. 'The garden of God' is said when the **Rational** is spiritual, that is, from a spiritual origin, as with the **Ancient Church**.

1675⁵. Balaam was one of the sons of the east or from Syria, where was the residue of the **Ancient Church**. 1796. 1992.

1735. Jehovah was called God Most High in the **Ancient Church** because . . . the highest signified the inmost. Hence the worship of the **Ancient Church** upon high places, mountains and hills.

1799⁰. The **Ancient Church** immediately after the Flood, although scattered through many kingdoms . . . differed much among themselves as to doctrinal things, but still made charity the principal, and regarded worship, not from doctrinal things that are of faith, but from charity that is of the life, which is meant by their being 'all of one lip.' 2385⁵.

1832³. Many rites in the **Ancient Church**, and afterwards in the Jewish Church, which in themselves were nothing but rituals in which there was no truth, were tolerated and permitted, yea commanded, because they had been held to be holy by their ancestors, and were thus implanted and impressed on their minds as truths from infancy.

1850³. The **Ancient Church** also had its last time; namely, when all charity grew cold, and all faith was darkened; which was about the time of Heber. This time was the Last Judgment of that **Church** . . . 2118. 2910³. 4333.

1914¹. The fathers of the **Ancient Church**, who had not perception but conscience, thought from the outer or natural **Rational**.

1992⁸. With those who were of the **Ancient Church**, Spirits were often heard who rebuked, and who afterwards comforted. Des.

1997². The Most **Ancient Church** . . . was in affection of good, but the **Ancient Church** . . . was in affection of truth . . . and was a spiritual Church. 2023⁰. 2048.

2177. The Gentiles derived their sacrifices etc. from

the **Ancient Church**, especially from the Hebrew. 4936. 4966⁰.

—^e. The **Ancient Church** is described in Ezek. xvi.13. 3164². —.

2180⁴. The **Ancient Church** . . . was ignorant of sacrifices. It was indeed in representatives, but not in sacrifices, which were first instituted in the succeeding Church, called the Hebrew. 4433². 10603².

2243¹. The **Ancient Church** which was after the Flood, and was called 'Noah,' was less celestial. This **Church** also so fell away from the good of charity, that nothing of charity remained; for it was turned partly into magic, partly into idolatry, and partly into a sort of dogma separate from charity, and then was its consummation.

2417⁴. The **Ancient Church** . . . at its beginning knew no other doctrinal than the doctrinal of charity . . . but after some time there began to be cultivated with some the doctrinal of faith, which at last they separated from charity. These they called 'Ham,' because they were in the life of evil. 3412.

2441⁷. The **Ancient Church** understood nothing else by the 'sun' but the Lord, and the Divine Celestial of His love, wherefore they had the rite of praying towards the rising sun, not even thinking of the sun; but after their posterity had lost this, together with all other representatives and significatives, they began to worship the sun and moon themselves. . .

2588⁰. Such were writings in the **Ancient Church**.

2591. There were very many wise men in ancient times, especially in the **Ancient Church**, from whom wisdom emanated to many nations.

2605. I have spoken with some who had been in the **Ancient Church**, and who had then known that the Lord was to come, and had imbued the goods of faith, but had fallen away and become idolaters. (Their miserable state.) H.327.

2632⁰. Circumcision in the **Ancient Church** signified that man is to be purified from the loves of self and of the world. . .

2661². The **Ancient Church** . . . was a spiritual Church; this **Church**, or they who are of the **Spiritual Church**, could not have been saved unless the Lord had come into the world.

2682. The desolation of truth is here described (Job xxx. 3-7) by forms of speaking that were customary in the **Ancient Church**, for the Book of Job is a book of the **Ancient Church**. 2762².

2686. There were books in the **Ancient Church** entitled 'The Wars of Jehovah' . . . and 'Books of the Prophetic Enunciators' . . . from which we may gather that there were writings of the **Ancient Church**, both historical and prophetic, that were Divine and inspired . . . 2897.

2708⁵. 'Jerusalem'=the **Ancient Church**, which was spiritual. 3103². 3147⁵. 3301⁵. 5954⁵.

2722. In the **Ancient Church** holy worship was held on mountains and in groves; on mountains, because they signify the celestial things of worship, and in groves, because they signify its spiritual things. So

long as the **Ancient Church** was in its simplicity, their worship upon mountains and in groves was holy . . . 4552³. 6435¹¹, Ex.

—⁶. The Ancients after the Flood, from traditions and collected accounts, knew that visible objects were significative, and therefore held them to be holy. Hence came the representative worship of the **Ancient Church**, which Church, being spiritual, was not in perception that it was so, but in knowledge, for it was relatively in obscurity. Still it did not worship outward things, but by means of outward things remembered inward, and thus they were in holy worship when they were in representatives and significatives. They were able to do this for this reason also, that they were in spiritual love, that is, in charity, which they made the essential of worship, wherefore what is holy from the Lord could flow into their worship.

2724⁹. The **Ancient Church**, from which came so many epithets, never worshipped any but one God under so many names.

2732. Many of the **Ancient Church** were in true marriage love.

2762³. From the **Ancient Church**, the signification of a horse was derived to the wise men around, even into Greece. 4280.

2913. There were many inhabitants of Canaan . . . and among them the Hittites . . . Many of them were from the **Ancient Church** . . . All who were from that Church acknowledged charity as the principal thing, and their doctrinals were all of charity or life . . . 4429³. 4516. 4517.

2943. Cities in the **Ancient Church** were not such cities as there were afterwards, and as there are now, namely companies and congregations, but were cohabitations of separate families; the family of one parent constituted a city . . .

3147³. The reason why this was signified by washings in the **Ancient Church**, but was represented in the Jewish, was that the man of the **Ancient Church** regarded that rite as an outward thing of worship, and did not believe that he was purified by washing, but by the ablution of the filth of the natural man . . .

3179³. The **Ancient Church** formed for itself an idea of such things from marriages, namely, from the state of a virgin before betrothal, etc. Such was the wisdom of the **Ancient Church**. Their books were also written so, and this manner of writing emanated from them to the Gentiles themselves; for they wished to express the things which are in Heaven by means of those which are in the world, yea, to see spiritual things from natural. 3540¹. 3901⁶.

3187². In the **Ancient Church** this was a customary devout wish to a betrothed virgin, when she was going to be married; 'Be thou for thousands of myriads, and may thy seed inherit the gate of thine enemies.' But by these words the wise ones of that Church understood spiritual things . . .

3249². The last remains of the **Ancient Church** were in Syria . . . 4112².

3255. Many of those who were from the **Ancient**

Church, and were in like truth, dwell together in Heaven.

3268¹⁰. The reason why by these nations (named from the twelve sons of Ishmael) are signified the things appertaining to the Spiritual Church, is that the **Ancient Church**, which was spiritual, was among them.

3596². The reason appears from the inward meaning of the rituals of the **Ancient Church**, for eating with them signified appropriation and conjunction . . .

3667. They who were of the **Ancient Church** by all these denominations did not understand any but the One God, namely the Lord, whom they called Jehovah. 4162.

3686². The **Ancient Church** . . . was also in the land of Canaan. . . The representatives (of rivers etc. there, attached to them by the Most Ancients) remained in the **Ancient Church**. . . The Word in the **Ancient Church** also had the names of places representative from this source.

3727. The worship of the **Ancient Church** was established from the percepts and significatives of the Most Ancients. Examp. 3915. 4264⁹.

3941². The **Ancient Church** is treated of in Deut. xxxii. 13, 14, and its state when established. 3994³. 5117⁹. 5943⁹. 6075². 6239¹. 6269⁶. 6534. 9780⁸.

3942². The Book called Solomon's Song has not an inward sense, but is written in the ancient style, and is full of significatives collected from the books of the **Ancient Church**.

4171². Hence it is that as in the **Ancient Church**, so also in the Jewish, it was forbidden to eat what died of itself . . .

4288. The **Ancient Church** . . . was a representative Church, but that instituted with the descendants of Jacob was only the representative of a Church. Ex.

4425. The subject treated of in this chapter is the extinction of all truth of doctrine of the **Ancient Church** by the descendants of Jacob.

4430. 'Shechem' = the truth of the Church from Ancient time. 4444. 4459.

4439. 'Jacob' here = the outward **Ancient Church**. For that Church was to have been instituted among his descendants; and would have been if they had received the interior truths that prevailed among the Ancients. 4442. 4500. 4831.

4442. 'Hamor the father of Shechem went out unto Jacob to speak with him' = consultation of the truth of the Church with the Ancients, with the truth that was according to the **Ancient Church** to be established anew among the descendants of Jacob.

—². The ancient Sophi derived their style of writing from the **Ancient Church** . . . and these, from the mouth of the Most Ancients.

4444⁶. The statutes, judgments and laws that were given to the Israelitish nation, were not new, but were such things as had been in the **Ancient Church**, and in the second **Ancient Church** called Hebrew. 4449. 4700. 4835.

4447. By the Church among the Ancients is meant the Church derived from the Most Ancient Church,

which was before the Flood, and by the **Ancient Church**, is meant the Church after the Flood. Ex.

[A.] 444⁸. The case was different with the **Ancient Church**, which was spiritual. This was not in love to the Lord, like the Most Ancient, but in charity towards the neighbour, and they could not come to charity except through the truth of faith, of which they had no perception, as the Most Ancients had, therefore they then began to discuss concerning truth, whether it was so.

4475. 'Dinah' = the affection of truth of the **Ancient Church** . . . and with this, or what is the same, with this Church, there was a desire of conjunction.

4489³. They who were of the **Ancient Church** were not internal but external men, wherefore the Lord could not flow in with them through an internal, but through an external way, and teach what is good ; and this first by such things as represented and signified ; whence arose the Representative Church.

4492. They receded from the doctrine of the Church among the Ancients. Sig.

4500. Extirpation of the truth of doctrine of the Church among the Ancients. Sig.

4516. 'The inhabitant of the Land' = those who were of the **Ancient Church**.

4519. That thus the **Ancient Church** would perish. Sig.

4580³. The use of statutes in the **Ancient Church**.

4643. 'Ada the daughter of Elon the Hittite, and Aholibamah the daughter of Ana the daughter of Zibeon the Hivite' = such (affection of apparent truth) as there was from the **Ancient Church**.

4674. 'Joseph brought to their father their evil report.' . . 'Father' = good ; here, the good of the **Ancient Church**, which is represented by Jacob.

4680. 'His father loved him more than all his brethren' = that the Lord's Divine truth was conjoined with the Divine Natural ; in the proximate sense, with the **Ancient Church**, which is 'father.'

—². The **Ancient Church** which was established by the Lord after the Flood, was a Representative Church, of such a nature that each and all of its externals of worship represented the celestial and spiritual things of the Lord's Kingdom, and in the supreme sense, the Divine things themselves of the Lord ; but each and all of its internals of worship had reference to charity. That Church was spread through a great part of the Asiatic world, and through many kingdoms there, and although they differed as to doctrinals of faith, still the Church was one, because all in every part of it made charity the essential of the Church. They who at that time separated faith from charity, and made faith the essential of the Church, were called 'Ham.' But in process of time, this Church turned away to idolatrous things, and in Egypt, Babel, and elsewhere, to magic ; for they began to worship outward things without inward, and as they thus receded from charity, Heaven also receded from them, and in its place came Spirits from Hell, who led them. When this Church was

desolated, a certain new Church commenced from Heber . . . 6628.

—⁴. Hence it is that Jacob = the **Ancient Church**. In many other parts of the Word also, especially the prophetic, by 'Jacob' is meant the **Ancient Church**. Sometimes also the **Ancient Church** is called 'father' and 'mother' ; 'father' as to its good, and 'mother' as to its truth.

4692². All who were of the **Ancient Church**, and did not separate charity from faith, believed that the God of the Universe was a Divine Man, and that He was the Divine Esse. Hence also they named Him Jehovah. They knew this from the Most Ancients, and also because He appeared to many of their brethren as a Man. They knew that all the rituals and externals of their Church represented Him . . . 4727. 4738.

4706. 'Their father (Jacob)' = the **Ancient Church**, and also the Primitive Church. Ex.

4738. By Jacob is represented the Jewish religion from the **Ancient Church**.

4772. 'They brought it to their father' = comparison with the goods and truths of the **Ancient Church**, and of the Primitive Church. . . These two Churches are altogether the same as to inward things, and only differ as to outward. The outward things of the **Ancient Church** were all representative of the Lord, and of the celestial and spiritual things of His Kingdom ; that is, of love and charity, and faith thence derived, consequently of such things as are of the Christian Church . . .

4785. 'I shall go down to my son to the grave mourning' = that the **Ancient Church** would perish.

4786. In the **Ancient Churches** also, there were wailing and weeping for the dead, by which was signified inward mourning.

4844³. The **Ancient Church** distinguished the neighbour into many classes. Enum. . . Their doctrinals taught them these things, and that Church knew no other doctrinals. . . Hence it is evident that the doctrinals of the **Ancient Church** taught those things that related to charity and the neighbour, and their knowledges and sciences were for the purpose of knowing what outward things signified, for the Church was representative of spiritual and celestial things ; therefore the spiritual and celestial things, that were represented and signified, were what they learned by means of doctrinals and sciences. —¹⁷, Ex.

4874². The representatives instituted with the descendants of Jacob were not exactly similar to those in the **Ancient Church**. They were for the most part like those in the Church instituted by Heber . . . In this there were many new kinds of worship, such as burnt-offerings and sacrifices, that were unknown in the **Ancient Church**. . . . The internal of the Church was not so conjoined with these representatives, as with those of the **Ancient Church**.

4904². These things had been known to those of the **Ancient Church**, but they were led to them by means of outward things that were representative.

4926². The **Ancient Church**, such as it was in its adolescence, is treated of in Ps. cxliv. 13, 14.

4964. In the **Ancient Church** there were doctrinals,

and there were scientifics ; the doctrinals treated of love to God and of charity towards the neighbour, the scientifics, of the correspondences of the Natural with the Spiritual World, and of representatives of spiritual and celestial things in natural and earthly ones.

5044⁴. Pharaoh calls himself 'A son of the kings of antiquity,' because the scientifics in Egypt were from the truths of the **Ancient Church** . . .

*5117⁵. 'Israel' = the **Ancient Spiritual Church** at its beginning. 'Fathers,' here and elsewhere, are not the sons of Jacob, but are they with whom the **Ancient Church** was first established. 6050. 6075.

5223. The scientifics of the **Ancient Church** were cultivated especially in Egypt, and related to correspondences, representatives and significatives ; by means of which scientifics, they explained those things that were written in the books of the Church, and that they made use of in their sacred worship. 5700. 5702, Ex.

5405. In the **Ancient Church**, bread was broken when it was given to another, and by this was signified to communicate from one's own, and to appropriate good from one's own, and thus to have mutual love.

5433⁶. The **Ancient Church** as it was when instituted, and as it afterwards became, that it was at first without truths, but was afterwards instructed in truths, and at last rejected them, Sig. in Ezek.xvi.

5619. It was customary in the **Ancient Representative Church**, and thence in the Jewish, to give something as a present to the judges, and afterwards to the kings and priests. . . The reason was, that the presents they gave them represented such things with man as ought to be offered to the Lord when He is approached, which things are what proceed from freedom.

5628. When the **Ancient Church** declined, they began to worship as many gods as there were names of the One Only God. . . At last every family had its own god . . .

5663. The Divine Human was what the **Ancient Church** adored. Ex.

6015. 'The wise, and the Kings of Antiquity' (Is. xix. 11) = the truths of the **Ancient Church**.

6023². (Study of truths in the **Ancient Churches**.)

6269³. If good of charity were in the first place . . . and truth of faith in the second . . . the face of the Church would then be like that of the **Ancient Church**, which made the Church to consist in charity, and had no other doctrinals of the Church than those of charity ; hence they had wisdom from the Lord. Sig. 6629, Ex. N.9, Ex.

6280^e. 'Former years' (Mal.iii.4) = the states of the **Ancient Church**, which was spiritual.

6304. 'And bring you again unto the land of your fathers' = to the state of both of the **Ancient Churches**. . . 'Fathers' = those who were of the **Ancient Church**, and of the Most Ancient Church. Ex.

6428. 'From the God of thy father' = that He is the God of the **Ancient Church**. Jacob, who is 'father' here, = the **Ancient Church**. This Church was a spiritual Church, and the Lord was worshipped in it, who is here meant by the God of the **Ancient Church**.

6589. The **Ancient Church**, or the state of the Church in which the Ancients were, is signified by 'God swearing to give this land to Abraham, to Isaac and to Jacob.' . . The descendants of Jacob could only come to the external of that state, namely to representatives. . . But what is meant is, that those who are signified by the Sons of Israel shall come thereto.

6692. The representatives and significatives of the **Ancient Church** were in Egypt turned into magic, for by the representatives and significatives of the Church, there was at that time communication with Heaven. This communication existed with those who lived in the good of charity, and was open with many ; but those who did not live in the good of charity, but in the opposite, had sometimes open communication with evil Spirits, who perverted all the truths of the Church, and with them destroyed its goods. Hence came magic. 6917. 7097.

6846. 'I am the God of thy father' = the Divine of the **Ancient Church**. . . The reason why the **Ancient Church** is called 'father' is that from it were born the Churches that succeeded it, namely the Hebrew Church, and afterwards the Church among the descendants of Jacob. 6884. 6892. 8270.

—². The God worshipped in the **Ancient Church** was the Lord as to the Divine Human, and it was known to them that it was the Lord who was represented in all the rituals of their Church. Many of them knew that the Lord was to come into the world, and make the Human in Himself Divine. In that Church no other was understood by Jehovah, for He had appeared to them as a Divine Man, and was called Jehovah. 6876, Ex.

8093². Faith alone is not a new thing, but existed in the **Ancient Churches**, being described by 'Cain,' 'Ham,' 'Reuben,' etc.

8762. The external of the **Ancient Church** was all that which represented the internal, and its internal was that which was represented by the externals. Examp.

9182⁵. The **Ancient Church** and its institution by the Lord is treated of in Jer.ii.2.

9193³. The Principal of the worship of the **Ancient Church** was to worship God under a human form, thus the Lord ; but when they turned aside from good to evil, they began to worship the representatives themselves, as the sun, moon, etc.

9340⁴. That the **Ancient** representative Church was in Philistia. Ill.

9391⁸. The **Ancient Church**, which succeeded the Most Ancient, was a representative Church, the whole of whose worship consisted in rites, statutes, judgments and precepts, which represented Divine and heavenly things. . . After the Flood, this Church was extended through a great part of the Asiatic world, and was also in Egypt ; but in Egypt they cultivated the scientifics of that Church . . . R.503^e.

10177¹⁰. (The use of incense traced to the **Ancient Church**.)

10248⁸. 'The years of generation and generation' (Deut.xxxii.7) = the time of the **Ancient Church**, E.431¹⁰.

[A.] 10644°. The **Ancient Church** had worship in groves and in gardens, under trees, according to their significations.

H. 327(p). The Lord was the God of the **Ancient Church**, and was called Jehovah.

N. 4. The reason why this New Heaven is distinct from the Ancient Heavens, is that in the **Ancient Churches** there was no other doctrine than the doctrine of love and charity, and they did not then know of any doctrine of faith separate. 9.

S. 20. All the **Ancient Churches** were Churches representative of heavenly things; their rites and statutes also, according to which their worship was instituted, consisted of mere correspondences.

P. 328⁴. The consummation of the **Ancient Church** is described by the various devastations of the nations that are treated of in the historical and prophetic Word, especially by the ejection of the nations from Canaan by the Sons of Israel.

R. 585. The **Ancient Church**, which was spiritual, held holy worship in temples.

T. 760. The second Church, which is to be called the **Ancient Church**, was in Asia, and partly in Africa, and was consummated and perished through idolatries.

D. 1987. That there are some now who are as it were of the **Ancient Church**.

4075. The posterity of the **Ancient Church** and their innumerable falsities, represented.

4106. The **Ancient Church** is above the head; they flowed in softly through the head into the breast, but did not reach the heart.

E. 433¹². 'Former years' = the **Ancient Church**.

443⁷. The act of Simon and Levi represented the extinction of the truth and good of the **Ancient Church**, which Church still remained with the nation of Hamor.

448⁷. 'The hills of an age' = the **Ancient Church**.

504²⁷. 'Thy mother like a vine' = the **Ancient Church**, which was in the good of life, and thence in truths.

555⁵. 'The woman of the youth' = the **Ancient Church**, which was in truths from affection.

Coro. 39. On the Noetic or **Ancient Church**. . . It extended at last into Great Tartary, and as far as the Euxine, and thence into all the countries of Africa.

41. The successive states of the **Ancient Church** cannot be so well described, because they cannot be so well collected from our Word. . . Moreover that Church was spread through many kingdoms, and was varied in each kingdom. . . That its first and second states in the regions round about the Jordan and Egypt were 'like the Garden of Jehovah' is evident from Gen.xiii.10. That the case was the same with Tyre, from Ezek. xxviii. 12-15. That Ashur was like a 'cedar in Lebanon,' from Ezek.xxxi.3-9. That wisdom flourished in Arabia is evident from the visit of the Queen of Sheba to Solomon, and from the three 'wise men.' . . The third and fourth states of that Church, which were its states of vastation and consummation, are described in the Word throughout, in both the historical and prophetic parts. The consummation of the nations round about the Jordan or

the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah and Zeboim. The consummation of the nations of the Church within Jordan, is described by the expulsion of some and the slaughter of others. . . The consummation of that Church in Egypt, is described by the drowning of the Egyptians in the Red Sea.

42. This **Ancient Church** was a representative Church, which in types, and visible and natural signs, figured the invisible and spiritual things of the Church that was to come, when Jehovah Himself should manifest Himself in a natural human form. . . But as this **Ancient Church**, typical of the one that was to come, converted the representative correspondences into magical and idolatrous things . . . Jehovah raised up the Israelitish Church. 43, Ex.

44. The Heaven of the **Ancient Church** described.

45. The Hell of the **Ancient Church** described.

51². Before the Incarnation of Jehovah, there could be no conjunction with Him except through an Angel. . . Hence the men of the **Ancient Church** . . . were external and natural, nor could they become internal and spiritual, as men can since the Advent of the Lord.

And. Et.

A. 3921². As this one thing is signified by both expressions, they are joined together by 'and also.'

4987°. The less important changes of state are indicated by 'and,' wherefore it occurs so frequently.

5578. In the Original Language of ancient times, the sense was not distinguished by stops, but the text was continuous, in imitation of heavenly speech, and in place of stops, there was 'and,' and also 'there was' or 'it came to pass.' Hence it is that these occur so frequently. 7191.

H. 241². The speech of the Celestial Angels is devoid of hard consonants, and rarely passes from one consonant to another except by the interposition of a word that begins with a vowel. Hence it is that the particle 'and' is so often interposed in the Word, as may be evident to those who read the Word in the Hebrew language, in which that particle is soft, and both begins and ends with a vowel.

Andrew. Andreas.

E. 821³. 'Andrew' = the obedience of faith.

Aner. Aner.

A. 1705. 'Mamre, Eshcol, and Aner' rep. and sig. the Angels who were with the Lord when He combated in His first childhood. . .

1754. 'Aner, Eshcol, and Mamre.' These names sig. the goods and truths from which the combat was waged; not so much the Angels. . .

—e. The names 'Eshcol, Aner, and Mamre' rep. the Angels, and therefore sig. those things that the Angels have.

Angel. Angelus.

Angelic. Angelicus.

See ANGEL OF JEHOVAH, CELESTIAL ANGEL, SPIRITUAL ANGEL, NATURAL ANGEL, HEAVEN, SPIRIT, and ANGELIC SPIRIT.

A. 50². So long as man is not regenerate . . . evil Spirits are with him, who so dominate him that the **Angels**, although at hand, can scarcely do anything, except merely to arrange that he does not precipitate himself into ultimate evil ; and to bend him to some sort of good and truth through his cupidities and the fallacies of his senses. . . But when he has been regenerated, the **Angels** have dominion, and inspire him with all goods and truths, and with horror and fear of evils and falsities. The **Angels** do indeed lead, yet merely minister, for it is the Lord alone Who rules man through **Angels** and Spirits. And since this is effected through the ministry of **Angels**, it is here said in the plural, 'Let us make man in our image.' But as the Lord alone rules and disposes, in the following verse it is said in the singular, 'God created him in His own image.' . . The **Angels** also confess that they have no power, but that they act from the Lord alone.

64. It is thus that the **Angels** perceive the Word.

99^o. Such is man's state when he is with the **Angels** in Heaven, and as it were one among them ; for man is so created that he may be in Heaven at the same time that he is living on earth.

104. This perception is so manifest with the **Angels**, that they can tell what is true and good, what is from the Lord, and what from themselves ; and also the quality of a stranger, at once on his arrival, and from a single idea of him. 125. 1048.

125. The men of the Most Ancient Church spoke with the Lord and with the **Angels**.

141^o. The **Angels** are in such a proprium, and then are in the utmost peace and tranquillity ; for in their proprium are contained the things which are of the Lord, who rules their proprium, or them through their proprium.

155². The **Angels** perceive that they live from the Lord, although, when not reflecting on the subject, they know no other but that they live from themselves. There is, however, a general affection of such a nature, that on the least departure from the good of love and the truth of faith they perceive a change. Wherefore they are in their peace and happiness, which are ineffable, when in the general perception that they live from the Lord. 1387.

227. When the evil Spirits begin to have the dominion, the **Angels** are in labour to avert evils and falsities, wherefore there exists a combat.

228. It is impossible to describe the exquisite perception of the **Angels**, whereby they know whether any thing enters that is against the truth of faith and the good of love. They perceive both the quality of that which enters, and when it enters, a thousand times more perfectly than the man himself. . . The least of thought with man is more perceptible to the **Angels** than the greatest.

233². Man of himself cannot possibly do what is good, and turn towards the Lord, except by the ministry of **Angels** ; neither can the **Angels** except from the Lord alone.

263. When the Sensual averts itself . . . evil Spirits

begin to combat powerfully, and the **Angels** with the man begin to labour, wherefore the combat is described thus ; 'in multiplying I will multiply thy sorrow as to the conception and birth of sons,' that is, as to thoughts and productions of truth.

270. Such a state of life ensues when evil Spirits begin to combat, and the **Angels** who are with the man, to labour. This is still more the case when the evil Spirits begin to have the dominion, for they then rule his outward man, and the **Angels** the inward, of which so little remains that they can scarcely take any thing thence with which to defend him. Hence arise misery and anxiety.

300^o. Where anything is effected through the ministry of **Angels**, the plural number is used. Here also, because the celestial man, being a man, cannot be compared to the Lord, but only to the **Angels**, it is said that 'the man is as one of us.'

315. If a resuscitated person is not of such a disposition as to desire instruction, he wishes to be away from the company of the **Angels**, which the **Angels** exquisitely perceive . . . but even then they do not leave him, but he dissociates himself from them. The **Angels** love everyone, and desire nothing more than to do them service, to instruct, and to convey them to Heaven. In this consists their highest delight. 2704^o.

322. Good Spirits, Angelic Spirits and **Angels**. 457. 459. 634. 1480. 1642. 1752.

454. The **Angelic** life consists in use and in the goods of charity, for nothing is a source of more happiness to the **Angels** than to inform and teach Spirits coming from the world ; to serve men, and rule the evil Spirits who are with them so as to prevent them from passing beyond the bounds, and to inspire the men with what is good ; to raise up the dead to the life of eternity, and afterwards if possible, to introduce them into Heaven. From these things they perceive more delight than can ever be described. Thus are they images of the Lord, for they love the neighbour more than themselves. . . Wherefore in use, from use, and according to use, that is, according to the goods of love and of charity, is there **Angelic** happiness.

488³. The **Angels**, being in the inward sense of the Word, do not know what time is. . . Before the **Angels** everything relating to matter, space and time disappears . . .

548. If they would be as the **Angels**, they ought to love the neighbour more than themselves.

549. The **Angelic** state is such that each communicates his own blessedness and happiness to another. Ex.

553². The whole **Angel**, especially as to the face, is as it were Charity, which both appears and is perceived manifestly. Des. . . All the **Angels** are such forms with innumerable varieties.

607². The men of the Most Ancient Church did not converse so much by words . . . as by ideas, like the **Angels** . . .

633. With every man and **Angel** whatsoever, even the most celestial, his proprium is nothing but what is false and evil ; for it is known that the Heavens are not

pure before the Lord, and that all good and truth are of the Lord alone ; but as a man or **Angel** can be perfected, so he is perfected, and as it were receives understanding of truth and will of good, but that he has them is only an appearance.

[A.] 637°. Man lives altogether contrary to order ; wherefore unless the Lord had compassion on him, and joined him to Himself by means of **Angels**, he could not live a single minute.

653. It is the Lord who fights by means of the **Angels** that are adjoined to the man.

660. When the way for remains is closed up, then man is no longer man, because he can no longer be protected by **Angels**.

661. They who have no doctrinals of faith, but live in utter ignorance, cannot . . . profane holy things, and thereby close up the way for remains, and consequently cannot expel from themselves the **Angels** of the Lord.

666. The Lord is here called 'the **Angel** of the Covenant.'

737. With those who are being regenerated through temptations, the remains are for the **Angels** who are with them, who take out from them those things with which they defend them against evil Spirits. 751.

761. Spiritual temptation with man is a combat of the evil Spirits with the **Angels** who are with the man . . . The **Angels** continually defend the man and avert the evils that the evil Spirits intend him ; they even defend what is false and evil in him, knowing full well that these falsities and evils come from evil Spirits and Genii. Ex.

868. Every man and Spirit, yea, every **Angel**, if left to himself for a single moment, would of himself rush to Hell, wherefore it is said in the Word that Heaven is not pure. This the **Angels** acknowledge, and whoever does not acknowledge it cannot be among the **Angels**, for it is the Lord's mercy alone that delivers them, yea, that draws them out of Hell and withholds them from it . . . The **Angels** perceive this manifestly, and so to some extent do good Spirits. 1438°.

904. There are with every man at least two evil Spirits and two **Angels**, the former excite his evils, and the latter inspire goods and truths. Everything good and true that the **Angels** inspire is of the Lord. 968°. 986.

967. When the evil are being punished, **Angels** are always present who moderate the punishment and alleviate the suffering, but they cannot take it away.

987. It has been shown me by living experience that a man, a Spirit, yea, even an **Angel**, regarded in himself, that is, the whole of his proprium, is the vilest excrement, and when left to himself breathes nothing but hatreds, revenges, cruelties, and the most filthy adulteries. These things are his own and his will.

1013¹. Heaven consists of as many likenesses of the Lord as there are **Angels**, and exists solely through mutual love, for each loves another better than himself. 1594°.

1025°. The Word was written not only for man, but also for **Angels**. When a man reads the Word, appre-

hending only the literal sense, the **Angels** apprehend not the literal, but the inward sense. The material, worldly and corporeal ideas that a man has when reading the Word, become spiritual and celestial ideas with the **Angels** . . . By 'Noah' . . . the interior **Angels** do not even perceive the Ancient Church, but the faith of that Church, and the state of the things treated of, according to the series.

1079°. They who are in charity scarcely see another's evils, but observe all his goods and truths, and the evils and falsities they interpret into good. Such are all the **Angels**.

1088°. The **Angels** excite nothing but goods and truths, and what is evil and false they excuse. Hence it is evident that with those who are in charity, **Angels** have the dominion, through whom they communicate with Heaven.

1106°. When the time of vastation is over, they are taken up into Heaven, and are instructed as novitiates in the truths of faith by the **Angels** by whom they are received.

1116. The **Angels** have most magnificent habitations, exceeding all description. . . They live in an aura of light, of a brilliant pearly and sometimes diamond-like lustre.

1119. The Most Ancients breathed with the **Angels** in whose company they were. The **Angels** have a breathing to which inward breathing corresponds, and which is varied with them in a similar manner. When any thing contrary to love and faith in the Lord presents itself to them, their breathing is straitened, but when they are in the happiness of love and faith, their breathing is free and full.

1120°. Inward breathing then ceased, and with it immediate communication with the **Angels**.

1121. The men of the Most Ancient Church had a perception of all things that are of faith, almost like the **Angels**, with whom they had communication. . . Love to the Lord and towards the neighbour is attended with this, for thus man is conjoined with the **Angels** through their veriest life, which consists in such love.

1124°. An **Angel** came whose coming they could not endure. 1398.

1258. When families and nations are regarded by the **Angels**, they never have an idea of the nation, but only of its worship ; for they regard all purely from their quality. —°.

1274°. The **Angels** have no idea of time.

1276. The **Angels** are on the Lord's right hand, evil Spirits on the left. . . There is a similar situation of all things about every **Angel** (as with the Lord).

1317. The **Angels** with man, being of the Lord, rule nothing in him but his ends. While they rule these, they also rule the thoughts and actions, for all these are of the end.

1382. A real idea of the Infinite Divine is insinuated into the **Angels** by this ; that in a moment they are present under the Lord's view. . . A real idea of the Eternal Divine by this ; that thousands of years do not appear to them as time, but scarcely otherwise than as if they had lived a minute. Both ideas are insinuated

into them by this; that in their present they have together things past and future. Hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life; thus in all their Present there is what is eternal and infinite of the Lord.

1391. The **Angels** perceive what is within an idea, what the affection is that is in it, what is the origin of that affection, what is its end, besides many other things that are of an interior nature.

1393°. On the removal of impediments, the **Angels** flow in and communicate their happiness.

1398. One **Angel** can put to flight myriads of evil Spirits, for they cannot endure the sphere of mutual love. Nevertheless it was perceived that his sphere was tempered by means of the consociations of others, otherwise they would all have been dissipated.

1405. The **Angels** have from the Lord a perception of the Word, when it is being read by man. See under READ.

1416. The Lord is His Kingdom, that is, the all in all of His Kingdom, as also is acknowledged by all the **Angels** in Heaven.

1472°. The **Angels**, who are in the science of all knowledges, and that in such a manner, that hardly a ten-thousandth part can be transmitted to the full apprehension of man, yet esteem sciences as nothing relatively to use.

1480. Celestial food is every good of love and of charity from the Lord, spiritual food is every truth of faith. On these foods the **Angels** live.

1511. (The **Angels** from the Lord remove the spheres of evil Spirits.)

1519. The spheres of the **Angels** are sometimes presented visibly as atmospheres or auras, of such beauty, pleasantness and variety as to exceed all description.

1521. On the light in which the **Angels** live. Gen. art. 1619, continued.

1524. The intensity of the light that the **Angels** have in Heaven, relatively to that in the World of Spirits, Des. And as does the light, so also do the intelligence and wisdom of the **Angels** exceed those of Spirits . . . and also their speech, thought, joys and happinesses, for these correspond to the light. Hence it was evident to me how great and how excellent are the perfections of the **Angels** relatively to those of men, who are in a greater obscurity even than Spirits.

1529. (The quantity and quality of the Light is according to the quantity and quality of the Celestial and the Spiritual that the **Angels** have) thus the very Celestial and Spiritual of the Lord manifests itself through the light before their outward sight.

1532. (From the visions of the prophets) it may be known that the **Angels** not only live in the most intense light, but also that there are indefinite things there such as no one would ever be able to believe.

1554°. The order in which man is carried during regeneration no mortal knows, nor even the **Angels** except slightly, but the Lord alone.

1557°. With the **Angels** themselves, who are in the most intense light of intelligence and wisdom, holiness

dwells in ignorance, for they know and acknowledge that they know nothing of themselves, but that whatever they know is from the Lord. They know likewise and acknowledge, that all their science, intelligence and wisdom, relatively to those of the Lord, are nothing; thus are ignorance.

1573°. No **Angel** can ever be tempted by the Devil, because while he is in the Lord, evil Spirits cannot approach him even afar, but are at once seized with horror and terror.

1581°. The **Angels** know no other than that evil is separated from them, but there is only a detention from evil. Thus its quiescence, so that it appears to be annihilated, is an appearance, as the **Angels** know when they reflect.

1618. Man is in continual worship when he is in love and charity; outward worship is only an effect. The **Angels** are in such worship, wherefore with them there is a perpetual Sabbath.

1619. On the paradises and habitations of the **Angels**. Gen. art. . . Nothing exists before the sight of the **Angels** that is not representative and significative.

1622°. The **Angels** are not delighted with the Paradises, but with the representatives, thus with the celestial and spiritual things from which they are.

1628. See HABITATION at this ref.

1642. Such is the speech of Spirits. But that of Angelic Spirits is still more universal and perfect, and that of **Angels** still more so again. . . Angelic Spirits distinctly comprehend more by one idea of speech and thought than Spirits do by a thousand, and **Angels** in like manner relatively to Angelic Spirits.

1645. See SPEECH at this ref., and at 1646. 1647. 2209. 3345. 4264. 4528. 5434. 5492. 6987°.

—°. The **Angels** are kept by the Lord in ends and uses . . . wherefore also the **Angels** who are with man attend to nothing else but ends and uses, and eliminate nothing else from his thought; caring nothing for other matters which are ideal and material, because these are far beneath their sphere.

1680°. He who intends good to the neighbour, and thinks nothing but good concerning him, and who, when able, actually does it, is among the **Angelic**, and also becomes an **Angel** in the other life.

1683. (In regard to temptation) the **Angels** who are with the man never make the attack, but always and continually the evil Spirits. The **Angels** only avert and defend.

1705. By 'Mamre, Eshcol and Aner' are represented and signified the **Angels** who were with the Lord when He combated in His earliest childhood, and who were adapted to the goods and truths then with the Lord, from which they have their names. No **Angel** in Heaven ever has any name, but it is goods and truths of which their names are predicated, as 'Michael,' and other **Angels** in the Word. There never were such **Angels**, but they are so named from their office. 1752. 1754.

1735°. The **Angels** manifestly perceive that they do not live from themselves, but from the Lord, because

they live in the Esse of the Lord's life, since they live in His love. But still there is given to them, above all others, the appearance, attended with ineffable happiness, as if they lived of themselves.

[A.] 1740^e. The more that man loves goods and truths, the more the Angels love to be with him, and with the Angels Heaven; for they are in their own life when in goods of love and truths of faith.

1745³. Sometimes an Angel speaks not from himself, but from the Lord, and then he knows no other than that he is the Lord, but his externals are then quiescent. It is otherwise when the externals are in operation. The reason is that their inward man is the possession of the Lord, and in proportion as on such occasions nothing of his own impedes, he is the Lord's, yea, is the Lord.

1752. That Angels were with the Lord when He fought against the Hells, is evident from the Word, and also from the consideration, that during his temptation-combats it could not be otherwise than that Angels should be present, to whom the Lord, of His own power, gave strength and power to combat as it were together with Him, for the Angels have all their power from the Lord. That the Angels fight against the evil, is evident from what has been already said concerning the Angels who are with man, that they protect him and avert the evils which evil Spirits intend. Good Spirits are indeed Angels, but lower ones, for they are in the First Heaven . . . but Angels properly so called in the Third. The form of government in the other life is such that good Spirits are subordinate to Angelic Spirits, and Angelic Spirits to the Angels themselves, and thus they constitute one Angelic Society. Good Spirits and Angelic Spirits are what are here called the 'lads,' and the Angels themselves, the '*men-viri*.' 1753.

1755. 'Let these take their portion'=that they were given into their power. . . The case is this; the Angels are they who have dominion over evil and infernal Spirits. Ex.

1776. The Angels understand the inward sense better and more fully when the Word is being read by little boys and girls, than when by adults who are not in the faith of charity. Ex. D.1923.

1802. The Angels who are in the First Heaven are subordinate to the Angels who are in the Second, and these are subordinate to the Angels who are in the Third; but the subordination is not of command, but as in man, is an influx of inward things into things more outward. . . The lower or subordinate Angels do not know that this is the case, unless there is given reflection from the Lord. . . In proportion as there is what is internal with an Angel of the Third Heaven, is he an heir of the Lord's Kingdom; and the case is the same with an Angel of the Second Heaven, and likewise with an Angel of the First Heaven. . . The interior Angels have more of this Internal than the exterior Angels, wherefore they are nearer to the Lord, and are heirs in a higher degree.

1806^e. Such is the sight of the Angels with man.

1808. 'Stars'=Angels, or Societies of Angels, and in the contrary sense, evil Spirits and their companies;

when they sig. Angels or Societies of Angels, they are fixed stars.

1810. 'Thy seed as the stars'=the innumerable goods and truths of wisdom and intelligence, with their happiness, with every Angel.

1854². When there occurs such an expression as 'old age,' the Angels, who are in the inward sense . . . never perceive old age; indeed they are ignorant what old age is, for they are continually advancing to a life of youth and adolescence.

1871. How the Word appears before the Angels.

1876. The Angels do not retain the least idea of any person, or of the name of any person, mentioned in the Word. 1989.

1880⁴. Hence it is evident that man was so created that while he lived on earth among men he might live at the same time in Heaven among the Angels, and contrariwise; so that Heaven and earth might be together, and act as one, men knowing what is in Heaven, and Angels what is in the world.

1925⁵. 'Angels'=something special of the Lord, as 'the Angels of the Seven Churches'=that which is of the Church, thus that which is of the Lord relatively to the Churches. The 'twelve Angels over the gates of the New Jerusalem'=the same as the twelve tribes, namely, all things that are of faith, thus the Lord, from whom is faith and all things of it. The 'Angel flying in the midst of Heaven, having the Everlasting Gospel'=the Gospel, which is of the Lord alone. 'The Angel of His faces saved us'=the Lord's mercy towards the universal human race in effecting their redemption. . . 'The Angel who redeemed me from all evil bless the lads,' also=redemption, which is of the Lord alone. 'The Angel of the Covenant, whom ye have desired;' that the Lord is there signified by the 'Angel' is very manifest, where he is called 'the Angel of the Covenant' on account of His Advent. It is still more manifest that by an 'Angel' is signified the Lord in, 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared; he will not endure your transgression, because My name is in the midst of him.' Hence it is evident that by an 'Angel' is meant the Lord, but *what* of the Lord, is manifest from the series in the inward sense.

1937⁶. The Angels are in such a proprium, and in proportion as they are in this truth, that everything good and true is from the Lord, they are in the delight and happiness of that proprium.

1955^e. Of these things, which appear so obscure to man, the Angels have ideas so clear and distinct, enriched with so many representations, that it would require a volume to describe but a small part of them.

1964^e. In this life are all the Angels, and because they are in this life, they are in intelligence and wisdom itself.

1983. Sirens . . . who beset man during the night . . . are constantly driven away, by Angels from the Lord.

1984. No ideas of bodily and worldly things can ever pass over to the Angels.

2016. The Angels are in the perception that all good

and truth are from the Lord, inasmuch that they perceive that so far as it is from the Lord it is good and true, and that so far as it is from self it is evil and false . . .

2077. The **Angels**, for the sake of saving a soul from Hell, make no account of death, indeed if they could, they would endure Hell for that soul. Hence it is the inmost of their joy to translate into Heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves, but that every particle of it is from the Lord alone, indeed they are incensed if any one thinks otherwise.

2159⁴. 'Who is blind but My Servant and deaf as the **Angel** I will send?' (Is.xlii.19) speaking of the Lord, of whom 'Servant' and '**Angel**' are said when He was in the Human.

2162⁷. The 'mighty **Angel** seen descending from heaven' (Rev.x.1)=the Word as it is in the inward sense.

2171. They who are in perception, as the **Angels** are, know perfectly well what is the perception in which they are, whether natural, rational, or still more inward, which to them is Divine.

2179². When the conversation of the **Angels** falls into the World of Spirits, it is sometimes presented as animals. Examps.

2183². The **Angels** who are with man rule his Rational, but the evil Spirits, his Natural, and hence there is combat. . . If the Rational conquers, the **Angels** approach nearer to man, and insinuate into him charity, which is the Celestial that comes through the **Angels** from the Lord, and then the evil Spirits remove to a distance; but if the Natural conquers, the **Angels** remove themselves further off, that is, more towards his interiors.

2189³. When good constitutes the Rational, truth disappears, and becomes as it were good; good then shines through truth, as is the case with the **Angels**, who, when they appear clothed, it is splendour inducing the appearance of a garment; as with the **Angels** who appeared before the Prophets.

2242³. The **Angels** are not so much in appearances as man; hence the Word . . . as to the inward sense is for the **Angels**, and also for those men, to whom of the Divine mercy it has been granted to be as **Angels** while they live in the world.

2249. It is of the greatest consequence that so much should be said (about these subjects) in the inward sense, for before the **Angels**, to whom the inward sense is the Word, these things are presented to the life with their representatives in a most beautiful form, besides innumerable things that are consequent thereon . . . for **Angelic** ideas are such that they relish these things more than anything else, and perceive them as the most pleasant. Hence also they are illustrated and confirmed more and more concerning the union of the Lord's Human Essence with the Divine Essence, for **Angels** were formerly men, and when men, they could not do otherwise than think of the Lord as a man, and of the Lord as God, as well as of a Divine Trine . . . thus fallacies insinuated themselves, which in the other life alienate the ideas of thought from the

truth and good of faith. To dispel such things, so much is said in the inward sense of this chapter concerning the conjunction of the Human with the Divine of the Lord . . . and thus, while the Word is being read, these things are so presented to the perception of the **Angels**, that the former ideas . . . are by degrees dispersed, and new ones that are conformable to the light of truth in which the **Angels** are, are insinuated. This is more the case with the Spiritual **Angels** than with the Celestial, for according to the purification of their ideas they are perfected for the reception of celestial things.

2268. It may be predicated of the **Angels** that they as it were dwell in man's truths, and insinuate affections of good from the Lord when the man lives in love to the Lord and in charity towards the neighbour, for so they are delighted to dwell, that is, live with such men. It is otherwise with those who are in some truths and in no goods of charity.

2284^o. To the **Angels** nothing is more delightful and happy than to instruct those who come into the other life from the earth.

2289. All little children who die . . . are with the **Angels**, who take care of, educate and instruct them. . . They all . . . become **Angels**.

2290. How the **Angels** . . . insinuated into their tender and novitiate ideas the meaning of what is in the Lord's Prayer.

2292. Hence it is evident that little children do not come into the **Angelic** state immediately after death.

2295. When the little children are in a more inward sphere, namely the **Angelic** one, they cannot be infested by Spirits.

2303. Immediately after the birth of infants, there are with them **Angels** from the Heaven of innocence; in the succeeding age, **Angels** from the Heaven of the tranquillity of peace; afterwards those who are from the Societies of charity; and then, as innocence and charity decrease with the little children, other **Angels**. At last, when they become adults, and enter into a life foreign to charity, **Angels** are indeed present, but more remotely, and this according to the ends of life, which the **Angels** especially rule, constantly insinuating good ones and averting evil ones, and in proportion as they can or cannot do this, they flow in more nearly or more remotely.

2304. Intelligence and wisdom make an **Angel**.

2310². The Word is also for the **Angels** with man.

2318. 'There came two **Angels** to Sodom in the evening'=visitation that precedes Judgment.

2319. 'Two **Angels**'=the Divine Human and the Holy proceeding of the Lord, to which belongs judgment. 2343. 2373. 2397.

2320. Why here there are only 'two **Angels**,' while with Abraham there were 'three men.'

2333². The **Angels** are no longer in worldly and bodily things, like those of man, but in spiritual and celestial ones, into which the expressions of the sense of the letter are marvellously changed, when it ascends from a man who is reading the Word to the sphere in which the **Angels** are.

[A.] 2338. The evil Spirits who . . . induce temptation powerfully inspire a negative, but the good Spirits and Angels from the Lord in every way dispel this doubtfulness, and keep us in continual hope, and at last confirm the affirmative.

2363². That everything blessed and happy consists in the affection of good which is of love and charity, and of the truth which is of faith so far as the latter leads to the former, is evident from the fact that Heaven, that is, *Angelic* life, consists therein.

2380. With those who are in good, the attendant Angels, upon the infusion of any falsity of evil or evil of falsity, whether from the conversation of an evil man, or from thought from an evil Spirit or Genius, at once avert it, and bend [the good] to something true and good in which they have been confirmed; and this however they are infested as to the body, because they esteem the body relatively to the soul as nothing.

—⁴. The reason why some suppose themselves not to be in good, while they really are, is that when they reflect upon that good in themselves, the Angels in whose society they are, at once insinuate that they are not in good, lest they should attribute good to themselves . . .

2422^o. These states do not appear to man, still less their quality, but they appear to the Angels as in clear light, for the Angels are in every good affection of man.

2493. The more interior and perfect the Angels are, the less do they care for past things, and think about future ones; thence also is their happiness . . .

2494. Men who are in love to the Lord and in charity towards the neighbour, have *Angelic* intelligence and wisdom in them while they live in the world, but they are stored up in the inmost recesses of their inner memory . . .

2523. The Lord's whole life is described in the inward sense of the Word . . . in order that all these things might be presented to the Angels at that time. . . Unless this had been done, the Lord would have had to come into the world immediately after the decline of the Most Ancient Church.

2533². The Angels who in the other life instruct the simple in heart, although in celestial and spiritual wisdom, do not uplift themselves above the apprehension of those whom they teach, but speak simply with them, rising up however by degrees as they are received; for if they were to speak from *Angelic* wisdom, the simple would not apprehend any thing . . . It would be the same if the Lord had not taught in the Word in a rational manner. But still the Word is elevated to *Angelic* understanding in its inward sense, and yet in that highest elevation in which it is before the Angels it is infinitely beneath the Divine.

2540². These things appear as of slight value to man . . . but to the Angels, in whose care and hearts are spiritual and celestial things, they are precious. Their ideas and perceptions respecting these things are ineffable. Hence it is evident that many things which are of slight value to man, because they transcend his apprehension, are most highly valued by the Angels, because they enter into the light of their wisdom; and contrariwise,

those things which are most highly valued by man . . . are of slight value to the Angels, being out of the light of their wisdom. So stands the case with the inward sense of the Word in many places. 2551^o.

2541². Myriads of distinct ideas with the Angels present only a single obscure one with men. Examp.

2551. The inward sense of the Word is especially for the Angels, thus is adapted to their perceptions and thoughts. They are in their delectable, yea, blessed and happy feelings, when they are thinking of the Lord, of His Divine and Human, and of how this was made Divine, for they are circumfused with a celestial and spiritual sphere, that is full of the Lord, so that it may be said that they are in the Lord. Hence to them nothing is more blessed and happy than to think according to what belongs to the sphere and affection therefrom. At the same time they are also instructed and perfected. . . These and innumerable other things are presented before the Angels in a celestial and spiritual manner with a thousand and a thousand representatives in the light of life, while the Word is being read. 2574³.

2572³. Because the Angels are in love to the Lord and in mutual love, they are also in all truth, thus in all wisdom and intelligence, not only of celestial and spiritual things, but also of rational and natural things, for from love, since love is from the Lord, they are in the beginnings or springs of things, that is, in ends and causes. Ex.

—⁴. Nevertheless the wisdom and intelligence of the Angels is finite, and relatively to the Divine wisdom of the Lord is most finite, and scarcely anything.

2574³. There being Angels, who, when they were men, had taken up an idea of the Lord's Human as of the human of another man; in order that they may be able to be with the Celestial Angels in the other life . . . such wrong ideas are dispersed by the inward sense of the Word, and thus they are perfected.

2576². When the Angels are visibly presented, their interiors shine forth from their faces, and their exteriors are represented in both their bodies and clothes. . . So with the Angels described in the Word.

2588². The Angels have such great wisdom because they are in truths, for truth is the very light of Heaven.

2590. (The Gentiles instructed by the Angels.) 2596. 2597. 2603.

2654⁴. The Angels are in the faith, yea, in the perception, that whatever is thought and done from proprium is evil, even if it is [in itself] good . . . and yet they have more abundant proprium than all others, but they know and perceive that it is from the Lord, but that it appears altogether as their own.

2786^e. Although these things are with men in dimness as of night, they are as in clear day with the Angels, who, being in the light of Heaven from the Lord, see distinctly innumerable things in these and similar subjects, and at the same time perceive ineffable joy from the inflowing affection. Hence it is evident how remote is the human intellectual and perceptive faculty from the *Angelic* one. 2795. 2796². 3660³.

2795². Not even **Angels** can approach the Divine.

2851². There are two gates with every man . . . one is open towards Heaven . . . in this gate are **Angels**. . . (The rational mind is compared to a 'city,' and therefore has 'gates' assigned to it, and it is said that evil Genii and Spirits assault that city, and that **Angels** from the Lord defend it.)

—¹⁴. When man is such as to admit goods and truths, thus **Angels**, then the Infernals are driven away from their seat.

—¹⁵. Hence it is evident that the 'Gate of Heaven' is where the **Angels** are with man, that is, where there is an influx of good and truth from the Lord.

2872. Heavenly freedom is that which is from the Lord; in this are all the **Angels**.

— (Every **Angel** is a centre of blessedness to all Heaven.)

2873. If the **Angels** only think of such freedom as is from the affection of evil and falsity . . . they are instantly seized with inward pain.

2882. All the **Angels** are in such freedom, yea, in the most perfect perception that it is so. The inmost **Angels** perceive how much is from the Lord, and how much from themselves, and in proportion as it is from the Lord they are in happiness, but in proportion as it is from themselves they are not in happiness.

2890. The **Angels**, through whom man communicates with Heaven, consider him as a brother, and insinuate into him affections of good and truth, and so through freedom lead him, not whither they will, but whither the Lord pleases.

2896. Since the men of the Most Ancient Church were celestial, and had consort with **Angels**, all things that they saw . . . were representative . . . thus, and no otherwise, were they able to speak with **Angels**, for the things that are with the **Angels** are celestial and spiritual . . . 2995.

2953. The inward sense of the Word is such that the words are almost as nothing, but the sense flowing from the series presents an idea, and in fact a spiritual idea before the **Angels**, to whom the outward sense serves as an object from which [comes the idea], for there are ideas of men's thought that are objects of spiritual thoughts with the **Angels**, and in fact chiefly those ideas of thought that are from the Word.

2992. Sometimes when I have been speaking about the viscera of the body . . . the **Angels** who were above me led my thoughts through the spiritual things to which the former corresponded, without making the least mistake. They indeed did not think at all about the viscera of the body, of which I was thinking, but only of the spiritual things to which they corresponded. Such is **Angelic** intelligence that from spiritual things they know each and all things that are in the body, even the most recondite, which can never come to man's knowledge; yea, each and all things that are in the universal world, without fallacy, and this because thence are causes and the principles of causes. 2993. 3626.

3016. The **Angels** have no idea of old age, nor of the advance of age . . . but an idea of the state as to the life in which they are. 3254.

3039. 'He shall send His **Angel** before Thee' = the Divine Providence. An '**Angel**' in the Word = the Lord, but *what* of the Lord, appears from the connection. The reason why by '**Angels**' in the Word the Lord is meant, is that all that is spoken in the Word through the Prophets and others, under the dictation of the **Angels**, is from the Lord. . . The **Angels** in Heaven also acknowledge and perceive that nothing good and true is from themselves, but from the Lord, inasmuch that they hold everything in aversion that induces any other idea. Hence it is that by '**Angels**,' namely the good, the Lord is meant, but *what* of the Lord, appears from the connection.

3085^e. The inward sense of the Word is especially for the **Angels**, in order that through the Word there may be communication between Heaven and man, and these things are to them delicious, because heavenly food is nothing else than all that which is of intelligence and wisdom, and whatever treats of the Lord is to them the blessedness of wisdom and intelligence.

3195². Hence the wiser the **Angels** are, the brighter is the light in which they dwell. 4413^e.

3207³. No truths are ever pure with a man, nor even with an **Angel**. . . each and all are appearances of truth. 3358. 3362. 3368. 3404², Ex. 3405.

3213. The ideas and thence the speech of the **Angels**, when they fall down to Spirits, are presented representatively . . . Good Spirits are able thus to know what the **Angels** are conversing about. . . **Angelic** ideas and speech cannot be presented before Spirits in any other way, for an **Angelic** idea contains indefinitely more things than an idea of a Spirit . . . 3217. 3219.

3219. (Spirits seen who had fallen from an **Angelic** Society.) They were not cast down, for the **Angels** cast no one down, but being in falsity, they fell down of themselves.

3226². In Heaven among the **Angels**, nothing else is thought of than celestial and spiritual things.

3308^e. The **Angels** are thus being continually perfected.

3316³. When these things are being read by man, and apprehended by him according to the sense of the letter, the **Angels** who are then with him have no idea whatever of 'pottage,' 'Jacob,' etc. . . but instead of them have a spiritual idea, which is altogether different and remote from that natural one; the former things being in a moment turned into this spiritual idea. It is the same with everything else that is mentioned in the Word. Examp.

3402². In proportion as a man is in evil and falsity, the **Angels** who are with him from Heaven recede, and diabolical Spirits from Hell approach. The removal of good and truth, consequently of the **Angels** from a man who is in evil and falsity, does not appear to him, because he is then in the persuasion that evil is good and falsity truth . . . Good and truth, or the **Angels**, are said to be removed from a man when he is no longer affected by them.

3417^e. One **Angel** is more powerful than myriads of infernal Spirits, not from himself, but from the Lord; and so far from the Lord as he believes that he can do

nothing of himself; and he is able to believe this in proportion as he is in humiliation from the affection of serving others, that is, in proportion as he is in love to the Lord and charity towards the neighbour.

[A.] 3464. The **Angels** with a man are in interior truths when he is in exterior ones, thus he has communication through doctrinal things with Heaven, but according to his life of good. For example, when in the Holy Supper he simply thinks of the Lord, from the words 'This is My body and this is My blood,' then the **Angels** with him are in the idea of love to the Lord and charity towards the neighbour . . . and because there is such a correspondence, there infows such an affection out of Heaven through the **Angels** into that holy [state] in which the man then is, which he receives according to the good of his life, for the **Angels** dwell with every one in the affection of his life, thus in that of the doctrinal things according to which he lives, but never in that with which the life disagrees. If the life disagrees, as for instance, if the man is in the affection of gaining honours and wealth by means of doctrinal things, the **Angels** recede and **Infernales** dwell in that affection. 6789^e.

3480. (The inward things of the Word were presented before the **Angels** by the Israelitish representatives.)

3484^e. Good Spirits and **Angels** appear as the very forms themselves of charity.

3489. The **Angels** attend only to inward things, that is, to ends, or to intentions and acts of will, and to thoughts thence.

3548^e. The Natural as to truth with the man who is being regenerated . . . so appears, not indeed before man . . . but before the eyes of the **Angels**, who see such things in the light of Heaven.

3573^e. Whatever a man wills and thinks inwardly in his Rational, should present itself conspicuously in his Natural, and this should present itself conspicuously in the face. Such is the face with the **Angels**.

3584. In the form of Heaven the **Angels** are arranged according to the consanguinities and affinities of good and truth.

3636. The light of the world that is from the sun is as darkness to the **Angels**.

3638^e. All the **Angels** are not only with the Lord, but in the Lord; or, what is the same, the Lord is with them and in them.

3652^e. See WORD at this ref.

3665^e. When these things (in the historicals of the Word) are known and thought of by a little child, the **Angels** with him then think of the Divine things they represent and signify; and because the **Angels** are affected with these things, their affection is communicated, and produces the delight that the child has from them. 3690^e.

3693^e. There are with the **Angels** changes of state between the greatest and the least of light, or between the greatest and the least of wisdom, and these changes of state are as morning . . . midday . . . and evening . . . and then as morning again.

3701. 'Behold, the **Angels** of God ascending and de-

scending upon it'=infinite and eternal communication, and thence conjunction. . . '**Angels**'=something Divine of the Lord, here Divine Truth, because they are called '**Angels** of God.'

3735. The **Angels** with man do not think of 'bread,' but of the good of love, and, in the supreme sense, of the Divine Good of the Lord. . . Man's thought about 'bread' serves the **Angels** with him for an object of thinking about the good of love from the Lord, for the **Angels** apprehend nothing of man's thought about bread, but in place of it have thought about good. . . The holy [feeling] that the man then has, is from an influx of celestial and spiritual thoughts and affections, such as exist with the **Angels**. . . 4217^e.

3741. All **Angels** are forms, or substances formed according to the reception of Divine things from the Lord.

3742. The **Angels** manifestly perceive the influx of life from the Lord, also how it flows in, and likewise the amount and character of their reception. When they are in a fuller state of reception, they are in their peace and happiness, otherwise they are in a state of unrest and of some anxiety. Yet the life from the Lord is so appropriated to them that they have a perception as of living from themselves, and still they know that it is not from themselves.

3776. The historicals of the letter become nothing in Heaven with the **Angels** when they leave man and enter Heaven. 4373^e.

3796^e. The **Angels** who are with man are not in anything but his ends. In proportion as a man is in such an end as the Lord's Kingdom is in, are the **Angels** delighted with him, and conjoin themselves to him as a brother; but in proportion as a man is in the end of self, the **Angels** recede, and evil Spirits approach.

3858¹⁵. The **Angels** are called 'Powers,' and 'Principalities,' because goods and truths have all power in them from the Lord.

3895^e. When such come into the other life, they at first believe themselves to be **Angels**, but are not able to approach any **Angelic** Society, being as it were suffocated there by their own persuasive [nature].

3900^e. They who are called the 'elect' rarely appear in the company of those who veil profane worship under what is holy, or if they appear, are not known . . . but when they have been confirmed, they endure, for they are kept by the Lord in the company of **Angels**, which they themselves do not know, and then it is impossible that they can be seduced by that wicked crew.

3927^e. When man is in temptations his inward man is ruled by the Lord through **Angels**, but his outward man through infernal Spirits.

3928. As soon as corporeal and worldly delight is no longer for an end, but for the use of serving heavenly delight, then the **Angels** with man can be in both.

3938. The **Angels**, not being in space and time, have ideas of state. Hence it is that spaces and times in the Word signify states. Refs.

3954. See INWARD SENSE at these refs. 4234. 4280^e. 8694^e. 10215^e.

3956. Charity towards the neighbour has in it that

one wishes as well for him as for oneself, and with the **Angels**, that they wish better for him than for themselves.

3982°. See WORD at these refs. 4814. 5275. 5316. 5398. 6333. 9152°. 9357. 10033°.

3987°. Hypocrites feigning to be **Angels** of Light. 4225°.

4027. The things here contained in the supreme sense . . . are such as to exceed even **Angelic** understanding.

—2. They who are in affection of charity are delighted with such things, for the **Angels** who are with them are in their happiness when man is in such things. . . . From the **Angels**, that is, through the **Angels** from the Lord, there flow in delight and blessedness with a man who is in affection of charity when he reads these things, and still more when he believes that there is what is holy in them, and yet still more when he apprehends any thing that is contained in the inward sense.

4060°. 'He shall send forth the **Angels** with a trumpet and a great voice'=choice, not through visible **Angels** . . . but through the influx of holy good and truth through **Angels**, wherefore by '**Angels**' in the Word is signified something of the Lord. Here there is signified what is from the Lord and about the Lord.

4067. See SOCIETY at these refs. 4073°. 4099. 4330. 4797.

4073°. Man sees nothing as to good and truth unless he is illustrated by the Lord through **Angels**.

4085. 'The **Angel** of God said to me in a dream'=reception from the Divine. . . The '**Angel** of God'=what is from the Divine, for an '**Angel**,' where mentioned in the Word=something of the Lord, that is, something of the Divine, because an **Angel** does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. For the **Angels** are of such a character that they are indignant if anything good and true that they speak is attributed to them, and so far as possible they remove from others such an idea, especially from man, for they know and perceive that everything good and true that they think, will, and accomplish is with them from the Lord. Hence it is evident that by '**Angels**' in the Word is signified something of the Lord, that is, what is Divine. 8192.

4096°. Good that is of love and charity flows in from the Lord, and in fact, through the **Angels** that are with man.

—6. Good does not flow in from **Angels**, but through **Angels** from the Lord. This also all the **Angels** confess, wherefore they are indignant when any one attributes it to them.

4122. The **Angels** see and perceive all the changes of state of the man who is being regenerated, and with whom they are present as ministers, and according to and through them, they from the Lord lead to good in so far as the man suffers himself to be led.

4164. In Heaven with the **Angels** anger does not exist, but zeal instead.

4220. They who in the life of the body have received the Divine things that are of the Lord, that is, His love towards the universal human race, thus charity towards

the neighbour, and reciprocal love to the Lord, in the other life are gifted with intelligence and wisdom, and with ineffable happiness, for they become **Angels**, thus truly men.

4235. 'There met him **Angels** of God'=illustration by good. '**Angels** of God'=something of the Lord, here, the Divine that is in the Lord . . . called the 'Father.'

4236. Hence truths and goods, that is, the **Angels** who are arranged according to that order, are called 'an army.'

4249. See TEMPTATION at these refs. 4274. 5036°.

—3. 5280°. 6097. 6574. 7122°. 8367. 8670. 8960.

4287. (The Lord tempted even by the **Angels**.)

4295. The **Angels** are called 'gods' from truths and goods.

—2. That the Lord in temptations at last fought with the **Angels** themselves, yea, with the whole **Angelic** Heaven . . . is thus. The **Angels** are indeed in the highest wisdom and intelligence, but all their wisdom and intelligence are from the Divine of the Lord; and from themselves, or from proprium, they have nothing of either. . . The **Angels** themselves openly confess this, and are indignant if any one attributes anything of wisdom and intelligence to them. . . The **Angels** also say that all their proprium is evil and false . . . and that what is evil and false is not separated or wiped away from them . . . but that it all remains with them, and that they are withheld by the Lord from evil and falsity, and held in good and truth. These things all the **Angels** confess, nor can any one be admitted into Heaven unless he knows and believes them. . . Since this is so, the Lord, in order to reduce the universal Heaven into heavenly order, admitted into Himself temptations also from the **Angels**, who, so far as they were in proprium, were not in good and truth. These temptations are the inmost of all, for they act only into ends, and with such subtlety as to escape all observation. But in so far as they are not in proprium, they are in good and truth, and so far are not able to tempt. Moreover the **Angels** are constantly being perfected by the Lord, and yet can never to eternity be so far perfected as that their wisdom and intelligence can be compared with the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite. . . . Hence it is evident what is meant by 'the god with whom Jacob as a prince contended,' and also why he was not willing to reveal his name.

4299°. Evil Spirits cannot bear that **Angels** should look at them, for they are instantly tormented and swoon away. D.1966.

4301°. See PERCEIVE at this ref.

4311°. Good Spirits and **Angels** not within, but without them. . . But the Lord is otherwise present with those in the Church who are in spiritual love and thence in faith, with these there are good Spirits and **Angels**, not only in outward worship, but also at the same time in inward . . .

4318. The principal part of the intelligence that the **Angels** have is to know and perceive that all life is from the Lord, also that the Universal Heaven corresponds

to His Divine Human, and consequently that all **Angels**, **Spirits**, and men correspond to Heaven, and also to know and perceive how they correspond. The **Angels** thus know and perceive innumerable things that are in the Heavens, and thence also those things that are in the world.

[A.] 4329³. When the **Angels** are in a general or universal idea, they are at the same time in the singulars that are distinctly arranged by the Lord in the universal.

4334². 'Not even the **Angels** of the heavens, but My Father only'—that Heaven does not know the state of the Church as to good and truth specifically, but the Lord alone.

4383². Although the **Angels** relatively to man are in such great wisdom that the things they know and perceive are ineffable, they confess that they are comparatively only very general, and that the things they do not know are indefinite; they dare not say infinite, because there is no relation between the finite and the infinite.

4402⁵. 'Elohim' is used in the plural, because by Divine Truth are meant all truths that are from the Lord. Hence the **Angels** are sometimes called 'Elohim' or 'gods.' III.

4411. Thus do correspondences succeed each other even to the outward sight of the **Angels**.

4415⁶. Hence it is evident why celestial **Angels** are called in the Word '**Angels of Light**.'

4480. The **Angels** can only think spiritually about anything.

4533. See **EVIL SPIRIT** at this ref.

4564. All the **Angels** confess that from themselves there is nothing but evil and falsity in them.

4641. This falls into the understanding of scarcely any **Angel**. 4642.

4735². The **Angels** . . . appear as forms of love and charity in a human shape. . . Through heavenly love man becomes an **Angel** after death.

4796. When **Angels** present themselves to view, all their interior affections appear clearly from the face, and shine forth thence, so that their faces are outward forms and representatives of them. It is not given in Heaven to have any other face except that of the affections.

4797. Every **Angel** is in some province of the Grand Man, and so communicates generally and widely with all in the same province, although he is in that part of the province to which he properly corresponds.

4803. The states of good **Spirits** and **Angels** are constantly being changed and perfected, and they are thus carried into the interior parts of the province in which they are, thus into more noble functions. . . No **Angel** can ever to eternity come to absolute perfection.

4809². 'All the holy **Angels** with Him'=the **Angelic** Heaven. The 'holy **Angels**' are the truths that are from the Divine Good of the Lord, for by '**Angels**' in the Word are not meant **Angels**, but those things that are of the Lord, for **Angels** are recipients of the life of truth proceeding from the Divine Good of the Lord, and

they are **Angels** in proportion as they receive it. Hence it is evident that '**Angels**' are those truths. 5313⁹.

4839². In proportion as **Angels**, **Spirits**, and men have what they have from the Lord, that is, in proportion as they are in good and truth thence, thus in proportion as they are in His Divine order, they are men. . . Hence it is that the **Angels** in Heaven all appear in human form.

4930. If a man should see the quality of a single thing as it appears before the **Angels** he would be astounded, and would confess that he could never have believed it, and that he knows comparatively almost nothing.

4932. In proportion as anyone attributes all power to the Lord, and none to himself, is he in greater power. Hence the **Angels** are called '**Powers**.'

4943. **Angels** are sometimes sent to those (who are in the Lower Earth) to comfort them.

4971. What is Divine is not in the **Angels**, but is present with them, for they are only forms recipient of what is Divine from the Lord.

4973⁵. The Divine Truth, which the Lord was when in the world, and which afterwards proceeded from Him, that is, from Divine Good, is also called 'the **Angel of the Covenant**.'

4985⁶. The **Angels** of Heaven have ineffable beauty, for they are as it were loves and charities in form, wherefore when they appear in their beauty, they affect the inmost [feelings]. With them the good of love from the Lord shines forth through truth of faith, and penetrating, affects.

5032⁶. They who are in natural good alone . . . cannot be protected by the **Angels**.

5044³. The Heavens are distinguished into principalities according to truths from good; hence also the **Angels** are called '**Principalities**.'

5102. The face regarded in itself is nothing else than an image representative of the interiors. All faces appear no otherwise to the **Angels**, for the **Angels** do not see the faces of men in a material form, but in a spiritual form, that is, in a form that presents to view the affections and thoughts thence.

5110. What is Divine is . . . incomprehensible even to **Angels**.

5133². The form of charity appears visible in the other life, and is the **Angelic** form itself; all **Angels** thence are forms of charity.

5147². That food signifies celestial good, is because the foods of the **Angels** are nothing else than the goods of love and of charity; by means of these they are not only vivified, but also revived . . . 5293, Ex.

5175. After death . . . most are treated gently at first, for they are kept in the company of **Angels** and good **Spirits**, which is represented by the food's being softly touched by the lips, and its quality being then tasted by the tongue.

5199. Spiritual beauty is the affection of interior truth, because truth is the form of good. Good itself from the Divine in Heaven is the source of life to the **Angels**, but

the form of their life is through truths from that good . . . Hence it is that the **Angels** appear of ineffable beauty.

5228. Perception is nothing but the speech or thought of the **Angels** who are with man . . .

5248. See GARMENT at these refs. 5954³. 9814. 9952. H.178. 179. 180. 181.

5329. The **Angels** cannot perceive the historicals (of the Word) because . . . the things of the world do not appear to them ; but since there is a correspondence of all things that are in the world with the things that are in Heaven, the **Angels** perceive heavenly things when man perceives worldly ones. Unless this were so, no **Angel** from Heaven could possibly be with man. To enable him to be so, the Word has been given, in which the **Angels** perceive the holy Divine which they can communicate to the man with whom they are present.

5391^e. Thus do the interiors become more open to the **Angels**.

5427. The **Angels** who are in the Heavens, thus in the light of Heaven, can see each and all things that take place in the World of Spirits, in the Earth of lower things, and in the Hells, but not contrariwise. The **Angels** of a higher Heaven can see all things that take place beneath them in a lower Heaven, but not contrariwise, unless there is a medium . . .

5428². Nature of **Angelic** power. See POWER at this ref.

5433². If the inward man looks downward to earthly things, and there places all, he cannot look upwards, and there place anything. . . The reason is that the **Angels** of Heaven cannot be with man in earthly things ; wherefore they recede, and then infernal Spirits approach. . . Man cannot be with both **Angels** of Heaven and Infernals at the same time. . . When he is in affection of truth for the sake of truth . . . he is then among **Angels**.

5470. There are with every man two Spirits from Hell and two **Angels** from Heaven, for a man who is born in sins could not possibly live unless he communicated on one side with Hell and on the other with Heaven ; the whole of his life is thence. When a man grows up and begins to rule himself from himself . . . the two Spirits from Hell draw near, and the two **Angels** from Heaven remove themselves a little. But if he betakes himself to good, the two **Angels** from Heaven draw near, and the two Spirits from Hell are removed. When therefore a man betakes himself to evils . . . if he feels any anxiety when he reflects upon the evil he has done, it is a sign that he will still receive influx through the **Angels** from Heaven . . . but if he feels no anxiety . . . it is a sign that he will no longer receive influx through the **Angels** from Heaven. Sig. 5848.

5482. Truth from the Divine, which is represented by Joseph, flows in through a medium into the good of faith, and through this into the truth of it. . . There does not exist any other way of influx with the man who has been regenerated, nor with the **Angels** of Heaven.

5530^e. That the **Angels** who are likenesses appear in a flaming beam, and thence in white, is evident from the **Angel** who descended from Heaven and rolled away the stone from the door of the sepulchre.

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5576. The **Angels** are not fed with material food. . . The food that nourishes the mind is to understand what is true and to have a relish for what is good. . . The **Angels** are actually nourished with this food. . . The **Angels** constantly yearn for the things that are of intelligence and wisdom ; and when they are in evening, that is, in a state when these are deficient, they are so far comparatively not in happiness, and then they have no greater hunger and appetite than that the morning may dawn upon them anew, and that they may return into the life of happiness, which is that of intelligence and wisdom.

5585². 'The **Angel** of His faces saved them.' He is called the '**Angel**' because '**Angels**'=something of the Lord, here, His mercy, wherefore he is called 'the **Angel** of the faces.'

5621. When the perceptions of the **Angels** are turned into odours, as often takes place from the good pleasure of the Lord, they are smelt as fragrances from aromatics and flowers.

5628^e. When any one there has suffered hard things from evil Spirits . . . after the evil Spirits have been removed, he is received by **Angels**, and is brought into a state of consolation by means of delight that is in agreement with his genius.

5648^e. Hence it may be evident to any one who reflects, what the difference is between the delights of men and the delights of **Angels**, also in what things **Angels** place wisdom, and in what men ; namely, that **Angels** place wisdom in such things as man holds to be of no account and is averse to, and that man places wisdom in such things as **Angels** care nothing about, and many men in such things as **Angels** reject and flee from.

5672. States of shade as of evening exist there, not from the Sun, that is, the Lord, Who always shines, but from the proprium of the **Angels**, for as they are let into their proprium, so they come into a state of shade or of evening, and as they are elevated from their proprium into a celestial proprium, so they come into a state of light.

5695². Such a face have all the **Angels**, for they do not wish to hide from others anything they think, for they only think well towards the neighbour, nor have they any latent thought of wishing well to the neighbour for their own sakes.

5758. That everything good and true is from the Lord the **Angels** in Heaven perceive manifestly, and moreover that they are withheld from evil by the Lord, and held in good and thence truth, and that with a mighty force.

5846. On **Angels** and Spirits with man. Gen. art. 5976.

5854. The **Angels** inflow into ends, and so through ends into the things that follow from ends ; for the **Angels** flow in through good Spirits into those things that are goods of life and truths of faith with man, by means of which they draw him away as much as possible from evils and falsities. . . **Angels** are not able to be in evil ends, that is, in loves of self and of the world, but still they are present afar off.

5862. **Angels** from the Lord alone know that they are with man.

[A.] 5893². When a man is being regenerated . . . he is ruled through **Angels** by the Lord by his being held in truths, which he impresses upon himself as being truths. Through them he is held in the affection with which they are conjoined, and that affection of truth being from good, he is thus led by degrees to good . . . I have perceived that when evil Spirits poured in evils and falsities, the **Angels** from the Lord then held me in the truths that had been implanted, and so withheld me from evils and falsities. Hence also it has been evident, that the truths which are of faith, inrooted through the affection of truth, are the plane into which the **Angels** operate. They therefore who have not this plane cannot be led by **Angels**, but suffer themselves to be led by Hell, for the operation of the **Angels** cannot then be fixed any where, but flows through. . . The operation of the **Angels** into the truths of faith with man rarely takes place manifestly, so as to excite thought concerning that truth, but there is produced a general idea of such things as agree with that truth, with affection. For the operation is effected by an imperceptible influx. . . Thus do the **Angels** elevate the mind of a man from falsities, and protect from evils.

5895². The **Angels** are not able to have a separate idea of good and of truth, they must be conjoined and make one ; on this account they were not willing to look at such ploughing by an ox and an ass together. The Celestial **Angels** are not willing even to think of truth separate from good, for every truth with them is in good.

5897¹¹. When a man is in good and truth from affection . . . **Angels** from Heaven approach nearer and conjoin themselves to the man. This conjunction is what causes goods with truths to exist in the interiors of a man. But when a man is in outward things . . . the **Angels** are removed, and then nothing whatever of those goods and truths appears. Yet still as the conjunction has been once effected, the man is in the faculty of conjunction with the **Angels**, thus with the good and truth that is with them.

5915. When a man partakes of food, the **Angels** with him are in the idea of good and truth . . . with a difference according to the kind of the food ; wherefore when a man takes the bread and wine in the Holy Supper, the **Angels** with him are in the idea of the good of love and the good of faith. 10521.

5954⁸. He who has not acquired for himself truths, or resemblances of truth from his religiosity, like the Gentiles, and applied them to life . . . suffers himself to be led by reasonings from evil Spirits equally as from good, and so cannot be defended by the **Angels**. This is meant by that he 'should watch and keep his garments.'

5964⁹. Hence it is evident that the Lord does not hide Himself, but that the man, Spirit, or **Angel** does so.

5979. **Angels** from Heaven cannot possibly be within the sphere of such (diabolical Spirits), but are without ; wherefore also the **Angels** recede as the infernal Spirits approach nearer ; but still the **Angels** from Heaven never recede altogether from a man, for then it would be all over with him ; for if he were without communication with Heaven through the **Angels** he could not live.

5980. The **Angels** sedulously and constantly observe

that the evil Spirits and Genii with a man are after ; and so far as the man allows, they bend evils into goods, or to goods, or towards goods.

5981. There sometimes appear with infernal Spirits and Genii shameful and filthy things . . . and lest the **Angels** should flee away altogether, those things are perceived milder than they really are. Des. D.1995.

5992. The **Angels** through whom the Lord leads and protects man are near the head. Their office is to inspire charity and faith, and to observe whither the man's delights turn, and to moderate and bend them to good so far as they are able, consistently with the freedom of the man. They are forbidden to act violently, and so to break the cupidities and principles of the man. Their office also is to rule the evil Spirits who are from Hell, which they do in innumerable ways ; of which it is only allowable to mention these. When the evil Spirits pour in evils and falsities, the **Angels** insinuate truths and goods, which, if not received, are the means of tempering. Infernal Spirits continually attack, and **Angels** protect ; such is the order. The **Angels** especially moderate the affections, for these make the life of man, and also his freedom. The **Angels** also observe whether any Hells are open that were not open before, and from which there is influx with a man, as takes place when a man goes into any new evil. These Hells the **Angels** close so far as the man allows. The **Angels** also remove the Spirits who attempt to emerge therefrom. They also dissipate strange and new influxes that might produce evil effects. Especially do the **Angels** call forth the goods and truths that are with the man, and set them in opposition to the evils and falsities that the evil Spirits excite. Thus man is in the midst, and does not perceive either the evil or the good, and being in the midst, he is in freedom to turn himself either to the one or to the other. By such means do **Angels** from the Lord lead and protect man, and this every moment, and moment of a moment ; for if the **Angels** were to intermit [their care] for a single moment, the man would be precipitated into Hell, whence he could never more be brought out. These things the **Angels** do from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from man, and to lead him to Heaven. That this is a joy to them, see Luke xv. 7.

6032². From this light all the **Angels** in the Heavens see the things that are outside of and around them, and also from the same light perceive the truths that are of faith, and their quality.

—³. This spiritual heat is truly heat, which blesses the bodies of the **Angels** with heat, and at the same time their interiors with love.

6057². That the inward man is formed to the image of all the things of Heaven is conspicuously exhibited in the **Angels**, who, when they appear before the inward sight . . . affect the inmost [feelings] by their mere presence, for love to the Lord and charity towards the neighbour pour forth from them and penetrate, and the things that are derived thence, namely the things of faith, shine forth from them and affect.

6073². The **Angels** who are in Heaven, being in good from the Lord, yearn for nothing more than to perform

uses; these are the very delights of their life, and they also enjoy blessedness and happiness according to uses, as the Lord also teaches in Matt.; 'The Son of Man shall come in the glory of His Father, with His **Angels**, and then He shall render to every one according to his works.'

6078. That truths nourish the spiritual life manifestly appears with good Spirits and **Angels** in Heaven, who are both in the constant desire of knowing and being wise, and when this spiritual food is wanting they are in desolation, in sluggishness of life, and in hunger, nor are they revived and uplifted into the blessedness of their life until their desires are satisfied.

6135². That 'body' in the genuine sense is the good of love, is manifestly evident from the **Angels**. From them, when they are presented to view, love pours forth, so that you would believe them to be nothing but love, and this from their whole bodies. Their bodies also appear resplendent and lucid from the light thence derived, for the good of love is like a flame that emits a light from itself which is the truth of faith thence.

6159². The **Angels** in Heaven, with whom good is dominant, that is, reigns universally, are good in each and all things; that is, good from the Lord shines forth from each and all things with them; even if in the outward form they do anything of evil, still there is an end or intention that good may come therefrom.

6193². The things that flow in from the **Angels**, being more through the interiors, do not appear so much to the outward sense, as those which are from evil Spirits. The **Angels** are also of such a character as never to be willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord; they are indignant if it is thought otherwise, for they are in the manifest perception that it is so, and they love nothing more than not to will and think from themselves, but from the Lord.

6205. Influx through the **Angels** takes place according to the affections of the man, which they lead gently and bend to good, and do not break; the influx itself is tacit, hardly perceptible, for it is in the interiors; and constantly through freedom.

6206. If, when evil flows in, the man would think that it is from evil Spirits, the **Angels** would avert and reject it, for the influx of the **Angels** is into that which the man knows and believes, but not into that which the man does not know and believe, for it can only be fixed where there is something in the man.

6207. The influx of the **Angels** is especially into the conscience of man; there is the plane into which they operate; this plane is in the interiors of man.

6209. The influx of the **Angels** with man is not perceived as the influx of Spirits is; for what flows in from them is not material, but spiritual, and appears wholly as an aerial streaming-*fluvialite aereum*-, which is lucid from the interior **Angels**, and as it were flaming from those still more interior.

6210. When I have thought inordinately about worldly things . . . possessions, the acquisition of riches, pleasures, and the like, I noticed that I relapsed into the Sensual; and that in proportion as the thought was immersed in

these things I was removed from consort with the **Angels**.

6213. That Hell through its Spirits continually injects evil and falsity, which pervert and extinguish truths and goods, and that the Lord through **Angels** continually averts them, takes them away, mitigates and moderates them, has been made so familiar to me by the almost constant experience of many years, that I am not able even to think of any doubt. But in order that the **Angels** may be able to avert the influxes from Hell, there must be with the man truths of faith joined to good of life, into which they inflow; these must be the plane into which they may operate. But if a man has not such things, he is carried away by Hell, and then the Lord through **Angels** rules him as to outward things, which are called outward bonds . . .

6221. The **Angels** know nothing about death, or sickness, wherefore neither have they any idea about such things, and therefore when a man reads about them, they have instead an idea of the continuation of life and resurrection. . . At the same time they have an idea of regeneration, for this is resurrection into life.

6226. The **Angels** do not think like man from the objects of the world, of the body, and of the earth, but from the objects of Heaven.

6279. 'The **Angel** redeeming me from all evil' = the Lord's Divine Human, from which there comes deliverance from Hell. 6280, Ex.

6280. The reason why the Divine Human is called the '**Angel**' is that by **Angel** is signified Sent, and the Lord as to the Divine Human is said to be 'Sent,' and moreover the Divine Human before the Advent of the Lord into the world was Jehovah Himself inflowing through Heaven when the Word was being spoken . . . this is the Divine Human from eternity, and is what is called 'Sent,' by which is meant the proceeding, and is here the same as '**Angel**.' III. See also A.6831, under **ANGEL OF JEHOVAH**.

6313. When a man is uplifted towards interior things, from a gross sensual lumen he comes into a milder lumen, and is then at the same time withdrawn from the influx of scandalous and filthy things, and is drawn nearer to those things which belong to what is just and fair, because more nearly to the **Angels** who are with him, thus more nearly to the light of Heaven.

6315. He who is in good of life, is uplifted from one lumen into the other, and into the interior lumen the moment that he begins to think evilly, for the **Angels** are near him.

6319. The influx of the **Angels** with a man is not [an influx] of such thoughts as the man has, but is according to correspondences. For the **Angels** think spiritually, but the man perceives this naturally. . . For example, when a man thinks of bread, sowing, harvest, fat, and such like things, then the thought of the **Angels** is about the goods of love and of charity; and so on.

6320. When **Angels** flow in, they also adjoin affections, and the affections themselves contain in themselves innumerable things; but of these only a few are received by the man, namely, those which are applicable to what is already in his memory; the rest of the things

of the **Angelic** influx encompass them, and as it were keep them in their bosom.

[A.] 632^r. That there is **Angelic** influx, and that man could not live without it, has been given to know by experience. . . There are malignant Spirits who have devised arts of withholding the **Angelic** influx, but only as to some part. . . In proportion as they did this to me, the life of thought fluctuated, and at length was as with those who swoon.

634⁴. They who are in truth from good . . . are in power through truth from good ; in this power are all the **Angels**, whence also **Angels** are called 'Powers' in the Word ; for they are in the power of controlling evil Spirits, one **Angel** thousands at once. They exert their power the most with man, in sometimes protecting him against many Hells, and this in thousands of ways. They have this power through the truth which is of faith from the good which is of charity ; but as faith with them is from the Lord, it is the Lord alone who is Power with them.

6393. They place blessedness in pre-eminence . . . and in being served by **Angels**, thus in being above the **Angels**.

6423. Anyone from the infernal crew flees away to a great distance when good approaches, or an **Angel** who is in good.

6430. The man who is in good of life as to his interiors is in society with **Angels**.

6469. It has been given me to perceive, through influx, the sweetness of the **Angels**, which they perceive from not thinking and willing from themselves, but from the Lord. Thence they have tranquillity, peace, and happiness. And when the **Angels** have flowed in to my perception, then the presence of the Lord was manifestly perceived, a sign that they are in the Lord's life.

6478. When an **Angel** is doing good to anyone, he also communicates to him his own good, fortunateness, and blessedness, and this with a mind of giving all that he has to the other, and to retain nothing. While he is in such communication, there then flows in good with fortunateness and blessedness to him much more than he gives, and this constantly with increases. But as soon as the thought occurs that he will communicate for the sake of obtaining that influx, the influx is dissipated, and still more so if there should occur any thought of recompense from him to whom he is communicating his good. 9174³.

6482^e. The reason why the **Angels** are the Lord's ministries, is that they may be in active life, and thence in happiness ; but still the ministries they perform are not from them, but from influx from the Lord, as also the **Angels** unanimously confess. 8719, below.

6484². What his quality had been in his infancy was shown by the Lord to the **Angels**.

6486. I heard the **Angels** conversing together about the Lord's Providence, and did indeed understand what they said, but little of it can be described, because their speech was constantly joined to heavenly representatives, which cannot be expressed except as to a small part.

6492. The **Angels** make such presents to each other.

6595. When the Church ceases to be . . . the external still remains, but is such that it has an internal in it ; but this internal is not then with man . . . but with the **Angels** who are with man.

6604. (The face of an **Angel** seen varied according to affections.)

6607. The forms of Heaven are still more wonderful, and are such as can never be comprehended, even by the **Angels**. In such a form are the **Angelic** Societies in the Heavens, and in such a form do the thoughts of the **Angels** flow, and that to a great distance almost in an instant, because they are according to a form infinitely perfect.

6612. They who think outwardly, that is, in the Sensual, communicate only with the grosser Spirits ; but they who think inwardly, that is, from the Rational, have communication with **Angels**. The difference explained.

6615. When the thought of the **Angels** falls down to lower parts, it appears as a bright cloud ; but when the thought of the **Angels** in the higher Heavens falls down, it appears like a flaming light from which there is a vibration of splendour . . .

6617. That there are innumerable things in a single idea, is evident to me from the fact that the **Angels** perceive in a moment the life appertaining to a Spirit and a man merely on hearing him speak, or when they look into his thought. The **Angels** of a lower Heaven are able to do this, and the **Angels** of a higher Heaven are able to perceive still more things. Ex.

6623. Because there are such innumerable things in ideas of thought, the **Angels** can tell the quality of a Spirit or of a man from one single expression that goes forth from thought. (That is, from the way in which it is uttered.) Examp.

6624. Ideas of thought are the words of Spirits, and ideas of more inward thought are the words of **Angels**.

6626. The Lord, who alone is Man, and from whom **Angels**, Spirits, and the inhabitants of earth are called men, through His influx into Heaven, causes the Universal Heaven to represent and relate to one man, and through influx through Heaven and from Himself immediately into each there, causes everyone to appear as a man, the **Angels** in a more beautiful and resplendent form than can possibly be described.

6647. When the man of the Spiritual Church is being regenerated, truths are excited by the Lord through the **Angels** who are with him, and thence he is led into good ; but when that man has been regenerated, truth and good are excited together, and so he is led.

6648^e. Thus are the **Angels** continually being perfected, and thus are all who, when they come into the other life, become **Angels**.

6666². The evil who are from Hell . . . are of such a character, that they could not possibly be resisted by any man, nor even by any **Angel**, but by the Lord alone.

6677. In all good the Lord is present. Hence it is that the **Angels**, being in good, have such power over infernal Spirits that one of them is able to master a thousand.

6804². The **Angels** in Heaven never determine their thoughts to single persons, for this would be to bound the thoughts, and withdraw from the universal perception of things which is the source of **Angelic** speech. Hence it is that the things the **Angels** speak in Heaven are ineffable, and far above human thought, which is not extended to universals, but is confined to particulars. Examp.

6849. Lest the **Angels** in Heaven should be hurt by the influx of heat from the Lord as a Sun, each one of them is veiled by a kind of thin and suitable cloud, by which the heat flowing in from that Sun is tempered. 8946^e. H. 120.

6872². If there are with a man the love of God and the love of the neighbour, and thence the love of what is good and true, as well as of what is just and honest, whatever may be his appearance in outward form, as to his spirit, which lives after death, he is an **Angel**.

—³. That a man is altogether as his love . . . is evident from the **Angels** in the other life, who when seen appear as forms of love. Love itself not only shines forth from them, but also exhales, so that you would say that from head to foot they are nothing else but loves. The reason is that all the interiors of an **Angel**, as also of a man, are nothing but forms recipient of life, and being forms recipient of life, they are forms recipient of love, for loves make the life of man.

6928. The Spirits of our Earth . . . love corporeal and worldly, that is, material things, wherefore . . . they are kept in . . . the 'Lower Earth,' and that until they are averse to corporeal and worldly things, and so come out which being done, they are elevated into Heaven, and initiated into interior things, and become **Angels**.

6929². The Spirits of Mercury asked whether such as the men of our Earth) could become **Angels**. To which it was given to answer that those who have lived in the good of faith and of charity become **Angels**; and that then they are no longer in external and material things, but in internal and spiritual things, and that when they come to this state they are in light superior to that in which are the Spirits from Mercury. In order that they might know that such is the fact, an **Angel** who had gone to Heaven from our Earth and had been of that character when he was in the world, was permitted to speak to them. 7077², Examp. D. 3236. 3240

6982. The truth that proceeds immediately from the Divine cannot be heard by any one, not even by any **Angel** . . . 7270².

7038. The **Angels** in Heaven have all happiness from uses, and according to uses, so that use are to them Heaven.

7122². Evil Spirits excite evils and falsities, and the **Angels** excuse if the end had been good and insinuate truths. This is perceived as though it were in the man.

7236². Good in the Heavens forms the faces of the **Angels**.

7268. That which is properly called heaven is nothing but the Divine formed there, for the **Angels** who are in Heaven are human forms recipient of the Divine, and constituting a general form which is that of a man. And since Divine Truth in the Heavens what is meant in

the O. T. by 'God,' hence it is that in the Original Language God is called 'Elohim' in the plural; and also that the **Angels** who are in the Heavens, being recipients of Divine Truth, are called 'gods.' III.

7295. When the evil first come into the other life, they have good Spirits and **Angels** adjoined to them, as when they lived in the body, for even evil men have **Angels** with them, in order that they may be able if they are willing to turn themselves to Heaven . . . But when, from their life in the world, they are of such a character as not to be able to receive the influx of truth and good from Heaven, the **Angels** and good Spirits by degrees recede from them, and as they recede, they become less and less rational. Sig.

7299. By the Divine power of the Lord the **Angels** annihilate the magical doings of magicians in the other life whenever they practise them to do evil to the upright. So great is the **Angelic** power from the Lord that it instantly dissipates all such things.

736. Many of the inhabitants of Mars have open communication with the **Angels** who are in Heaven. . . Their societies taken together throughout that Earth represent a general **Angelic** Society.

7381. Inward law is truth accommodated to **Angels**. . . The truth that is accommodated to **Angels** is for the most part incomprehensible to men, as is evident from the fact that such things are seen and said in heaven as the eye never saw nor the ear heard. The reason is that those things which are said among the **Angels** are spiritual, which are abstracted from material things, and consequently are remote from the ideas and words of human speech. . . In the ideas of the **Angels** there is nothing derived from time and space, but in place of them there are states. Ex. Hence it is that the things which the **Angels** speak among themselves are incomprehensible to man, and are also ineffable.

7391. The **Angels** do not attend to supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a sounding voice that does not come to the hearing and perception of the **Angels**.

7719. There is light in the habitations or mansions of the **Angels** according to the intelligence and wisdom of their minds; and in proportion as there is light with them, there is darkness with those who are in the opposite. Sig.

7801^e. The **Angels** who are from the Earth Jupiter are together with the **Angels** of all the other Earths; for all who are truly **Angels** constitute one general Heaven.

7811. Their **Angels** (that is, of Jupiter) who are seated at the head, exercise a kind of judicial power over the man, for the **Angels** permit, moderate, forbid, and flow in. But it is given to them to say that they do not believe that they judge, but that the Lord alone is the Judge, and that all things which they command and prescribe to the chastising and instructing Spirits flow in with them from Him, and that they appear as if they were from them.

7967^e. The **Angels** that are with a man continually flow in with good affections, and then excite the truths

that are conjoined with them, and *vice versa*. If the truths are not conjoined with good affections, then in vain do the **Angels** labour to excite those things that are of faith and charity.

[A.] 7973⁴. 'The measure of a man, that is, of an **Angel**' . . . By a 'man,' and by an '**Angel**,' is signified everything of the truth and good of faith.

8002². Conscience is the plane into which the **Angels** flow, and by means of which there is given consort with them. But no plane can be formed for the **Angels** by means of natural good. . . They who are in this good . . . are drawn away by everyone, whether good or evil, like chaff driven by the wind . . . nor can they then be drawn away by the **Angels**, for the **Angels** operate through truths and goods of faith, and inflow into the plane that has been formed in man within from truths and goods of faith. Hence it is evident that those who do what is good merely from their natural disposition cannot be consoiated with the **Angels**. Refs.

8021. (How the inhabitants of Jupiter are prepared for the coming of one of their **Angels**.) 8028.

8022. **Angels** of that Earth afterwards came, and it was given to perceive from speech with me, that they are altogether different from the **Angels** of our earth, for their speech was not carried on by means of words, but ideas. Ex.

8099². They who are delivered from infestations . . . are led through the midst of Hell. . . When they are passing through, they are so protected by the Lord that not the least of evil can touch them . . . for they are encompassed with a column of **Angels** with whom the Lord is present. This is represented by the passing of the Sons of Israel through the Red Sea.

8115. The Spirits of Jupiter . . . marvelled when they heard that those who from our Earth become **Angels**, are of an altogether different heart, and retain scarcely anything like their states when they were Spirits. In order that they might know that it is so, there came a choir, one after another, from a Heaven where there were **Angels** from our Earth. Des.

8118. Such were the ancient times; wherefore the **Angels** were then able to have intercourse with men, and to lead their minds with them into Heaven almost separated from their bodies, and to take them about and show them the magnificent and happy things there.

8192³. In the Word, an '**Angel**' is mentioned, and yet many are meant, as here, where it is said '**the Angel of God**,' and there is meant a column that marched before the Sons of Israel and which was constituted of many **Angels**. In the Word **Angels** are also mentioned by name, as '**Michael**,' '**Raphael**,' and others. They who do not know the inward sense of the Word, believe that Michael or Raphael is one **Angel**, who is the highest among those who are with him; but by these names in the Word there is not signified a single **Angel**, but an **Angelic** function itself, thus also the Divine of the Lord as to that which belongs to the function.

8212. Hence it is that when the **Angels** look into anyone, they infuse into him the affection that is of their life.

8237². The Lord rules the Hells by means of the

Angels, to whom there is given the opportunity of seeing all things that exist there from the place where they are. . . This office is given to the **Angels**, and through it dominion over the Hells.

8242. There appeared one of their **Angels** (of Jupiter) behind a bright cloud, who gave permission.

8269². The Heaven of man is good, and man is with the **Angels** in Heaven through good.

8296. 'Thou hast breathed with Thy wind' = the presence of the Lord with the **Angels**.

8301³. By 'gods' in a good sense are meant the **Angels**, who are called 'gods' because they are substances or forms recipient of truth in which there is good from the Lord. Ill.

8343². When the **Angels** think and speak about the Hells, they think and speak of falsities and evils abstractedly from those who are there; for the **Angels** always remove ideas of persons, and remain in ideas of things. 9249², Refs.

8370². Hence it is that when **Angels** are presented to view, the sphere of the good of love pours forth from them, and affects those who are present, and the truths of faith shine forth from their faces. H. 17.

8379. The inhabitants of Jupiter are fond of picturing in their houses the visible heaven with its stars, because they believe the abodes of the **Angels** to be there.

8443². Truth Divine in the first and second degree . . . is above **Angelic** understanding.

8452. In the other life, when there is a state that corresponds to evening, good Spirits and also **Angels** are let into the state of the natural affections in which they were in the world, consequently into the delights of their natural man; the reason is that they may be there perfected.

850². The **Angels** well perceive the source of a man's goodness and thence its quality; the **Angels** with a man are in good from the Lord and as it were dwell in it, and are unable to be in good that is from the man; they remove themselves from it as far as possible, for it is evil for the inmost.

8495³. The **Angelic** state in Heaven is that they will and do nothing from themselves, or from their proprium; they do it even so think and speak; their conjunction with the Lord consists therein. Sig. This state with the **Angel** is the heavenly state itself; and when they are in it, they have peace and quiet.

8497². The goods that are of faith and of charity cannot be given to a man or an **Angel** so as to be his own, for me and **Angels** are only recipients, or forms accommodate to receive life, thus good and truth from the Lord.

8533². The quantity and quality of every one's good in the other life is manifest before the **Angels** when the Lord grants.

8588². Communication with the **Angels** in Heaven at that time to place in this way. Their outward worship communicated with the **Angelic** Spirits who are simple and do not reflect upon inward things, but still are inwardly good. . . The interior **Angels** in Heaven

saw in these Spirits the things that were being represented, thus the celestial and Divine things that corresponded, for they could be with these Spirits and see those things, but they could not be with the men except through those Spirits; for the **Angels** dwell with men in interior things, but where there are no interior things, they dwell in the interior things of simple Spirits, for the **Angels** have no relish for anything except the spiritual and celestial things that are within the representatives. 8788². 10602.

8595². In order that Truth Divine may be made combative, it flows in with such **Angels** as are in ardent zeal for truth and good, and being stirred with that zeal they combat. This is the source of the truth combating that is represented by 'Joshua.'

8632. Their **Angels** (of Jupiter), when with a man of their own Earth, do not chastise, nor even speak harshly, but only permit the punishing Spirits, who are also present, to do so.

8644². No **Angel** could bear the flame from the Divine Love; he would be consumed in a moment.

8717. The disposition or Providence of the Lord . . . that is mediate through Heaven, is as that which is immediate from Himself, for that which comes out from Heaven comes from Him through Heaven. That this is so the **Angels** in Heaven not only know, but also perceive in themselves.

8719. The reason why the Lord acts through Heaven, is not that He has need of their assistance, but in order that the **Angels** there may have functions and duties, and thence life and happiness according to the duties and uses. Hence it is that there is the appearance with them that they act of themselves, but the perception that they do so from the Lord. Sig.

8725^e. The **Angels** clearly and plainly see and perceive from the Lord the connection and purification of truths.

8728. There are **Angels** and **Angelic** Societies in such subordination and dependence, for through them the Lord acts mediately and rules men; but still it is not the **Angels** who rule, but the Lord through them. . . There are also some things that come from the **Angels** themselves who are with a man; but all good and truth that are of faith and of charity, that is, of new life with man, come from the Lord alone, even through the **Angels** from Him. In like manner all disposition, which is continual, to that use. The things that come from the **Angels** themselves are such things as accommodate themselves to the affection of the man, and in themselves are not good, but still they serve to introduce the goods and truths that are from the Lord. 9682².

8747. A man who is regenerate is in Heaven as to his inward man, and is an **Angel** there with the **Angels**, among whom also he will come to live after death. . .

8750. Since in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form, which comes to the perception of no one, and according to which the changes of state of all in Heaven take place, the **Angels** there are alternately in the good of love, in the truth of faith, and in obscurity as to both. This is why there is a correspondence of the states there with times in the world. . .

8862. All the words, that is, all the truths that are from the Lord, are not only for men, but are also for the **Angels**, for they pass through Heaven, and so reach the earth. Ex. 8899.

8865. Such a universally reigning [presence] must the Lord be with man, for such is He with the **Angels** in Heaven, of whom it is therefore said that they are in the Lord. The Lord becomes regnant when it is not only believed that everything good and true is from Him, but also when we love it to be so. The **Angels** are not only in the faith that it is so, but also in the perception. Hence it is that their life is the life of the Lord in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord.

8868³. With the **Angels** of Heaven all things of their discourse are open even to the Lord, which is both clearly perceived and also heard from the softness and quality of it.

8891². The **Angels** do not see the sense of the Word according to the letter, but according to those things in it that are spiritual and celestial, and in these Divine things. Examp.

8897^e. This Divine light from the Lord as a Sun is what illuminates **Angelic** minds and infills with intelligence and wisdom, and causes them to be **Angels** of Light.

8949. The Lord sometimes appears to those who are in that Earth (Saturn) in an **Angelic** form, and thus as a Man.

8983². The **Angels** themselves appear in a human form in Heaven altogether according to the truths that with them are in good, and with beauty and splendour according to the quality of the good from truths.

9043^e. Man is then as an **Angel**, for the **Angels** have life from good and form from truths, which is the human form.

9094. The **Angels** see the arcana of the Word in light that is from the Lord, in which innumerable things are presented to view that do not fall into the expressions of speech, and not even into ideas of thought with men so long as they live in the body. . . From experience.

9141². The love of good, that is, love to the Lord and love towards the neighbour, constitute the fire of life with a good man and with an **Angel** of Heaven, and the love of truth and the faith of truth constitute the light of life with them.

9160. God is called 'Elohim' in the plural from the fact that the Divine Truth proceeding from the Lord in Heaven is multifariously divided among the **Angels**, for there are as many recipients of Divine Truth as there are **Angels**, each in his own way. Refs. Hence it is that the **Angels** are called 'gods,' and also judges, because these were not to judge from themselves, but from the Lord.

9166⁴. Heaven is not Heaven from the **Angels** regarded in themselves, but from the Divine Truth proceeding from the Lord, thus from the Lord in them, for the Divine in them makes them to be and to be called **Angels** of Heaven. Hence it is that those who are in

Heaven are said to be in the Lord, also that the Lord is all in each and all things of Heaven, and also that the **Angels** are Truths Divine, because recipients of Truth Divine from the Lord. Refs.

[A.] 9167². 'The Lord, whom ye seek, shall suddenly come to His temple, even the **Angel** of the Covenant whom ye have desired ;' where 'Lord' is said from Divine Good, and '**Angel**' from Divine Truth. Refs. 10528^e.

9229⁸. Hence it is that the **Angels** are called 'holy ;' not that they are holy from themselves, but from the Lord, who alone is holy, and from whom alone there is what is holy ; for by '**Angels**' are signified truths, because they are receptions of truth from the Lord. Refs. 9820.

9295⁴. 'The **Angels** who are the reapers' = truths from the Lord.

9303. 'Behold I send an **Angel** before thee' = the Lord as to the Divine Human. . . An '**Angel**' = that which proceeds, for **Angel** in the Original Language sigs. sent. Ill.

—⁵. An **Angel** appears in the human form, but still there are three things in him that make a one ; there is his Internal, which does not appear before the eyes, there is the External that does appear, and there is the sphere of the life of his affections and thoughts that pours forth from him to a distance. Refs.

9327². They who are in Hell, being all in falsities from evil, have no power whatever ; therefore thousands of them can be driven, cast down and dispersed by one **Angel**, almost like flocks in the air by blowing with the mouth.

9341⁴. 'The **Angels** bound at the Euphrates' = falsities arising through reasonings from the fallacies of the senses.

9359. The Lord appears to the inhabitants of the Earths in an **Angelic** form, which is the human form.

9360. The inhabitants, Spirits, and **Angels** of our Earth relate to the outward and bodily sense.

9372⁴. 'King's houses' = the mansions where the **Angels** are. . . The **Angels** are called 'Sons of the Kingdom,' 'Sons of the King,' and also 'Kings' from the reception of truth from the Lord.

9410⁵. The **Angels** are called 'Powers,' and also are powers . . . not from themselves, but from the Lord, since they are recipients of Divine Truth that is from the Lord. Their power from the Lord is so great that one of them can drive away, shut up in the Hells, and hold in check a thousand of the diabolical crew. 9639. 10182².

—^e. When I am reading 'the blood of the Lamb,' and am thinking of the Lord's blood, the **Angels** with me know no otherwise than that I am reading Divine Truth proceeding from the Lord.

9503. The more perfectly the **Angels** receive the Divine Truth that is from the Lord, thus the Lord, the more perfect human forms they are, and at last so perfect, that the beauty exceeds belief. He who shall see them, as I have, will be astounded ; for they are heavenly loves and charities in form, which is the form truly human. The reason why the **Angels** are human forms, is that the Divine in Heaven is the Lord, and

they who receive Divine Truth in good from Him are His images. 9879. 10177⁴.

9603². 'The measure of a man, that is, of an **Angel**' = such is the state of the Church and of Heaven as to goods of love and truths of faith, for 'man' is the Church, and '**Angel**' is Heaven.

9606. The **Angels** and **Angelic** Societies are conjoined and also disjoined according to their spheres.

9670³. Intermediate **Angels** represented by the 'veil.'

9694. They (Spirits of the first Earth) said, that they worshipped a certain **Angel** who appears to them as a Divine Man, for he is refulgent with light ; and that he instructs them and gives them to perceive what to do. They said further that the Greatest God is in the Sun of the **Angelic** Heaven, and that He appears by His **Angel**.

9695. The **Angel** whom they worshipped was an **Angelic** Society . . .

9814². The **Angels** who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and the Prophets, were not seen with the eyes of the body, but with the eyes of their spirits, which were then opened. H. 76.

9818²². 'The **Angel** of faces' is the Lord as to Divine Good.

—²³. 'To make the **Angels** spirits' denotes receptions of Divine Truth.

9874². Every **Angel** is a Heaven in the least form.

9877. The **Angels** in the Heavens are receptions of truths from good.

9879. The **Angels** who constitute Heaven are receptions of good and truth from the Lord, and being receptions of them, they are also forms of them.

9905. (When the Urim and Thummim were consulted, answers were given by the **Angels**.)

9960⁷. 'The **Angel** of the Church' = Truth Divine there.

9987. 'The Heavens thence made and all their host' are the **Angels** so far as they are receptions of Divine truth.

10125. The **Angels** regarded in themselves do not constitute Heaven, but the Lord with them ; for the Lord does not dwell in anything proper to a man or an **Angel**, but in what is His own with them.

10130⁵. When an **Angel** of Heaven determines his sight to others, he then communicates and transfers his interior things into them, according to the quantity and quality of their love ; wherefore if the sight is determined by an **Angel** of Heaven to the good, it produces gladness and joy ; but if to the evil, it produces pain and torment.

10134⁴. The **Angels** have an Internal and an External ; when they are in the Internal the External is almost quiescent ; but when they are in the External, they are in a grosser and more obscure state . . .

10135. The states of love and of light are varied with the **Angels** as the states of the times of the day are varied in the world. . . When the **Angels** are in a state of love, then it is morning with them, and then there

appears to them the Lord as a Rising Sun ; when they are in a state of light, then it is noon with them ; but when in a state of dim light, then it is evening with them ; and afterwards when they are in a state of dim love, or in some cold, then it is night with them, or rather the dawn before the morning. Such states follow in succession with the **Angels** continually, and by their means they are continually being perfected. But these variations do not exist from the Sun there . . . but from the state of the interiors of the **Angels** themselves ; for they desire, like men, to be now in their internals, now in externals . . .

10162. I was told by the **Angels** . . .

10189². The **Angels** have the Lord constantly before the face.

10217^e. 'An **Angel**,' in the Word=truths from good, since he is a recipient of Divine Truth from the Lord. 10299^e.

10227^e. In Heaven with the **Angels** all things appear as it were flashing with gold, silver, and precious stones, and this because they are in intelligence of truth and in wisdom of good ; for the interiors of the **Angels** are thus presented to view in a visible form from correspondence.

10330². Man being then among the **Angels**, there are communicated to him by them, that is, through them from the Lord, intelligence of truth and affection of good. This communication is what is called influx and illustration.

10355². In the most ancient times, men were informed about heavenly things through immediate intercourse with the **Angels** of Heaven, for Heaven then acted as one with the man of the Church, flowing in through the inward into the outward man. Hence they had not only illustration and perception, but also speech with the **Angels**.

—⁴. Inasmuch as information about heavenly things . . . could not be given through influx into the interiors of (the Israelites), and thus through illustration, therefore **Angels** from Heaven spoke *viva voce* with some of them, and instructed them about external things, and little about internal things.

10384. On this Earth, where bodily and earthly things are so much loved . . . it would be dangerous to speak with **Angels**.

10483². The **Angels** from Heaven with man are in his celestial and spiritual loves.

10508. 'Behold, I will send my **Angel** before thee'=that still Divine Truth will lead. The '**Angel** of Jehovah,' in the supreme sense=the Lord as to the Divine Human ; in the relative sense=the Divine that is of the Lord with the **Angels** in the Heavens ; and thence=Divine Truth. 10528.

10528. 'I will send an **Angel** before thee'=the Divine of the Lord, from which is the Church and its worship. . . . An '**Angel**' also=the Divine of the Lord in the Church with men. . . . For men who are in the good of love and the truths of faith in the Lord from the Lord become **Angels** after death, and those who do so also are **Angels** as to their interiors while they live in the

world. Hence it is that John the Baptist is called an '**Angel**,' Ill.

10561^e. 'To be sent by Jehovah'=the Divine leading, and also the Divine proceeding, therefore the **Angels** in the Original Language are so called from Sent.

10568². The **Angels** of Heaven cannot keep their minds in the idea of a land, because the idea of a land is material ; nor in the idea of any nation, for this idea also is material ; wherefore there at once comes to them a spiritual idea, which is that of the Church. . . It is impossible for any material idea to enter Heaven. 10604², Ex.

10604³. Hence the **Angels** perceive spiritually what man perceives naturally, and this in a moment, without any reflection about the difference. This takes place especially when man is reading the Word, or when he is thinking from the Word.

—⁵. Another reason why the **Angels** so perceive the Word when a man is reading it, is that the **Angels** are with men and dwell in their affections ; and because man as to his spirit is in society with Spirits, and as to his interior thought, which is spiritual, with the **Angels** of Heaven. Hence also man has the faculty of thinking.

10608³. The interior **Angels** dwell higher upon the mountains, and the higher the more interior and perfect they are.

10768. The **Angels** who were there, and appeared as men of that (fifth) Earth, when they are presented to view as men . . . see the objects there with their eyes just as the inhabitants themselves do. But when they are not in that state, they see nothing of that kind, but only what is in Heaven.

10809. With the **Angels** of our Earth the Lord appears . . . in the Sun as a Man, encompassed with the solar fire, from which comes all light to the **Angels** in the Heavens. . . That Sun only appears to the **Angels** in Heaven, and not to Spirits who are below, since the latter are further removed from the good of love and truth of faith than the **Angels** who are in the Heavens.

10814. It was then granted to speak about dominion with the **Angels** who were with me.

10833. (On the Sixth Earth) they then hear the **Angels** of Heaven speaking about Divine Truths, and a life according to them ; and when they are fully awake, an **Angel** in white appears to them at the side of the bed, who then suddenly disappears from their eyes ; and then they know that the things they have heard are from Heaven.

H. 1². 'The **Angels** with a trumpet and a great voice' = Heaven, whence is Divine Truth.

7. The **Angels** taken together are called Heaven, because they constitute it ; but still it is the Divine proceeding from the Lord, that flows in with the **Angels**, and that is received by them, that makes Heaven both in general and in part. The Divine proceeding from the Lord is the good of love and the truth of faith ; in proportion therefore as they receive good and truth from the Lord, in the same proportion are they **Angels**, and in the same proportion are they Heaven.

[H.] 8. The **Angels** of the Inmost Heaven clearly perceive and feel the influx (of good and truth from the Lord), and in the same proportion as they receive it do they seem to themselves to be in Heaven . . . Refs.

— (q). Therefore by '**Angels**' is meant something of the Lord. Refs.

9³. Because the **Angels** so believe, they refuse all thanks for the good they do, and are indignant and retire if any one attributes good to them.

12. The Lord dwells in what is His own with the **Angels** of Heaven . . .

14. Love conjoins the **Angels** to the Lord, and conjoins them mutually together; and so conjoins them that in the Lord's sight they are all as one.

17^e. It is not the **Angels** who turn themselves to the Lord, but it is the Lord who turns to Himself those who love to do the things that are from Him.

— (z). The **Angels** are forms of love and charity. Refs.

27^e. The Lord always provides such intermediate **Angels**.

32. (Internal and external **Angels** in every Heaven.)

34. **Angelic** perfection consists in intelligence, in wisdom, in love, and in every good; and thence in happiness, but not in happiness without these things, for happiness without these things is outward and not inward. Since the interiors of the **Angels** of the Inmost Heaven are open to the third degree, their perfection immensely surpasses that of the **Angels** in the Middle Heaven, whose interiors are open to the second degree; and in like manner does the perfection of the **Angels** of the Middle Heaven surpass that of the **Angels** of the Ultimate Heaven.

35. Since there is such a difference, the **Angels** of one Heaven cannot enter to the **Angels** of another Heaven . . . 37, Ex.

—^e. When the Lord elevates any from a lower to a higher Heaven . . . they are environed round by intermediate **Angels** through whom there is communication.

39. With every **Angel**, and also with every man, there is an inmost or supreme degree, or inmost and supreme somewhat, into which the Divine of the Lord first or proximately flows, and from which it disposes the rest of the interiors that follow according to the degrees of order . . . 435^e.

41. The **Angels** of each Heaven are not all together in one place, but are distinguished into Societies greater and smaller, according to the differences of good of love and truth of faith in which they are. . . Every **Angel** is as it were his own good. See SOCIETY.

45. It is good that consociates all in the Heavens, and they are distinguished according to its quality; but still it is not the **Angels** who thus consociate themselves, but the Lord the Source of good. He Himself leads them, conjoins them, distinguishes them, and keeps them in freedom in the proportion that they are in good; thus [He leads and keeps] every one in the life of his own love, of his own faith, of his own intelligence and wisdom, and thence in happiness.

46. When I have been in the spirit, thus withdrawn from the body, and so in consort with **Angels**.

47^e. **Angelic** faces are forms of their interiors, thus of the affections that are of love and faith.

48. Hence it is that an **Angel** who excels in wisdom can see at once what another is from his face.

49. The **Angels** have intelligence and wisdom according to the extension of the sphere of their life. Those who are in the centre of the Inmost Heaven have extension into the universal Heaven.

50. There are some who dwell solitary, as it were house by house, and family by family. But although they live in this scattered way, they are similarly arranged in order as those who are in Societies; namely, the wiser of them are in the middle, and the more simple in the boundaries. These are more closely under the Divine auspices of the Lord, and are the best of the **Angels**.

51. Every **Angel** is a Heaven in the least form. Gen.art.

52. When the Lord appears in the midst of the **Angels**, He does not then appear encompassed by many, but as one in an **Angelic** form. Hence it is that in the Word the Lord is called an '**Angel**.'

53. Heaven is not outside of an **Angel**, but within him; for his interiors, that are of his mind, are disposed into the form of Heaven, thus to the reception of all things of Heaven that are outside of him; for he receives them according to the quality of the good that is in him from the Lord. Thence is an **Angel** also a Heaven.

54. Every **Angel** receives the Heaven that is without him according to the Heaven that is within him.

55^e. When the Lord appears in any Society, He appears there as an **Angel**; but He is known from others by the Divine that shines through.

57. Man was created that he might come into Heaven and become an **Angel**; wherefore he in whom there is good from the Lord is an **Angel** man.

—². What a man has in common with an **Angel**, and what he has more than the **Angels**. . . A man has in common with an **Angel**, that his interiors are equally formed to the image of Heaven, and also that He becomes an image of Heaven in proportion as he is in the good of love and of faith. A man has more than the **Angels** in that his exteriors are formed to the image of the world; and that in proportion as he is in good, the world is with him subordinated to Heaven, and is of service to Heaven; and that then the Lord is present with him in both as in His Heaven.

59. To know that Heaven in the whole complex relates to one man, and the specific and particular things concerning it, is the principal [subject] of the intelligence of the **Angels** there.

61. Such is the idea of the **Angels** concerning man, wherefore they never attend to the things that a man does with the body, but to the will from which the body does them. They call this the man himself, and his understanding, in so far as it makes one with the will.

62. The **Angels** do not indeed see Heaven in the whole complex in such a form, for the whole of Heaven does

not fall into the view of any **Angel**, but they sometimes see remote Societies, that consist of many thousands of **Angels**, as a one in such a form.

65. The **Angels** know in what member one Society is, and in what another.

68. Hypocrites that can feign themselves to be **Angels** of light.

69. The little stars that appeared round the cloud were **Angels**, who so appeared by light from the Lord.

71^e. Since Heaven is perfected by increasing numbers . . . the **Angels** yearn for nothing more than for new **Angel** guests to come to them.

73. Hence every **Angel** is in a perfect human form. Gen.art.

—^e. Since an **Angel** also is a man from these things, therefore it is said 'the measure of a man which is that of an **Angel**.'

74. That the **Angels** are human forms, or men, I have seen a thousand times. For I have spoken with them as one man with another, sometimes with one, sometimes with many in consort, nor have I seen with them any difference from a man as to form. . . It has been granted to see them in full wakefulness, when I was in possession of every bodily sense, and in a state of clear perception. I have often told them that men in the Christian world . . . believe **Angels** and Spirits to be minds without a form. . . To these things the **Angels** said that they know there is such a belief with many in the world. . . They said the reason is that the learned . . . have thought concerning them from the sensual things of the outward man. . . They further said that the simple in faith and heart are not in that idea about **Angels**, but in an idea of them as being the men of Heaven. . . Hence it is that the **Angels** in churches, whether carved or painted, are represented as men. H.183².

75. From all my experience, which is now that of many years, I am able to assert, that **Angels** as to their form are altogether men; that they have faces, eyes, ears, a breast, arms, hands, and feet; that they see and hear each other, and speak together; in a word, that there is nothing whatever wanting to them that belongs to a man, except that they are not covered over with a material body. I have seen them in light that surpasses noonday light by many degrees, and in that light I have seen all the features of their faces more distinctly and more clearly than the faces of men of the Earth were ever seen. It has also been granted me to see an **Angel** of the Inmost Heaven, who had a more glittering and resplendent face than the **Angels** of the lower Heavens. I examined him, and he had the human form in all its perfection.

79. All the **Angels** that are in the Heavens never perceive the Divine under any other form than the human form; and, what is wonderful, those who are in the higher Heavens, cannot think otherwise about the Divine. They are borne into this necessity of thinking from the Divine itself that flows in, and also from the form of Heaven, according to which their thoughts extend themselves around; for all the thought the **Angels** have has extension into Heaven, and according to that extension is their intelligence and wisdom. Hence it is that all there acknowledge the Lord, because

a Divine Human does not exist in anyone but He. . . Hence it is evident that the wiser the **Angels** are, the more clearly they perceive this; and hence it is that the Lord appears to them; for the Lord appears in a Divine **Angelic** form, which is the human form, to those who acknowledge and believe in a visible Divine.

80. The **Angels** of the interior Heavens, being in good and truth from the Lord, and thence in wisdom and intelligence, are in the most beautiful and perfect human form; and the **Angels** of the lower Heavens are in a less perfect and beautiful human form.

81. Since Heaven in the whole and in part, from the Lord's Divine Human relates to a man, the **Angels** say that they are in the Lord, and some of them that they are in His Body, by which they understand being in His love. Sig.

86^e. The simple . . . have an idea of an **Angel** that he is a heavenly man, an idea of their own soul which is to live after death that it is like an **Angel**. . . These therefore the **Angels** call intelligent.

102. The **Angels** are astounded when they hear that there are men who attribute all things to nature . . .

114. The **Angels** of Heaven do not think from natural things as man does; wherefore when a man is in the science of correspondences, he is able to be with the **Angels** as to the thoughts of his mind, and so to be conjoined with them as to his spiritual or inward man.

118. The Lord appears as a Sun . . . before the faces of the **Angels**.

121. When the Lord appears in Heaven, as He often does, He does not appear girded with the Sun, but in an **Angelic** form, being distinguished from the **Angels** by the Divine shining through the face . . .

122. The sun of this world appears to the **Angels** as a thick darkness opposite to the Sun of Heaven, and the moon as a thick darkness opposite to the Moon of Heaven, and this constantly.

127. From Divine Truth the **Angels** have light, and from Divine Good they have heat. 128, Ex. 135, Ex.

128 (h). Light in Heaven is according to the intelligence and wisdom of the **Angels**. Refs. Hence they are called **Angels** of Light. 131.

131. The interior **Angels** love that all things in them should appear openly, because they do not will anything but what is good.

— When a man as to his spirit is looked at by the **Angels**, if he is a good man he appears beautiful according to his good; if evil, as a monster, ugly according to his evil.

133. There are **Angels** who receive more Divine Good than Divine Truth, and there are some who receive more Divine Truth than Divine Good, (the former are in the Celestial Kingdom, and the latter in the Spiritual Kingdom). The most perfect **Angels** are those who receive both in a like degree.

136. The **Angels**, like men, have understanding and will; the life of their understanding makes the light of Heaven, because the light of Heaven is Divine Truth and thence Divine Wisdom, and the life of their will makes the heat of Heaven, because the heat of Heaven

is Divine Good and thence Divine Love. The very life itself of the **Angels** is from the heat and not from the light, except in so far as it is in the heat.

[H.] 137². All **Angels**, from Divine Truth, are called Powers, and also are Powers in the same proportion that they are receptions or receptacles of it; through it they prevail over the Hells and over all who oppose themselves; a thousand enemies cannot endure there a single ray of the light of Heaven, which is Divine Truth. Since the **Angels** are **Angels** from the reception of Divine Truth, it follows that the whole Heaven is from no other source, because Heaven is from the **Angels**.

142. The east is always before the **Angels**, the west behind them, the south on their right hand, and the north on their left. The whole Heaven turns itself to the Lord as to its common Centre; hence all the **Angels** turn themselves thither. . . The interiors of the **Angels** are also actually turned forwards, and since the interiors present themselves to view in the face, it is the face that determines the quarters. 272².

— (y). There is no presence of the **Angels** with the Lord, but of the Lord with the **Angels**.

143. That the east is before the **Angels** in every turn of their faces and bodies shall be explained. The **Angels** turn and bend their faces and bodies about just as men do, yet still the east is always before their eyes; but the turning about of the **Angels** is not like that of men, but is from another origin. They appear alike, but are not so. The reigning love is the origin of all determinations with **Angels** and Spirits . . . wherefore as the love is constantly before their faces, and the face exists from the interiors . . . therefore that love which reigns is always before the face. Ex. That the **Angels** have the Lord constantly before the face, has been given me to know, and also to perceive, from much experience; for whenever I have been in consort with **Angels**, I have observed the presence of the Lord before my face, which although not seen, was perceived in light. The **Angels** have also often testified that such is the case. It is because the Lord is constantly before the faces of the **Angels**, that it is said in the world that we should have God before our eyes . . .

144. Although the whole aspect of the **Angels** is to the east, still they have an aspect to the three other quarters also, but the aspect to these is from the interior sight, which is that of the thought.

145. The **Angels** see the Lord in one way, and the Lord sees them in another. The **Angels** see the Lord through the eyes, but the Lord sees the **Angels** in the forehead. The reason is that the forehead corresponds to the love, and the Lord flows into their wills through love, and causes Himself to be seen through understanding, to which the eyes correspond.

154. On the changes of state of the **Angels** in Heaven. Gen.art.

155. The **Angels** are not constantly in the same state as to love, and thence are not in the same state as to wisdom . . . sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they are in the greatest degree of love, they are in the

light and heat of their life, or in its clearness and delight; but when they are in the least, they are in the shade and cold, or in the dimness and undelight of it. From the last state they return again to the first, and so on. These changes succeed each other, with variety. . . Morning corresponds to the state of their love in its clearness; noon, to the state of their wisdom in its clearness; evening, to the state of their wisdom in its dimness; and night, to a state of no love and wisdom. But there is no correspondence of night with the states of life of those who are in Heaven, but there is a correspondence of the daybreak before the morning.

156. The states of the various things that are around the **Angels** and that appear before their eyes are also changed with the states of their interiors, which are of love and wisdom, for the things that are without them assume an appearance according to those that are within them.

158. The **Angels** say that there are such changes of state there from various causes. First; that the delight of life and of Heaven, which they have from love and wisdom derived from the Lord, would gradually become cheap if they were constantly in it. Secondly; they have proprium as well as men, and this consists in loving themselves, and all who are in Heaven are withheld from their proprium, and in proportion as they are withheld from it by the Lord, in the same proportion they are in love and wisdom; and in proportion as they are not withheld, they are in self-love; and inasmuch as everyone loves his proprium, and is attracted by it, therefore they have changes of state, or successive vicissitudes. Thirdly; they are thus perfected, since they thus become accustomed to be kept in love to the Lord, and to be withheld from self-love; and moreover the perception and sensation of what is good become more exquisite by means of alternations of what is delightful and of what is undelightful. They added, that the Lord does not produce the changes of their state, because the Lord as a Sun always flows in with light and heat; but that they themselves are the cause, because they love their proprium, which continually draws them away.

159. How the Lord as a Sun appears to the **Angels** in the Celestial Kingdom in their three states. Des.

160. When the **Angels** are in their last state, which is when they are in their proprium, they begin to become sad. I have spoken with them when they were in this state, and have seen their sadness. But they said that they were in the hope of soon returning to their pristine state, and thus as it were again into Heaven, for it is Heaven to them to be withheld from proprium.

162. Although all things in Heaven have their successions and progressions as in the world, still the **Angels** have no notion or idea of time or space, and so devoid are they of any such idea, that they are utterly ignorant of what time and space are. 163, Ex. 165. 168², Examp.

165. When the **Angels** hear from man (the names of various periods of time), for **Angels** are always adjoined to man by the Lord, then in place of them they perceive states, and such things as belong to states. Thus is a

natural idea of man turned into a spiritual idea with the **Angels**.

167. Since the **Angels** have no notion of time, they therefore have a different idea of eternity from that of men of the Earth. By eternity, the **Angels** perceive infinite state, not infinite time.

168. When **Angels** speak with men, they never speak by means of natural ideas proper to the man, all of which are derived from time, space, what is material, and such things as are analogous to them; but they speak by means of spiritual ideas, all of which are derived from states and their various changes within and without the **Angels**; yet still, when the **Angelic** ideas, which are spiritual, flow in with the men, they are in a moment, and of themselves, turned into natural ideas proper to the man, and corresponding exactly to the spiritual ones. That such is the case, neither the men nor the **Angels** are aware; for such is all the influx of Heaven with man. There were **Angels** who were admitted more closely into my thoughts, even into my natural thoughts, in which were many things derived from time and space; but they understood nothing, and therefore suddenly retired, and I afterwards heard them saying that they had been in darkness.

169. The thoughts are not bounded but extended in proportion as they do not derive anything from time, space, and what is material. Hence the **Angels** have wisdom, so great as to be called incomprehensible, because it does not fall into ideas that consist merely of such things.

170. **Angels** have all the senses that man has, yea, much more exquisite ones; the light also by which they see, is much brighter than that by which man sees. Refs.

173. The **Angels** have interior things and exterior things; the interior have relation to love and faith . . . and the exterior correspond to the interior. 176, Examp.

177. On the garments with which the **Angels** appear clothed. Gen.art. Since **Angels** are men, and live together as men on the Earth do, they therefore have garments, homes, and many like things, but with the difference that they are all more perfect, because in a more perfect state; for as **Angelic** wisdom surpasses human wisdom to such a degree as to be called ineffable, so also do all things perceived by them and appearing to them; for all things perceived by the **Angels** and appearing to them correspond to their wisdom.

183. On the habitations and mansions of the **Angels**. Gen.art.

—2. Everyone has a general idea that **Angels** are in the human form, and that they have magnificent abodes . . . but this general idea, which is from the influx of Heaven is at once annihilated when the question *whether it is so?* is brought into the centre of thought. This takes place chiefly with the learned.

184. Whenever I have spoken with the **Angels** face to face, I have been with them in their habitations, which are exactly like the habitations on Earth called houses, only more beautiful. See HABITATION at this ref.

—(x). That the **Angels** have cities, palaces, and houses. Refs.

189. There are also **Angels** who do not live consociated, but separate, house by house. These dwell in the midst of Heaven, because they are the best of the **Angels**.

190. The houses in which the **Angels** dwell are not constructed [by hand] like houses in the world, but are given to them gratuitously by the Lord, to each according to his reception of good and truth; they also vary a little according to the changes of the states of their interiors. All things whatever that the **Angels** possess they hold as gifts from the Lord, and whatever things they need are given to them.

191. Although all things in Heaven appear to be in place and in space exactly as they do in the world, still the **Angels** have no notion or idea of place and space.

192. All progressions in the Spiritual World are effected by changes of state of the interiors, so that they are nothing but changes of state. . . All the **Angels** move in this manner, and hence they have no distances; and since they have no distances, they have no spaces, but instead of spaces they have states and their changes.

193. Hence it is that those [**Angels**] are near each other who are in a similar state, and those are distant from each other who are in a dissimilar one.

195. When anyone goes from one place to another . . . he arrives sooner when he is eager to do so, and later when he is not eager, the way itself being lengthened or shortened according to the desire, although it is the same way. . . Hence it is evident again that distance, and consequently spaces, are altogether according to the states of the interiors with the **Angels**; and therefore the notion and idea of space cannot enter their thoughts, although there are spaces with them equally as in the world.

199. The first and most essential cause of this is, that the Lord is present with everyone according to love and faith, and that all things appear near or remote according to His presence; for hence are all things in the Heavens determined. By this also the **Angels** have wisdom, for by it they have extension of the thoughts, and by it there is a communication of all things that are in the Heavens; in a word, by this it is that they think spiritually, and not naturally like men.

205. All in Heaven are consociated according to spiritual affinities, which are those of good and truth in their order. It is so in Heaven as a whole, it is so in every Society, and it is so in every house. Hence it is that the **Angels** who are in similar good and truth know each other as relations by blood and by marriage do on earth, and just as if they had done so from infancy. In a similar way are consociated the goods and truths that make the wisdom and intelligence with every **Angel**. They also know each other in a similar manner, and as they know each other so do they conjoin themselves together. Wherefore they with whom truths and goods are conjoined according to the form of Heaven, see the consequent things in a series, and also how they cohere together far and wide all round.

208. Since the conjunction of the Heavens by influx is from the Lord alone, the greatest care is taken that no **Angel** of a higher Heaven should look down into a Society of a lower one, and speak with anyone there;

the moment he does so, the **Angel** is deprived of his intelligence and wisdom. The cause of this is, that every **Angel** has three degrees of life, just as there are three degrees of Heaven. They who are in the Inmost Heaven have the third degree open, and the second and first closed; they who are in the Middle Heaven have the second degree open, and the first and third closed; and they who are in the Ultimate Heaven have the first degree open, and the second and third closed. As soon therefore as an **Angel** of the Third Heaven looks down into a Society of the Second Heaven, and speaks with anyone there, his third degree is closed, and he is thus bereaved of his wisdom, for in the third degree does his wisdom reside, and he has none in the second and first. This is what is meant by the words of the Lord in Matt., 'He who is on the roof, let him not come down to take anything that is in his house; and he who is in the field, let him not turn back to take his garment.'

[H.] 209. There is no influx from the lower Heavens into the higher ones, because this is against order, but only from the higher Heavens into the lower. For the wisdom of the **Angels** of a higher Heaven surpasses that of the **Angels** of a lower one in the proportion of a myriad to one; which is also the reason why the **Angels** of a lower Heaven cannot speak with the **Angels** of a higher one; yea, when they look thither they do not see them, and their Heaven appears as a misty somewhat over their heads. But the **Angels** of a higher Heaven can see those of a lower Heaven, but it is not allowable to join in conversation with them, except with the loss of their wisdom.

210. Neither the thoughts and affections, nor the discourse of the **Angels** of the Inmost Heaven can ever be perceived in the Middle Heaven, because they so far transcend; but, when it pleases the Lord, there appears thence a flaming somewhat in the lower Heavens; while those which are in the Middle Heaven appear as a lucid somewhat in the Ultimate Heaven, and sometimes as a bright and variously coloured cloud, from the ascent, descent, and form of which, what they are saying is in some measure known.

228. On the power of the **Angels** of Heaven. Gen.art.

229. The power of the **Angels** in the Spiritual World is so great, that if I were to adduce all the evidence of it that I have seen it would exceed belief. If anything there makes resistance that is to be removed because contrary to Divine order, they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains that were occupied by the evil thus cast down and overthrown, and sometimes made to shake from one end to the other as though by an earthquake. I have seen rocks split open in the middle down to the deep, and the evil who were upon them swallowed up. I have also seen hundreds of thousands of evil Spirits dispersed by them and cast into Hell. Numbers are of no avail against them, nor arts, cunning and confederacies; they see all, and disperse them in a moment. . . That the **Angels** have similar power in the natural world, when it is granted, is evident from the Word; as that they gave whole armies to slaughter, that they induced a pestilence of which there died seventy thousand men. . . Since the **Angels** have such power, they are therefore

called Powers; and it is said in David; 'Bless the Lord, ye His **Angels** that excel in strength' (Ps.ciii.20).

230. But the **Angels** have no power whatever of themselves, but all the power they have is from the Lord; and they are Powers in the proportion that they acknowledge this. Any one of them who believes that his power is from himself instantly becomes so weak that he cannot resist a single evil Spirit; therefore the **Angels** attribute no merit to themselves, and hold in aversion all praise and glory for anything they do, ascribing it to the Lord.

231. It is Divine Truth proceeding from the Lord that has all power in the Heavens . . . in proportion as the **Angels** are receptions of it, in the same proportion are they Powers. Refs. . . In proportion therefore that an **Angel** is Truth from the Divine, and Good from the Divine, he is a Power, because in the same proportion is the Lord with him; and since no one is in exactly the same good and truth as another, for in Heaven as in the world there is endless variety, therefore one **Angel** is not in the same power as another. Those are in the greatest power who constitute the arms in the Grand Man, or Heaven, because those who are in that province are in truths more than others, and good flows into their truths from the universal Heaven.

232. The **Angels**, however, are receptions of Divine Truth only so far as they are receptions of Divine Good. . . How great is the power which the **Angels** have through truths from good, has been evident from the fact, that an evil Spirit merely looked at by the **Angels** falls into a swoon, and does not appear as a man, and this until the **Angel** turns away his eyes. This effect is produced by a look of the **Angels'** eyes, because the sight of the **Angels** is from the light of Heaven, and the light of Heaven is Divine Truth.

234. On the speech of the **Angels**. Gen.art. The **Angels** talk together just as do men in the world, and also about various things (domestic, civil, moral, and spiritual), nor is there any difference, except that they talk more intelligently than men, because more interiorly from thought. It has often been granted me to be in consort with them, and to speak with them as one friend with another, and sometimes as one unknown person with another, and then, since I was in a state similar to theirs, I knew no otherwise than that I was speaking to men on the Earth.

235. Angelic speech is distinguished into words equally as human speech is; it is also uttered and heard with equal sonorousness; for the **Angels** have equally a mouth, a tongue, and ears. They have also an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere that is accommodated to the **Angels** who are [themselves] spiritual. The **Angels** also breathe in their atmosphere, and utter words by means of the breathing, as men do in theirs.

236. All thought is from affection . . . and ideas of thought are various forms into which the affection is distributed. . . Hence the **Angels** know the quality of another from his mere speech; from the sound, the quality of his affection, and from the articulations of the sound, or the words, the quality of his mind. From

a single succession of speech the wiser **Angels** know what is the dominant affection, for that is what they chiefly attend to. . . The dominant affection or love is in all (the other affections), therefore the wiser **Angels**, perceiving this (affection), know all the state of another from the speech. . . I have heard **Angels** laying open the life of another merely from having heard him ; they said also that they know all things of the life of another from a few ideas of his thought, because they thence know his reigning love in which they all are in order ; and that man's Book of Life is nothing else.

237. That **Angelic** language has nothing in common with human languages is evident from the fact, that it is impossible for the **Angels** to utter a single word of human language. This has been tried, but they could not do it ; for they cannot utter anything except what completely agrees with the affection ; what does not agree is repugnant to their very life, for the life is of affection, and from it is their speech.

238. Since the speech of the **Angels** corresponds to their affection that is of love, and the love of Heaven is love to the Lord and love towards the neighbour, it is evident how elegant and delightful their speech must be, for it affects not only the ears, but the interiors of the mind of those who hear. There was a certain Spirit hard of heart, with whom an **Angel** was speaking, and he was at last so affected by his speech, that he burst into tears, saying, that he could not resist, because it was love speaking, and that he had never wept before.

239. The speech of the **Angels** is full of wisdom, because it proceeds from their interior thought, which is wisdom, as their interior affection is love. Love and wisdom thus conjoin themselves in their speech ; hence it is so full of wisdom, that they can express by one word what a man cannot by a thousand. The ideas of their thought also comprehend things that man cannot conceive, much less utter. . . I have sometimes been let into the state in which the **Angels** are, and in that state have spoken with them, and then understood all ; but when I was let back again into my previous state, and thus into the natural thought proper to man, and wanted to recollect what I had heard, I could not. . . The ideas of thought of the **Angels**, from which come their words, are also modifications of the light of Heaven, and the affections from which comes the sound of the words, are variations of the heat of Heaven . . .

240. Since the speech of the **Angels** immediately proceeds from their affection . . . the **Angels** can express things in a minute that a man cannot in half an hour, and can also present in a few words what has been written on many pages. . . The ideas of thought of the **Angels**, and the words of their speech, thus make one . . .

242. In **Angelic** speech there is a certain harmonious concord that cannot be described . . .

246. On the speech of **Angels** with man. Gen.art. When **Angels** speak with a man, they do not speak in their own language, but in that of the man, and also in other languages with which he is acquainted . . . The reason is that when **Angels** are speaking with a man they turn themselves to him, and conjoin themselves with him, and the conjunction of an **Angel** with

a man causes them to be both in similar thought ; and since the thought of the man coheres with his memory, and the speech flows thence, therefore both of them are in the same language. Moreover when an **Angel** or a Spirit comes to a man, and by turning to him is conjoined with him, he comes into the whole of his memory, so that he hardly knows but that he knows from himself that which the man knows, thus also the languages. From experience.

—². The state of man is now so altered that he can no longer have such conjunction with **Angels**, but only with Spirits who are not in Heaven.

250. To speak with **Angels** is granted only to those who are in truths from good . . .

252. They who speak with the **Angels** of Heaven also see the things that are in Heaven . . . and the **Angels** also see through them the things that are on the Earth. . . When the **Angels** turn themselves to a man, they conjoin themselves with him so as to know no otherwise than that the things of the man are theirs, not only the things that are of his speech, but also those that are of his sight and hearing ; while the man on his part, knows no otherwise than that the things which flow in through the **Angels** are his. In such conjunction were the **Angels** with the most ancient people on this Earth. Des.

253. Since those times rarely has anyone spoken with the **Angels** of Heaven, but some have done so with Spirits who are not in Heaven . . .

255. When **Angels** and Spirits turn themselves to a man, they know no otherwise than that the man's language is their own, and that they have no other . . . but as soon as they turn themselves from the man, they are then in their own **Angelic** and spiritual language, and do not know anything of the man's language. From experience.

—². When **Angels** and Spirits turn themselves to a man, they can speak with him at any distance ; they have spoken with me far off as sonorously as close by ; but when they turn themselves away from the man, and speak together, nothing whatever of what they are saying is heard by the man, even though they are close to his ear.

256. No **Angel** or Spirit is allowed to speak with a man from his own memory, but from that of the man . . .

265. On the wisdom of the **Angels** of Heaven. Gen.art.

266. The nature of the wisdom of the **Angels** may be inferred from the fact that they are in the light of Heaven, which in its essence is Divine Truth or Divine Wisdom, and this light simultaneously enlightens their inward sight, which is that of the mind, and their outward sight, which is that of the eyes. The **Angels** are also in heavenly heat, which in its essence is Divine Good or Divine Love, from which come their affection and yearning to be wise. That the **Angels** are in wisdom, so that they may be called **Wisdoms**, may be inferred from the fact, that all their thoughts and affections flow according to the heavenly form, which is the form of Divine Wisdom, and that their interiors, which receive wisdom, are compounded to that form . . .

That the **Angels** have super-eminent wisdom is further evident from the fact, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection; so that their speech is thought and affection in an outward form. Hence it is that nothing withdraws them from the Divine influx, and that there is nothing external [such] as with man is borne from other thoughts into his speech. . . To such wisdom of the **Angels** this also contributes, that all things they see with their eyes and perceive by their senses are in agreement with their wisdom, because they are correspondences, and therefore forms representative of such things as belong to wisdom. . . Besides, the thoughts of the **Angels** are not bounded and restricted by ideas derived from space and time, as are human thoughts. Neither are the thoughts of the **Angels** drawn downwards to earthly and material things, nor interrupted by any cares about the necessities of life . . . for all things come to them from the Lord gratuitously . . . and moreover they are endowed with delights and pleasantnesses according to the reception of wisdom from the Lord. Refs.

[H.] 267. The reason why the **Angels** can receive such great wisdom, is that their interiors are open, and wisdom, like all perfection, increases towards the interiors. . . With every **Angel** there are three degrees of life that correspond to the three Heavens. Those with whom the first degree is open are in the First or Ultimate Heaven (and so on); the wisdom of the **Angels** in the Heavens is according to these degrees; hence the wisdom of the **Angels** of the Inmost Heaven transcends immensely that of the **Angels** of the Middle Heaven, and the wisdom of these that of the **Angels** of the Ultimate Heaven. Ex. (Yet the wisdom of the **Angels** of even a lower Heaven similarly transcends that of man.)

268. How great is the wisdom of the **Angels** is further evident from the fact, that in the Heavens there is a communication of all things, the intelligence and wisdom of everyone being communicated to every other. . . This the **Angels** derive from the Lord . . . Certain simple ones were once taken up into Heaven, and on their arrival they came also into **Angelic** wisdom, and then understood such things as they could not comprehend before, and spoke what in their former state they were not able to utter.

269. **Angels** can express in one word what a man cannot in a thousand. Moreover in one **Angelic** word there are innumerable things that cannot be expressed at all in the words of human language, for in each word the **Angels** speak, there are arcana of wisdom in a continuous connection, to which human sciences never attain. What they do not fully express by the words of their speech the **Angels** supply in the sound of the voice, in which there is the affection of the things in their order. . . The **Angels** can recite in a few words the particulars written in a volume of any book, and put into every word such things as elevate to interior wisdom. . . Their words too are varied in infinite ways according to the series of the things that are in a complex in the thought.

—². From the sound of the voice, together with a few words, of one who is speaking, the interior **Angels**

are able to know his whole life; for from the sound, variegated by the ideas in the words, they perceive his reigning love, upon which the Singulars of his life are as it were inscribed. P.194^e.

—. The wisdom of the **Angels** relatively to human wisdom is as a myriad to one; comparatively it is as the moving forces of the whole body, which are innumerable, are to an action from them; or as the thousands of things in an object seen in a perfect microscope are to the one obscure thing before the naked eye. (An example given of this by the manner in which an **Angel** described regeneration.)

270. The wisdom of the **Angels** of the Third or Inmost Heaven is incomprehensible, even to those who are in the Ultimate Heaven. The reason is that the interiors of the **Angels** of the Third Heaven are open to the third degree, but those of the **Angels** of the First Heaven only to the first degree. . . Since the interiors of the **Angels** of the Third Heaven are open to the third degree, Divine truths are as it were inscribed on them. . . Being of this character, the **Angels** of this Heaven never reason about Divine truths, nor do they know what it is to believe or have faith. . . But the **Angels** of the First Heaven have not Divine truths thus inscribed on their interiors. . . therefore they reason about these things, and they who reason see scarcely anything beyond the object they are reasoning about, nor go beyond the subject, except merely to confirm it by some considerations, and when they have confirmed it, they say that it is a matter of faith, and is to be believed. . . The **Angels** have told me that the difference between the wisdom of the **Angels** of the Third Heaven, and that of the **Angels** of the First Heaven, is like that between what is lucid and what is dim. They also compared the wisdom of the **Angels** of the Third Heaven to a magnificent palace. . . They said further that the wisdom of the **Angels** of the Inmost Heaven consists chiefly in this, that they see Divine and heavenly things in every object, and wonderful things in a series of many objects. . . they thus see innumerable things at once in their order and connexion, which so delight their minds that they seem to be carried away out of themselves.

271. See THIRD HEAVEN at these refs. 280^o. 282^e. 288.

272. An additional reason, which in Heaven is the primary one, why the **Angels** can receive such great wisdom, is that they are devoid of self-love. . . and being without this, are in the light of wisdom, for the heavenly loves in which they are. . . open the interiors, because these loves are from the Lord, and in them is the Lord Himself.

273. The **Angels** are continually being perfected in wisdom, but still to eternity they cannot be so far perfected that there can be any proportion between their wisdom and the Divine Wisdom of the Lord. . .

274. Since wisdom perfects the **Angels**, and constitutes their life, and since Heaven with its goods inflows with everyone according to his wisdom, therefore all there long for it, and have an appetite for it. . .

275. The **Angels** in one Heaven, and also in one Society of Heaven, are not in like wisdom, but in unlike; in the greatest wisdom are those who are in

the middle . . . The light also with them is in like degree . . .

276. On the state of innocence of the **Angels** in Heaven. Gen.art.

278. Innocence dwells in wisdom, and in proportion as an **Angel** has wisdom, in the same proportion he has innocence. Ex.

—³. Wherefore also when a man grows old he shrinks in body, and becomes anew as an infant, a wise one, thus an **Angel**, for a wise infant is in an eminent sense an **Angel**.

281. Concerning innocence I have spoken much with **Angels**.

—³. Truth cannot be conjoined to good and good to truth except by means of innocence; hence it is that an **Angel** is not an **Angel** of Heaven unless innocence is in him . . .

282. Since innocence is the *Esse* itself of good with the **Angels** of Heaven, it is manifest that the Divine Good proceeding from the Lord is Innocence itself, for that Good is what inflows with the **Angels** and affects their inmost principles, and disposes and adapts to receive all the good of Heaven.

285. The two inmost things (of Heaven), which are innocence and peace, proceed from the Lord's Divine Love, and affect the **Angels** from the inmost.

286. The Divine peace in Heaven is from the Lord, existing from His conjunction with the **Angels** of Heaven, and in particular, from the conjunction of good and truth with every **Angel** . . . and is in its essence the Divine joy of the Lord's Divine Love from His conjunction with Heaven, and with each one there. This joy, perceived by the Lord in the **Angels**, and by the **Angels** from the Lord, is Peace. By derivation therefrom the **Angels** have all blessedness, delight, and happiness, or that which is called heavenly joy.

287. Hence the **Angels** are called '**Angels** of peace.'

288. Since the peace of Heaven is the Divine inmost affecting with blessedness the very good that is with the **Angels**, it does not come to their manifest perception, except by delight of heart when they are in the good of their life, by pleasantness when they hear truth agreeing with their good, and by cheerfulness of mind when they perceive their conjunction; hence, however, it flows into all the acts and thoughts of their life, and there presents itself as joy, in an outward form also.

289. Since Divine peace exists from the conjunction of the Lord with Heaven, and, specially, with every **Angel** from the conjunction of good and truth, therefore the **Angels**, when they are in a state of love, are in a state of peace, for then good is conjoined to truth with them.

290. I have spoken with **Angels** concerning peace.

292 (u). That with every man there are **Angels** and Spirits, and that through them man has communication with the Spiritual World. Refs.

302. I have spoken with **Angels** concerning the conjunction of Heaven with the human race.

304. Man has been so created as to have connection and conjunction with the Lord, but with the **Angels** of

Heaven only consociation. The reason he has not conjunction, but only consociation, with the **Angels**, is that man from creation is like an **Angel** as to the interior things that belong to the mind . . . hence it is that after death, if he has lived according to Divine order, he becomes an **Angel** . . . Heaven is not Heaven from the proprium of the **Angels**, but from the Divine of the Lord . . . Man has besides, what the **Angels** have not . . . that he is also in the natural world as to his exteriors . . .

306. When a man reads the Word, and perceives it according to the outward sense . . . the **Angels** perceive it according to the inward sense; for all the thought of the **Angels** is spiritual, but that of man is natural; these two kinds of thought do indeed appear diverse, but yet are one, because they correspond. Examples, 307.

307^e. Wherefore when the **Angels** are thus thinking spiritually, and a man is thus thinking naturally, they are conjoined almost as the soul and the body.

308. All who acknowledge the Divine, and live in charity, are instructed after their decease by the **Angels**, and receive Divine Truths. 321. —(o), Refs. 325².

310. I have sometimes spoken with the **Angels** about the Word . . .

311. There is not one **Angel** who was created such, nor in Hell any Devil who was created an **Angel** . . . but all, in both Heaven and Hell, are from the human race . . .

312. It has been given me to have consort with **Angels**, and also to speak with those who are in Hell, and this now for many years . . .

314. Angelic minds and human minds are similar . . . for the human mind is capable of wisdom as well as the Angelic mind; the reason why in the world it is not so wise, is that it is in an earthly body . . . but when loosed from that connection . . . it becomes wise like an **Angel**; from which it is evident, that the Internal of man, which is called his spirit, in its essence is an **Angel** . . .

—(k). That in the Word the man who receives the good of love and of faith from the Lord is called an **Angel**. Ref.

315. That man was created to become an **Angel**, explained.

329. Every little child . . . when he dies, is received by the Lord, and educated in Heaven . . . and afterwards as he is perfected in intelligence and wisdom . . . he becomes an **Angel**.

330. Little children who die . . . are only in the rudiments of the capacity of becoming **Angels**, for they are not **Angels**, but become **Angels** . . .

332. As soon as little children are raised from the dead . . . they are carried into Heaven and committed to the charge of **Angels** of the female sex who have tenderly loved little children in the bodily life, and at the same time have loved God . . .

340. It is intelligence and wisdom that make an **Angel**, and while the little children are devoid of these, they are indeed with the **Angels**, but are not **Angels**; it is when they are intelligent and wise that they first become **Angels** . . . M.413.

[H.] 341^e. The wiser the **Angels** are, the more innocent they are, and the more innocent they are, the more they appear to themselves as little children.

342. I have spoken with the **Angels** about little children . . .

349. All who in the world have acquired intelligence and wisdom are accepted in Heaven, and become **Angels**, everyone according to the quantity and quality of his intelligence and wisdom . . .

356. Appendix¹¹. With the **Angels** there is an insatiable longing for knowledge and wisdom, because these are spiritual food. Refs.

357. From much speech and life with **Angels** it has been given to know for certain . . .

360. They who have renounced the world . . . when elevated to where the **Angels** are, induce anxieties that disturb the happiness of the **Angels** . . .

367. Wherefore two married partners in Heaven are not called two, but one **Angel**. 372. M. 50. De Conj. 8.

370. It has been told me by the **Angels** . . .

— The conjunction of truth and good makes an **Angel**, and also his intelligence, wisdom, and happiness. The quality of an **Angel** is determined by the degree in which the good with him is conjoined to truth and the truth to good . . .

374. I have heard an **Angel** describing true marriage love and its heavenly delights in the following way . . .

382. There is genuine marriage love in the inmost Heaven, because the **Angels** there are in the marriage of good and truth, and are also in innocence. The **Angels** of the lower Heavens are also in marriage love, but only in proportion as they are in innocence . . .

387. On the employments of the **Angels** in Heaven.

389. All things in the Heavens are instituted according to Divine order, which is everywhere guarded by means of administrations by **Angels**, by the wiser ones those things that are of general good or use, by the less wise those that are of particular use, and so on. . . To every employment there is adjoined dignity according to that of the use, yet an **Angel** does not arrogate dignity to himself, but gives it all to the use . . .

391. See SOCIETY at these refs. 513.

— In general, **Angels** of every Society are sent to men, to guard them, and to draw them away from evil affections and the thoughts thence, and to inspire good affections so far as they receive in freedom, by which they also rule the deeds or works of men, removing, as far as possible, evil intentions. The **Angels**, when with men, as it were dwell in their affections, near to the man in proportion as he is in good from truths, and more remotely in proportion as the life is distant therefrom. But all these employments of the **Angels** are employments of the Lord through the **Angels**; for the **Angels** perform them, not from themselves, but from the Lord. Hence it is that by '**Angels**' in the Word, in its inward sense, are not meant **Angels**, but something of the Lord; and hence it is that **Angels** in the Word are called 'gods.'

—(x). That **Angels** are sent to those who are in

Hell, to prevent them from torturing each other without measure. A. 967.

— On the offices rendered by the **Angels** to men who come into the other life. A. 2131.

392. These are the general employments of the **Angels**, but every one has his own special employment . . .

402. All the delights of Heaven are conjoined with uses, and are in them, because uses are the goods of love and charity in which the **Angels** are; wherefore every one has delights such as the uses are, and likewise in such a degree as is the affection of use.

403. **Angelic** life consists in performing the goods of charity, which are uses, and all the happiness the **Angels** have is in use, from use, and according to use.

406. Let them know . . . that if they would be as the **Angels**, they must love the neighbour more than themselves . . . for in the Heavens the delight is to do good to another, and not to self, except that it may become another's . . .

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost things of the life of the **Angels**, and thence in each particular of their thought and affection, and from these in each particular of speech and of action . . . Good Spirits, who are not in that delight . . . when they perceive it from an **Angel** from the sphere of his love, are filled with such delight that they go as it were into a sweet swoon.

410. See JOY at this ref.

411. The **Angels** are not delighted with the outward objects themselves, but with what they represent.

414. The whole **Angel**, especially the face, is as it were charity, which both appears and is perceived openly. This form, when beheld, is ineffable beauty affecting with charity the inmost life itself of the mind. . . All the **Angels** are such forms, with innumerable variety.

415. Many thousands of men depart this life every day . . . How many of these have become and do become **Angels** cannot be told; this has been told me, that in ancient times very many did so, because then men thought more interiorly and more spiritually, and thence were in heavenly affection; but in the succeeding ages not so many . . .

431. When **Angels** are mentioned, those who are in Heaven are understood.

450. (The **Angels** do not leave a resuscitated person even when he desires to be out of their company,) but he dissociates himself from them. For the **Angels** love everyone, and long for nothing more than to perform kind offices, to instruct, and to carry into Heaven; in this consists their highest delight. A. 182.

462². Their outward sight corresponds to their inward sight or understanding, for with the **Angels** the one sight flows into the other, so that they act as one . . . and in like manner their hearing corresponds to their perception . . . but the rest of the senses with the **Angels** are not so exquisite as the senses of sight and hearing, because sight and hearing are of service to their intelligence and wisdom, but not the rest of the senses. If these were equally exquisite, they would take away the light and delight of their wisdom, and would bring in

the delight of pleasures of various appetites, and of the body, which bedim and debilitate the understanding in proportion as they prevail.

463. When a man's actions are laid bare before him after death, the **Angels** to whom is given the office of examining, look into his face, and their examination ranges throughout the whole body, commencing from the fingers of each hand. Ex.

487³. The **Angels** who are in the Heavens both see and perceive the evils and falsities that sometimes arise in themselves, and also those in which are the Spirits in the World of Spirits who are bound to the Hells, but the Spirits themselves cannot see their own evils and falsities.

515. See INSTRUCT at this ref.

518°. Knowledges do not make an **Angel**, but the life that is acquired by their means . . .

519. After Spirits have been prepared for Heaven by instruction . . . they are brought into a way that tends upwards towards Heaven, and are handed over to the **Angel** guards there, and are then received by other **Angels** and introduced into the Societies . . . The ways by which they are led are not known to any **Angel**, but to the Lord alone.

520. The ways by which the novitiate **Angels** are introduced, described.

530. Since the spiritual man thinks about Divine things when he acts, he communicates with the **Angels** of Heaven, and is conjoined with them in proportion as he does this, and thus his inward man is opened . . .

—². They who, on account of the Divine Laws, have acted sincerely and justly, act wisely when outward things are taken away and they are left to their inward things, because they are conjoined with the **Angels** of Heaven, from whom wisdom is communicated to them.

535. Most of those (who have removed themselves from the affairs of the world), inasmuch as they have thus contracted a sad life, and have removed themselves from the life of charity . . . cannot be consoiated with **Angels**, because the life of the **Angels** is glad from blessedness, and consists in performing uses, which are works of charity . . .

538. This sphere (of truth from good) from Heaven was perceived to be from the Lord alone, although it appeared to be from the **Angels** in Heaven. That it was from the Lord alone, and not from the **Angels**, was because every **Angel** in Heaven acknowledges that nothing of good and truth is from himself, but that all is from the Lord.

543. The Hells are ruled in particular by means of **Angels**, to whom it is given to look into the Hells, and to restrain the insanities and disturbances there. Sometimes also **Angels** are sent there, and moderate them when present.

548. When a man enters the other life, he is first taken charge of by **Angels**, who perform every kind office for him, and also speak to him about the Lord, Heaven, and the **Angelic** life, and also instruct him in truths and goods. But if the man, now a Spirit, is of such a character, that he had indeed known such things in the world, but at heart had denied or despised them, he then after some conversation desires to be away . . . and when the **Angels** perceive this, they leave him. . .

From these things it is evident that the Lord draws away every Spirit to Himself by means of **Angels**, and also by means of influx from Heaven . . .

576. Hence it is that when a man becomes an **Angel** after death, he is in intelligence and wisdom ineffable relatively to that he had in the world . . .

591. The good that flows forth from Heaven is all from the Lord, for the **Angels** who are in the Heavens are withheld from their own proprium and are held in the proprium of the Lord, which is Good itself. . . Hence it is evident, that the equilibrium in which the **Angels** of Heaven are held, and also Spirits in the Hells, is not like that in the World of Spirits. The equilibrium of the **Angels** in the Heavens is the measure in which they have willed to be in good, or the measure of the good in which they have lived in the world, thus the measure in which they have been averse to evil.

593. To govern and equalize the balance (of the equilibrium between the Heavens and the Hells), is not in the power of any **Angel**, but of the Lord alone . . . an **Angel** only sees what is near him, and does not even perceive in himself what is taking place in his own Society.

599. See FREEDOM at this ref.

600. The conjunction of man with Heaven and Hell is not immediate, but mediate by means of Spirits in the World of Spirits. These Spirits are with man, and no (Spirits) from Hell itself or (**Angels**) from Heaven itself . . .

N. 40. An inward spiritual man, regarded in himself, is an **Angel** of Heaven, and while he lives in the body, is also in the society of **Angels**, although he does not know it, and after release from the body he comes among **Angels**.

U. 80. Those who come to the men of that Earth (Jupiter), and sit at the head, are not **Angels** in their interior Heaven, but **Angelic** Spirits or **Angels** in their exterior Heaven. . . Presently the **Angels** of that Earth approached, and it was given to perceive from their speech with me that they were entirely different from the **Angels** of our Earth; for they did not effect their speech by means of words . . .

J. 20°. 'To create in the image and likeness of God' is to convey into him all things of Divine order from first to last, and thus to make him an **Angel** as to the interiors of his mind.

28. The '**Angels**' (with whom the Son of Man will appear)=Heaven, from which is the appearing.

—(1). By the '**Angels**' in the Word are signified Divine Truths that are from the Lord, because the **Angels** are receptions of them, and do not speak them from themselves, but from the Lord. Refs. S.43°.

36°. The Divine that proceeds from the Lord in Heaven is the Divine Truth, and they are **Angels** in the Heavens who receive it, and make it to be of their life.

74. (The opinion of the **Angels** about the future state of the Church.)

C. J. 26. Visitations were made by the **Angels** (before the Last Judgment). Des.

L. 33³. Before the Lord's advent, the Hells had grown

to such a height that they had begun to infest the very **Angels** of Heaven.

S. 21. The men of the Most Ancient Church . . . were of so celestial a genius, that they spoke with the **Angels** of Heaven, and were able to speak with them by means of correspondences . . . they thus thought conjointly with the **Angels**.

62. By means of the letter of the Word there is conjunction with the Lord, and consociation with the **Angels**. Gen.art.

67^e. The **Angels** extract their [meaning] from the natural sense of the Word without knowing what the man [who is reading it] is thinking.

75. Into this **Angelic** wisdom comes the man after death who is made an **Angel** by the Lord by means of the Word.

Life 32^e. Yet the **Angels** of all the Heavens are in intelligence and wisdom in proportion as good with them makes one with truth ; for the good that does not make one with truth is to them not good, and so on the other hand, the truth that does not make one with good is to them not truth . . . and since an **Angel** is an **Angel** from the love and wisdom with him, and in like manner a man, it is manifest that good conjoined with truth makes an **Angel** to be an **Angel** of Heaven, and a man a man of the Church.

F. 41-43. (Report of a conversation of an **Angel** of Heaven with one in faith alone, and with one not in faith alone.) T.391.

48. With such a man an **Angel** of Heaven could not speak, because the one would not understand the speech of the other.

W. 4. God alone, thus the Lord, is Love itself, because He is Life itself; and **Angels** and men are recipients of life. Gen.art.

19. In such a form is Heaven . . . from the Divine which the **Angels** receive, for in the proportion that an **Angel** receives from the Divine, in the same proportion is he in perfect form a man. Hence it is that the **Angels** are said to be in God, and God in them ; also, that God is their all.

25^e. Wherefore, if an **Angel** of Heaven only thinks of a plurality of gods, he is at once separated, for he is cast out to the extreme boundary of the Heavens, and falls down.

57. From this it is that the **Angels** are not **Angels** from themselves, but from this conjunction with God Man ; and this conjunction is according to the reception of Divine Good and Divine Truth . . .

63. In the Spiritual World also there are all things of the three kingdoms, and in the midst of them the **Angel** ; he sees them around him, and also knows that they are representations of himself ; yea, when the inmost of his understanding is opened, he recognizes himself, and sees his own image in them, hardly otherwise than as in a mirror.

71^e. The thought of a spiritual man, especially an **Angel** of Heaven, has nothing in common with the figure and form that derive anything from the length, breadth and height of space, but from the state of a thing from the state of the life . . . From this it is evident, that an

Angel of Heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. What an **Angel** thinks is the truth, because the light that illuminates his understanding is the Divine Wisdom.

73^e. Hence it is that the **Angels** do not know what time is, and that, when it is mentioned, instead of it they perceive state.

79. The Divine in the whole Heaven and the Divine in an **Angel** are the same ; wherefore the whole Heaven is able to appear as a single **Angel**.

87. The **Angels**, like men, have an Inward and an Outward. Their Inward is what thinks and is wise, and what wills and loves ; and their Outward is what feels, sees, speaks, and acts ; and all their outward things are correspondences of the inward ones . . .

90. The **Angels**, being spiritual, cannot live in any heat or in any light but those which are spiritual . . . if an **Angel** were to derive the least bit from natural heat and light he would perish, for it is totally discordant with his life.

101. The **Angels** turn themselves to the Lord either more or less ; those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord, receive more from light and less from heat. Hence it is that the Heavens, which are from the **Angels**, are distinct in two Kingdoms . . . the Celestial **Angels** receive more from heat, and the Spiritual **Angels** more from light. The lands upon which they dwell, appear according to the reception of heat and of light by them. The correspondence is full and complete, if only instead of the motion of the Earth we take the change of state of the **Angels**.

102. When heat and light make one in the Heavens, it is as it were spring with the **Angels**, but when they do not make one, it is either like summer or like winter, no like winter in the cold zones, but like winter in the hot zones ; for the equal reception of love and wisdom is the **Angelic** itself, wherefore an **Angel** is an **Angel** of Heaven according to the union of love and wisdom with him.

105. The second reason why the Sun of the Spiritual World appears at a middle altitude above the **Angelic** Heaven, is because thus there is perpetual spring in all the **Angelic** Heavens, whereby the **Angels** are in a state of peace, for this state corresponds to the time of spring on earth. The third reason is, that the **Angels** are thus enabled to turn their faces constantly to the Lord, and to see Him with their eyes ; for in every turning of their bodies the **Angels** have the east, thus the Lord, before their faces.

108. The distance between the Sun and the **Angels** . . . is an appearance according to the reception of the Divine Love and Wisdom by them. Gen.art.

110. The Sun of the Spiritual World appears at a distance from the **Angels**, because the Divine Love and Divine Wisdom are received by them in a degree of heat and light that is adequate to them ; for an **Angel**, being created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the Sun ; if he did he would be utterly consumed ; wherefore the Lord is

received by them in the degree of heat and light that corresponds to their love and wisdom. The following may serve to illustrate this. An **Angel** of the Ultimate Heaven cannot ascend to the **Angels** of the Third Heaven, for if he ascends and enters their Heaven, he falls as it were into a swoon, and his life struggles as with death. The reason is that he has a less degree of love and wisdom, and in the same degree are the heat of his love and the light of his wisdom. What, then, would be the result if an **Angel** were to ascend even to the Sun, and come into its fire?

111. In this (spiritual) idea are the **Angels**.

112. The difference between **Angels** and men is that **Angels** are under that Sun only, whereas men are not only under that Sun, but also under the sun of the world; for the bodies of men cannot exist and subsist unless they are under both suns; but it is otherwise with the bodies of the **Angels**, which are spiritual ones.

113. The **Angels** are in the Lord, and the Lord is in them; and since the **Angels** are recipients, the Lord alone is Heaven. Gen.art.

114. The reason that the Lord is not only in Heaven, but is also Heaven itself, is that love and wisdom make an **Angel**, and these two are of the Lord with the **Angels**. . . For the **Angels** are not **Angels** from their proprium, their proprium is exactly like the proprium of man, which is evil. That this is the proprium of the **Angels**, is because all the **Angels** have been men, and that proprium inheres in them from their birth. It is merely removed, and in proportion as it is removed, in the same proportion they receive love and wisdom, that is, the Lord, into themselves. . . The Lord can only dwell with the **Angels** in what is His Own, which is love and wisdom, and not at all in what is the **Angels'** Own, which is evil. Hence it is, that in so far as evil is removed, so far the Lord is in them, and so far they are **Angels**. The **Angelic** itself of Heaven is the Divine Love and the Divine Wisdom. This Divine is called the **Angelic** when it is in the **Angels**. Hence it is evident again, that the **Angels** are **Angels** from the Lord, and not from themselves; consequently that so also is Heaven.

115. How the Lord is in an **Angel** and an **Angel** in the Lord, cannot be comprehended, unless the nature of the conjunction is known. The conjunction is of the Lord with the **Angel**, and of the **Angel** with the Lord, wherefore it is reciprocal conjunction. On the part of the **Angel** it is as follows. An **Angel**, like a man, perceives no otherwise than that he is in love and wisdom from himself, consequently as if love and wisdom were of him, or his own. Unless he so perceived, there would be no conjunction; thus the Lord would not be in him, nor he in the Lord. Nor is it possible for the Lord to be in any **Angel** or man, unless he in whom He is with love and wisdom, perceives and feels them as his own. . .

116. How an **Angel** perceives and feels as his own, and thus receives and retains, that which is yet not his. . . shall now be told. . . With every **Angel** there are freedom and rationality; these two are with him to the end that he may be receptive of love and wisdom from the Lord. Neither of these, however, is his, but is of the Lord with him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into

it, they appear to be his very own. It is from them that he is able to think and will, and to speak and act; and what he thinks, wills, speaks, and does from them, appears as if from himself. This makes the Reciprocal, by means of which there is conjunction. Yet in so far as an **Angel** believes that love and wisdom are in him, and thus claims them for himself as his own, so far the **Angelic** is not in him, and consequently so far there is no conjunction of him with the Lord; for he is not in the truth, and since truth makes one with the light of Heaven, so far he cannot be in Heaven. . . In these two, freedom and rationality, consists the life that is called **Angelic** and human. Hence it is evident that an **Angel** has a Reciprocal for the sake of conjunction with the Lord, but that the Reciprocal, regarded in its faculty, is not his but the Lord's. Hence it is that if he abuses this Reciprocal, by which he perceives and feels as his own that which is the Lord's, which is done by appropriating it to himself, he falls from the **Angelic**.

118. What has been said of an **Angel**. . . is also to be said of a man. . . for an **Angel** of Heaven and a man of the Church act as one through conjunction; and a man of the Church is an **Angel** as to the interior things of his mind. . .

124. The quarters in the Spiritual World are not from the Lord as a Sun, but from the **Angels** according to reception. Gen.art.

126. An **Angel** changes his quarter according to the increase or decrease of love with him; from which it is evident that the quarter is not from the Lord as a Sun, but that it is from the **Angel** according to reception.

128. The Lord is the same with one as with another; but the recipients, who are **Angels** and men, are unlike from unlike reception and life.

129. The **Angels** constantly turn their faces to the Lord as a Sun, and thus have the south to the right, the north to the left, and the west behind them. Gen.art.

130. The reason why the **Angels** constantly turn their faces to the Lord as a Sun, is that the **Angels** are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself. . . Hence it is evident that the **Angels** do not turn themselves to the Lord, but that the Lord turns them to Himself. For when the **Angels** think interiorly about the Lord, they do not think of Him otherwise than as being in themselves. . . God is everywhere, and yet not in space; thus He is both within and without an **Angel**; and therefore an **Angel** can see God, that is, the Lord, both within himself, and without himself; within himself when he is thinking from love and wisdom, without himself when he is thinking about love and wisdom.

131. The turning of the **Angels** to the Lord is such, that in every turning of their bodies they look to the Lord as a Sun in front of them. An **Angel** can turn himself round and round, thereby seeing the various things that are around him, yet still the Lord as a Sun constantly appears before his face.

134. Since the quarters are thus inscribed on an **Angel**, and also the universal Heaven, an **Angel** knows his home and his dwelling-place wherever he goes,

[W.] 135. All the interior things of both the minds and bodies of the **Angels** are turned to the Lord as a Sun. Gen.art.

— In a word, the **Angels** have each and all things that men on earth have; it is from these things that **Angels** are men . . .

140. One who has been elevated out of the World of Spirits into Heaven is called an **Angel**.

161. The light there corresponds to the state of wisdom, and the heat to the state of love with the **Angels**.

179. The **Angels** of the Third Heaven so far excel the **Angels** of the Second Heaven in love and wisdom, and these, the **Angels** of the Ultimate Heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them. Hence it is that the **Angels** of the lower Heavens cannot ascend to the **Angels** of the higher Heavens, and if they are permitted to ascend, they do not see them, nor anything that is with them. The reason why they do not see them is that their love and wisdom are in a higher degree, transcending their perception. For every **Angel** is his own love and his own wisdom; and love together with wisdom in its form is a man . . . It has sometimes been permitted me to see that **Angels** of the Ultimate Heaven ascended to **Angels** of the Third Heaven, and when they had made their way thither, I heard them complaining that they did not see anyone, although they were in the midst of them. They were afterwards instructed that they were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom cause an **Angel** to appear as a man.

182. See LIGHT at this ref.

183. That there are a number of atmospheres there (is evident from the fact) that the **Angels** of the lower Heavens cannot breathe in the region of the higher **Angels**, and appear to themselves to gasp for breath . . .

188. The **Angels** are in sorrow on account of the darkness on Earth, saying that they see light hardly anywhere . . . they lament the most over the confirmations of faith separate from charity, and over justification thereby; as well as about the ideas concerning God, **Angels**, and Spirits, and about the ignorance of what love and wisdom are.

202. In the highest Heaven the **Angels** excel in all perfection the **Angels** in the middle Heaven, and in the middle Heaven the **Angels** excel in all perfection the **Angels** of the lowest Heaven. The degrees of perfections are such, that the **Angels** of the lowest Heaven cannot ascend to the first threshold of the perfections of the **Angels** of the middle Heaven, nor these to the first threshold of the perfections of the **Angels** of the highest Heaven. . . The reason is, that they are consociated according to discrete degrees, and not according to continuous degrees. . . The difference between the affections and thoughts, and consequently the speech, of the **Angels** of the higher and lower Heavens, is such that they have nothing in common, and that communication takes place only through correspondences . . . The thoughts of the **Angels** of the highest or Third Heaven are thoughts of ends, the thoughts of the **Angels** of the

middle or Second Heaven are thoughts of causes, and the thoughts of the **Angels** of the lowest or First Heaven are thoughts of effects. . . The **Angels** of the lower Heavens think about causes and about ends, but the **Angels** of the higher Heavens think from causes and from ends . . .

215°. From a man's deed or work alone, the **Angels** perceive and see everything of the will and thought of the doer; the **Angels** of the Third Heaven, from his will perceive and see the end for which he is acting, and the **Angels** of the Second Heaven, the cause through which the end is acting.

220. From the action alone, done by the hands, the **Angels** who are with a man, and in correspondence with all things belonging to him, know his quality as to understanding and will, and as to charity and faith, thus as to the inward life of his mind, and the outward life therefrom in the body . . .

222. Since the **Angels** are in wisdom from universals . . .

223. The statements of the **Angels** (about degrees) are . . .

231. All **Angels** were born men.

239°. It is only after death, if he becomes an **Angel**, that he comes into this wisdom . . . I knew a man of no remarkable learning in the world, and after death saw and spoke to him in Heaven, and clearly perceived that he spoke like an **Angel**, and that what he said would be unperceivable by the natural man.

252. A natural man is a full man when the spiritual degree with him is opened; for he is then consociated with the **Angels** in Heaven, and at the same time with men in the world . . . Nor does he know that through his spiritual man he is in Heaven, although his spiritual man is in the midst of the **Angels** of Heaven, and sometimes even appears to the **Angels**, but because he draws himself back to his natural man, after a short stay there, he disappears.

257. The natural mind can be elevated even to the light of Heaven in which the **Angels** are, and can perceive naturally what the **Angels** perceive spiritually, thus not so fully; but still the natural mind of man cannot be elevated into **Angelic** light itself. By means of his natural mind being elevated to the light of Heaven, a man can think with **Angels**, yea speak with them; but the thought and speech of the **Angels** then flow into the natural thought and speech of the man, and not contrariwise, wherefore the **Angels** speak to a man in the natural language which is his mother tongue. . . Human wisdom can by no means be elevated into **Angelic** wisdom, but only into a certain image of it.

279. The **Angels** that are with a man, perceive separately and distinctly the things which are from the mind in the act, the **Spiritual Angels** those things that are in it from the understanding, and the **Celestial Angels** those that are in it from the will. . . The **Angels** say that a man's quality is perceived from each single work, but in a varied likeness of his love, according to its determinations into affections, and thence into thoughts. In a word, every act or work of a spiritual

man, before the **Angels**, is like delicious, useful, and beautiful fruit.

280. It is the same with man's speech. The **Angels** know a man's love from the sound of the speech, his wisdom from the articulation of the sound, and his knowledge from the sense of the words . . . It was told me by **Angels** of the Third Heaven, that from each word of one who is speaking in a regular connection, they perceive the general state of his mind—*animi*, and also some of the particular states.

284. The reason why these things are here treated of, is that the **Angels** have lamented before the Lord, that when they look into the world they see nothing but darkness, and no knowledge with men of God, of Heaven, and of creation, for their wisdom to rest upon.

287. That love and wisdom are man, is proved by the **Angels** of Heaven being in beauty men, in proportion as they are in love and thence wisdom from the Lord.

288. The **Angels** know in what province of Man they are.

322. (All the objects there) appear to the life, and exist about an **Angel**, and about the **Angelic Societies**, as if they were produced, or created from them. They stay there, and do not go away. That they are as it were produced, or created from them, is evident from the fact, that when the **Angel** goes away, or when the Society passes to another place, they no longer appear; also when other **Angels** come in their place, the face of all things around them is changed . . . The reason of this is, that all these things exist according to the affections and thence the thoughts of the **Angels**, for they are correspondences; and because things that correspond make one with that to which they correspond, they are therefore an image representative of it. . . It has been given to see that when their eyes were opened by the Lord, and they saw these things from the correspondence of the uses, the **Angels** recognized and saw themselves in them.

326. Such things as have been mentioned above do not exist around a man **Angel** from the **Angel**, but from the Lord through the **Angel**; for they exist from the influx of the Divine Love and Wisdom of the Lord into the **Angel**, who is a recipient, and before whose eyes it is all produced like the creation of a universe.

334. That such things have been given to man to use and enjoy, and that they are free gifts, is plainly evident from the state of the **Angels** in the Heavens, who have, like men on Earth, a body, a Rational, and a Spiritual. They are nourished gratis, for food is given them daily; they are clothed gratis, for garments are given them; they dwell gratis, for houses are given them; nor have they any care about any of these things; and so far as they are spiritual rational, so far they have delight, protection, and preservation of state. The difference is that the **Angels** see that these things are from the Lord, because they are created according to the state of their love and wisdom; whereas men do not see it. . .

343. For man, as to his affections and cupidities, and consequent thoughts, and as to his acts so far as they are from the latter and the former, which are good or evil uses, is in the midst either of **Angels** of Heaven, or of Spirits of Hell . . .

358°. The likeness and image of God appear conspicuously in the **Angels**, for love from within shines forth in their faces, and wisdom in their beauty, and their beauty is the form of their love.

P. 28°. This conjunction (which is Heaven) is a conjunction of the Lord with the **Angels**, and of the **Angels** with the Lord, thus is a reciprocal conjunction. The Lord inflows into the life's love of the **Angels**, and the **Angels** receive Him in wisdom, and through this they in turn conjoin themselves with the Lord. But it is to be well known that it appears to the **Angels** as if they themselves conjoin themselves with the Lord through wisdom, yet the Lord conjoins them with Himself through wisdom; for their wisdom also is from the Lord. It is the same if it is said that the Lord conjoins Himself with the **Angels** through good, and that the **Angels** in turn conjoin themselves with the Lord through truth; for all good is of love, and all truth is of wisdom.

—3. The Lord inflows into all these affections (of truth, of understanding, and of seeing), for they are derivations from the life's love of everyone, and the **Angels** receive this influx in the perception of truth, and in thought, for in these the influx appears to them, but not in the affections. Now as perceptions and thoughts appear to the **Angels** as if they were their own, when yet they are from affections that are from the Lord, there is therefore the appearance that the **Angels** reciprocally conjoin themselves with the Lord, when yet the Lord conjoins them with Himself. . . Hence it is evident that the reciprocal conjunction of the **Angels** with the Lord is not from them, but as from them.

29°. All the **Angels** turn their faces to the Lord, and the Lord looks at them in the forehead, and the **Angels** look at the Lord with their eyes. The reason is that the forehead corresponds to love and its affections, and the eyes, to wisdom and its perceptions; but still the **Angels** do not of themselves turn their faces to the Lord, but the Lord turns them to Himself, and does so through influx into their life's love, and through this enters into the perceptions and thoughts, and thus He turns them.

32°. This conjunction (with the Lord) by approach . . . is for ever increasing with the **Angels**, but still an **Angel** cannot come to the first degree of the love and wisdom of the Lord, or even touch it. . .

34°. **Angelic wisdom** . . . is so ineffable that a thousand ideas in the thought of the **Angels** from their wisdom can present but a single idea in the thought of men from their wisdom; the nine hundred and ninety-nine ideas in the thought of the **Angels** not being able to enter, for they are supernatural. . . But no one can come into this ineffable wisdom of the **Angels** except through conjunction with the Lord, and according to it, for the Lord alone opens the spiritual degree and the celestial degree. . .

39. The happinesses of the affections of love and good begin from the Lord, thus from the inmost, and thence diffuse themselves into lower things even to ultimates, and so fill an **Angel**, making him as it were all deliciousness.

[P.] 58°. The **Angels** . . . sensibly perceive the presence, influx, and conjunction (of the Divine proceeding); but they also take note that the conjunction is no other than what may be called adjunction.

60. No one becomes an **Angel** . . . except he who carries with him from the world what is **Angelic**; and in what is **Angelic** there is a knowledge of the way (to Heaven) from walking in it, and a walking in the way through the knowledge of it. . . No one there sees any other ways than those of his love; from which it is evident that the **Angels** are nothing but heavenly loves, for otherwise they would not have seen the ways leading to Heaven.

64. The universal Heaven is as one man before the Lord . . . and this is the cause of every **Angel** being in all his form a man.

135. There is speech with Spirits, but rarely with the **Angels** of Heaven.

208. They who acknowledge God and His Divine Providence, are as the **Angels** of Heaven, who are averse to being led by themselves, and love to be led by the Lord; a sign that they are led by the Lord is that they love the neighbour.

293. To this I will add an **Angelic** maxim concerning will and intelligence with man . . .

301. The reason why the **Angels** of Heaven are affections of good and thence thoughts of truth, is that they are recipients of Divine Love and Divine Wisdom from the Lord, and all affections of good are from the Divine Love, and all thoughts of truth are from the Divine Wisdom.

303. The delight of his affection fills and encompasses every **Angel** of Heaven . . .

321⁴. To believe and think . . . that everything good and true is from the Lord, and everything evil and false from Hell . . . is the truly Human and thence the **Angelic**. Ex.

334. It is said that the operation of the Divine Providence remains constant to eternity, because every **Angel** is being perfected in wisdom to eternity; but each according to the affection of good and truth in which he was when he left the world. It is this degree that is being perfected to eternity; whatever is beyond this degree is outside the **Angel**, and not within him . . .

R. 5. 'He signified, sending by His **Angel**'=the things that have been revealed from Heaven, or through Heaven by the Lord; for by an '**Angel**' in the Word throughout is meant the **Angelic** Heaven, and in the highest sense, the Lord Himself. The reason is, that no **Angel** separated from Heaven speaks with man, for there is such a conjunction of each with all there, that each one speaks from the communion, although the **Angel** is not conscious of it. . . The reason why the Lord is understood by '**Angel**' in the highest sense, is that Heaven is not Heaven from what is proper to the **Angels**, but from the Divine of the Lord, from which they have love and wisdom, yea, life. Hence it is that the Lord Himself is called an '**Angel**' in the Word. From this it is evident that the **Angel** did not speak with John from himself, but that the Lord in the midst of Heaven spoke through him.

8. 'Blessed is he who readeth, and they who hear the words of the prophecy, and who keep the things that are written therein'=communion with the **Angels** of Heaven of those who live according to the doctrine of the New Jerusalem. 'He that is blessed' here means one who as to his spirit is in Heaven, and is thus in communion with the **Angels** of Heaven while he lives in the world, for he is in Heaven as to his spirit.

65. 'The seven stars are the **Angels** of the seven Churches'=the New Church in the Heavens, which is the New Heaven . . . An '**Angel**'=a heavenly Society. E.90, Ex.

73°. The reason why it is written 'to the **Angel**' of this Church, is that by the '**Angel**' is understood the **Angelic** Society that corresponds to the Church that consists of such.

170. 'I will confess his name before the Father, and before His **Angels**'=that they are to be received who are in Divine Good and Divine Truths from the Lord, thus who have the life of Heaven in themselves. . . 'Father' means Divine Good, and '**Angels**' Divine Truths, both from the Lord. . . The reason why '**Angels**' mean those who are in Divine Truths from the Lord, and abstractedly Divine Truths, is that the **Angels** are recipients of Divine Good in the Divine Truths that are with them from the Lord. E.200.

224. I saw a company of Spirits on their knees, praying to God to send **Angels** to them . . . and when they rose up, they saw three **Angels** in white standing in their view. (Then follows a report of a long conversation between the **Angels** and these English Spirits.)

—⁴. When we (the **Angels**) have looked down into the world, we have not seen anything, but have only heard sounds that were for the most part dissonant.

—¹⁰. So far as a man does what is good and speaks what is true as from himself, so far he is an **Angel** of Heaven; but so far as he does what is evil, and thence believes what is false, which is also as from himself, so far he is an **Angel** of Hell.

—¹¹. Baptism is a sign before the **Angels** that the man is of the Church.

—¹². The **Angels** said . . . such appear to us from Heaven like graven images.

—^e. When they (the Spirits) said, We understand, lo, a flaming out of Heaven with light, descending, con-associated them with the **Angels**, and they loved each other.

258. 'I saw a mighty **Angel** preaching with a great voice'=Divine Truth from the Lord inflowing intimately into the thought of **Angels** and men, and search. By 'an **Angel** preaching' in the spiritual sense is understood the Lord, because an **Angel** does not preach and teach from himself, but from the Lord, yet as from himself.

299. 'He who sat' on this white horse (Rev.vi.) means a man-**Angel** as to the doctrine of what is true and good from the Word . . .

328. 'White robes were given to every one of them'=that there was given to them communication and conjunction with the **Angels** who were in Divine truths. Garments have this signification, because all in the Heavens are clothed according to the truths with them,

and everyone has a garment according to his conjunction with **Angelic Societies**, therefore when conjunction is given, they at once appear similarly clothed.

342. 'I saw four **Angels** standing upon the four corners of the earth'=the universal Heaven in the effort to perform the Last Judgment upon those who were in the World of Spirits.

343. A Last Judgment takes place—*existat*—when the evil are multiplied in the World of Spirits to such an extent that the **Angels** in the Heavens are not able to continue—*subsistere*—in the state of their love and wisdom, for they then have no support and foundation.

344. 'I saw another **Angel** ascending from the rising of the sun'=the Lord providing and moderating. By an '**Angel**' here is understood the Lord as to Divine Love, because He ascended from the rising of the sun . . .

— That the Divine Human of the Lord is understood in the highest sense by an '**Angel**,' illustrated.

— '**Angel**' and '**Sent**,' in the Hebrew Language, are one word. Hence it is that the Lord so often says that He was '**Sent** by the Father,' by which is understood the Divine Human.

— But an '**Angel**,' in the relative sense, is everyone who receives the Lord, both he who is in Heaven and he who is in the world.

369. 'All the **Angels** were standing around the throne, and the Elders, and the four Animals'=all in the universal Heaven, hearing and doing what the Lord commands. By the '**Animals**' and '**Elders**' are understood the **Angels** in the higher Heavens . . . but by the '**Angels**' are here understood the **Angels** of the lower Heavens, thus all in the universal Heaven. (=those in the First Heaven. E.462.)

390. 'I saw the seven **Angels** who stood before God'=the universal Spiritual Heaven in the presence of the Lord, hearing and doing what He commands. The reason why by the '**seven Angels**' is signified the universal Heaven, is that by '**seven**' is signified all, or all things, and thence the whole and universal; and by '**Angels**,' in the highest sense, the Lord, and in the relative sense, Heaven; here the Spiritual Heaven, as is evident from what is said above. (=all the Heavens more inwardly and closely conjoined with the Lord. E.489. 500.)

415. 'I saw and heard an **Angel** flying in the midst of Heaven'=instruction and prediction by the Lord. By an '**Angel**' in the highest sense is understood the Lord, and thence also something from the Lord.

417. There presently appeared an **Angel**, standing between those two flocks, who cried to the flock of sheep . . .

440. By the '**king the Angel** of the bottomless pit' is not signified any **Angel** king there, but falsity regnant there.

444. 'Loose the four **Angels** bound at the great river Euphrates'=that outward bonds should be taken away from them, so that the inward things of their minds may appear . . . for it is infernal Spirits who are here understood by these '**four Angels**,' because it is said of them that they were ready to kill the third part of men . . .

465. 'I saw another mighty **Angel** descending from Heaven'=the Lord in Divine majesty and power. That the '**Angel**' here is the Lord, is evident from the description of him . . . The reason why He was seen as an **Angel**, is that when He manifests Himself He appears in the Heavens and below the Heavens as an **Angel**; for He fills some **Angel** with His Divine, accommodated to the reception of those whom He permits to see Him. His presence itself, such as it is in itself, or in its own essence, no **Angel** could endure, and still less any man; wherefore He appears above the Heavens as a Sun, which is distant from the **Angels** as the sun of the world is from men . . . He is here called a '**Mighty Angel**' from Divine power; and it is said '**another Angel**' from the fact that something else Divine belonging to Him is here described.

486. 'The **Angel** stood there, saying, Arise, and measure the Temple of God, and the Altar, and them that worship therein'=the presence of the Lord and His command that He should see and know the state of the Church in the New Heaven. By the '**Angel**' is understood the Lord, here and elsewhere; for an **Angel** does nothing from himself, but from the Lord.

520. 'There were great voices in Heaven, saying, The Kingdoms of the world have become those of our Lord and of His Christ, and He shall reign for ever and ever'=celebrations by the **Angels** that Heaven and the Church have become the Lord's . . .

522. 'We thank Thee Lord God Omnipotent, Who art, and Who wast, and Who art to come'=confession and glorification by the **Angels** of Heaven, that the Lord is He Who is, Who lives, and Who has power from Himself, and rules all things, because He alone is Eternal and Infinite.

565. It is not granted to any **Angel** to look down from Heaven into lower things, but if he likes, he is allowed to descend.

626. 'I saw another **Angel** flying in the midst of Heaven, having the eternal Gospel to evangelize to them that dwell on the earth'=the announcement of the Lord's Advent, and of a new Church that will come down out of Heaven from Him. By '**Angel**' in the highest sense is understood the Lord, and thence also Heaven; by '**another Angel**' is now signified what is new from the Lord.

631. 'And another **Angel** followed, saying, Babylon is fallen, is fallen . . .' By '**another Angel**' is now signified what is new from the Lord.

633. 'And a third **Angel** followed them, saying with a great voice'=still more from the Lord about those who are in faith separated from charity. By the '**third Angel** following them' is signified still more from the Lord that follows in order, for by '**Angel**' in the highest sense is understood the Lord. The reason is that when an **Angel** is speaking the Word, as here, he does not speak from himself, but from the Lord.

636. 'And shall be tormented with fire and brimstone before the holy **Angels** and the Lamb . . .'=the love of self and of the world and the cupidities thence . . . It is said '**before the Angels** and the Lamb' because these loves are against Divine Truths, and against the Lord

Who is the Word. For by 'Angels' are signified Divine Truths, because they are recipients.

[R.] 644. 'And another Angel went out of the Temple' = the Angelic Heaven.

645. 'Crying with a great voice to Him that sat upon the cloud, Put in Thy sickle, and reap, for the time is come for Thee to reap, for the harvest of the earth is dried up' = the supplication of the Angels of Heaven to the Lord to make an end and perform the Judgment, because now is the last state of the Church . . . for the Church on earth is to the Angelic Heaven as a foundation on which a house rests, or as the feet on which a man stands, and with which he walks; wherefore when the Church on earth is destroyed, the Angels lament, and supplicate the Lord to put an end to the Church, and to raise up a new one.

—e. 'The reapers are the Angels' = Divine Truths.

647. 'And another Angel went forth from the temple that is in Heaven, he also having a sharp sickle' = the Heavens of the Lord's Spiritual Kingdom, and the Divine Truth of the Word with them. By 'Angel' in the highest sense is signified the Lord, also the Angelic Heaven, and also the Divine Truth proceeding from the Lord; but here by Angel is signified the Heavens of the Spiritual Kingdom, and thence Divine Truths there, because it follows that another Angel went forth from the altar, by whom is signified the Heavens of the Lord's Celestial Kingdom, thus Divine Goods there. 648.

648. It is said that 'he had power over fire' because the Angels guard the Divine Love in themselves.

657. 'Seven Angels having the seven last plagues' = evils and falsities in the Church, such as there are in its last time, universally disclosed by the Lord. By the 'seven Angels' is signified the universal Heaven; and since Heaven is not Heaven from what is proper to the Angels, but from the Lord, therefore by the 'seven Angels' is signified the Lord; nor can anyone else disclose the evils and falsities that are in the Church.

670. 'And the seven Angels having the seven plagues went forth out of the temple' = preparation by the Lord for influx out of the Inmost Heaven into the Church, in order that its evils and falsities may be universally disclosed, and the evil thus separated from the good.

676. 'And I heard a great voice out of the temple, saying to the seven Angels, Go and pour out the vials of the wrath of God into the earth' = influx from the Lord out of the Inmost Heaven into the Church of the Reformed, where are they who are in faith separated from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate from them those who believe in the Lord, and are in charity and its faith from Him.

685. 'And I heard the Angel of the waters saying' = the Divine Truth of the Word . . . for 'waters' = truths, and an 'Angel,' what is Divine from the Lord.

689. 'Another (Angel) from the altar' = the Divine Good of the Word. By an 'Angel' is signified what is Divine from the Lord, and by 'an Angel from the altar'

is signified the Divine Good of Love; here, the Divine Good of the Word, because the Word is treated of, and because by the 'Angel of the waters' is signified the Divine Truth of the Word.

754. 'I saw an Angel coming down out of Heaven, having great power, and the earth was enlightened by his glory' = strong influx from the Lord out of Heaven through Divine Truth, from which His Church was in heavenly light. By 'an Angel' is signified the Lord; by 'an Angel coming down out of Heaven' is signified the influx of the Lord out of Heaven.

791. 'A strong *-robustus*-Angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall Babylon be cast down, that great city, and shall be found no longer' = that by the Lord's strong influx out of Heaven, that religiosity, together with all its adulterated truths of the Word, will be cast headlong into Hell, and never more appear to the Angels. By 'a strong Angel took up' is signified strong influx from the Lord out of Heaven, for by 'an Angel' is signified the Lord, and His operation, which is effected through Heaven.

803. Preface. A glorification of the Lord by the Angels of Heaven that the Roman Catholic religiosity in the Spiritual World has been removed, whence they have come into their light and blessedness. Sig.

803. A confession and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the Babylonians. Sig.

809. 'There came a voice out of the throne, saying, Praise our God all ye His servants, and ye that fear Him' = influx from the Lord into Heaven, and thus the unanimity of the Angels, that all who are in truths of faith and goods of love should worship the Lord as the Only God of Heaven. . . As the Lord is above the Heavens, and appears to the Angels as a Sun, He does not speak to the Angels thence, but flows in, and that which flows in is received in Heaven and uttered; wherefore although that voice came from the throne, it was still heard by John from Heaven, thus from the Angels there, and whatever the Angels speak from Heaven is from the Lord.

816. An Angel from Heaven sent to John, and speaking with him about the Lord's New Church. . . Sig. . . When the Angels speak with a man, they never speak with him from Heaven, but the voice that is heard thence is from the Lord through Heaven. But when Angels are permitted to speak with a man, they send a single one from their Society, who is near the man, and they speak with the man through him. He who is sent is the subject of many; and such was he who now spoke with John.

818. 'I fell before his feet to worship him, and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren having the testimony of Jesus; worship God' = that the Angels of Heaven are not to be adored and invoked, because there is nothing Divine in them, but that they are associated with men as brothers with brothers, with those who worship the Lord; and thus that the Lord alone is to be adored in consociation with them. . . The reason why the Angels of Heaven are not

superior to men, but are their equals, and therefore equally the servants of the Lord as men are, is that all the **Angels** have been men, born in the world, and not any of them created immediately. . . They do indeed excel men in wisdom, but that is because they are in a spiritual state, and thence in the light of Heaven . . . but in proportion as any **Angel** excels in wisdom, he acknowledges that he is not above men, but like them ; wherefore there is no conjunction of man with the **Angels**, but there is consociation with them ; with the Lord alone is there conjunction. 946.

831. 'And I saw an **Angel** standing in the sun and he cried with a great voice'=the Lord from Divine Love and thence from Divine zeal.

839. (Two **Angels** sent to me from Heaven who belonged to a Society there called Michael. —4.) T.113.

840. 'I saw an **Angel** coming down from Heaven, having the key of the bottomless pit and a great chain in his hand'=the Lord's operation into lower things from the Divine power of closing and opening, and of binding and loosing.

875. On awaking out of sleep one morning I saw two **Angels** coming down from Heaven ; one from the south of Heaven, and the other from the east of Heaven, both of them in chariots to which white horses were attached. . . but when they came nearer they did not appear in chariots, but in their own **Angelic** form, which is the human. He who came from the east of Heaven was in a resplendent crimson garment ; and he who came from the south of Heaven in a resplendent deep-blue one. When they were in the lower parts under Heaven, they ran towards each other, as if they strove which should be first, and embraced and kissed each other. I have heard that when those two **Angels** lived in the world they were conjoined in interior friendship, but now one was in the eastern Heaven, and the other in the southern Heaven. (Their conversation reported.) T.386.

895. 'There came to me one of the seven **Angels** having the seven vials full of the seven last plagues . . . '=influx and manifestation by the Lord from the Inmost Heaven concerning the New Church. Ex. 895.

900. 'And over the gates twelve **Angels**, and names written thereon which are those of the twelve tribes of the Sons of Israel'=the Divine truths and goods of Heaven, which are also the Divine truths and goods of the Church, in those knowledges, and also guards to prevent anyone from entering unless he is in truth from the Lord. By the 'twelve **Angels**' are here signified all the truths and goods of Heaven, since by '**Angels**' in the highest sense is signified the Lord, in a general sense the Heaven from **Angels**, and in a particular sense, the truths and goods of Heaven from the Lord, (Refs.) here, the truths and goods of Heaven, because there follows, 'and names written thereon, which are those of the twelve tribes of the Sons of Israel' . . .

906. Every man who is in the goods and truths of the Church from the Word is consociated with the **Angels** of Heaven, and dwells together with them as to the interiors of his mind . . .

910. 'The measure of a man which is that of an

Angel'=the quality of that Church as making one with Heaven. . . By 'an **Angel**' is signified Heaven from the **Angels**. . . By an '**Angel**' there are signified three things ; in the highest sense, the Lord ; in a general sense, Heaven or a heavenly Society ; and in particular, Divine Truth. Refs.

943. 'The Lord God of the holy prophets hath sent His **Angel** to show unto His servants the things that must shortly be done'=that the Lord, from Whom is the Word of both Covenants, has revealed through Heaven to those who are in truths from Him, the things that will certainly take place. By '**Angel**,' here, is signified Heaven. . . The reason of this is that the Lord spoke with John through Heaven . . . and He speaks through Heaven with everyone with whom He does speak. Ex.

—3. The Lord speaks through Heaven, yet the **Angels** there do not speak, and do not even know what the Lord is saying, unless some of them are with the man. . . The **Angels** of Heaven, and also Spirits below the Heavens, know nothing about man . . . because the state of Spirits and **Angels** is spiritual, and that of men is natural. These two states are consociated solely through correspondences, and consociation through correspondences does indeed cause them to be together in affections, but not in thoughts . . .

945. 'I fell down to adore before the feet of the **Angel**'=that John thought that the **Angel** who had been sent to him by the Lord to keep him in the state of the spirit, was God who revealed these things, when yet it was not so, for the **Angel** only showed what the Lord had made manifest. . . The **Angel** was sent by the Lord to John to keep him in the state of the spirit . . . for no one can come into this state, and be kept in it, except by means of **Angels** who are closely adjoined to the man, and who instil their spiritual state into the interiors of his mind, for thus the man is elevated into the light of Heaven, and in that light he sees the things that are in Heaven.

951^e. The **Angels** in Heaven have such power, that if they only will a thing they obtain it ; but they do not will anything except what is of use, and this they will as from themselves, but yet from the Lord.

953. 'I Jesus have sent My **Angel** to testify unto you these things in the Churches'=testification by the Lord before the whole Christian World that it is true that the Lord alone has made manifest the things described in this Book, and also those which have now been opened. . . By 'to send an **Angel** to testify' is signified testimony by the Lord that it is true. The **Angel** did indeed testify this, yet not from himself but from the Lord . . .

961. I saw . . . **Angels** standing in the form of a circle . . . and as I burned with the desire of hearing what they were saying, I was first permitted to hear the sound, which was full of heavenly love, and afterwards the speech . . . They spoke things ineffable, the greater part of which cannot fall into the words of any natural language ; but as I had sometimes been in consort with the **Angels** in Heaven itself, and was then in like speech with them, I could now understand them. (Their conversation reported.) B.119. T.25.

[R. 961]⁶. The **Angels** perceived in my thought the common ideas . . . about a Trinity of Persons (and at first threatened to close Heaven against me and depart).

962. (A golden table seen, on which lay the Word, and two **Angels** standing by it, who afterwards read from the Word to the Council.) B.120. T.188.

M. 2. I once saw an **Angel** flying under the eastern Heaven . . . who sounded his trumpet towards the north, the west, and the south . . . T.731. (Six companies of Spirits assemble, who deliver their opinions respecting the nature of Heavenly Happiness. The **Angel** conducts them to many places, and gives them instruction on that subject. 2-26.)

42. (Three expanses seen, one above another, with **Angels** upon each of them.)

—². There then appeared a chariot descending from the Third Heaven, in which was seen one **Angel**; but as it approached, there were seen to be two in it. . . They were a husband and his wife. Des.

—³. All the **Angels** are affections of love in a human form; the regnant affection itself shines from their faces, and garments are allotted to them from and according to the affection; wherefore it is said in Heaven that his own affection clothes everyone.

43. After this, there was seen by me an **Angel** from that Heaven, holding a parchment in his hand, which he unrolled, saying, I see that you have meditated about marriage love; in this parchment there are arcana of wisdom concerning it . . . but I foretold that none will appropriate this love but those who are received by the Lord into the New Church, which is the New Jerusalem. . . The **Angel** then sent down the parchment unrolled, which a certain **Angelic** Spirit took, and laid upon a table in a certain chamber, that he at once closed, and handed me the key, saying, Write.

44³. The **Angelic** love of the sex . . . is full of inmost deliciousness. Des.

—⁴. Unchaste . . . new-comers (into Heaven) are changed, and appear hairy in the eyes of the **Angels**, with feet like calves or leopards . . .

—⁵. **Angelic** chastity . . . prevents the passage of this love beyond the enclosure of the heart . . . The **Angels** have this love of the sex, because they have marriage love only.

—⁷. The **Angels** turn cold over the whole body at unchaste or extra-marriage love, and turn warm over the whole body from chaste or marriage love; with the men there, all the nerves are unstrung at the sight of a harlot, and recover their tension at the sight of a wife.

—⁸. **Angelic** perception and sensation are much more exquisite than human perception and sensation.

—⁹. The **Angels** are not sad after these delights . . . but cheerful; and this from a constant influx of fresh powers . . . that renovate and at the same time enlighten; for all who come into Heaven return into the spring-time of their youth, and into the powers of that age, and so remain to eternity.

—¹⁰. The Heaven over their heads opened, and two **Angels** came into their view, and said, There are weddings in the Heavens as on earth; but only for

those who are in the marriage of good and truth; nor are any others **Angels** . . .

52. Marriage love perfects an **Angel**, for it unites him with his consort, whence he becomes more and more a man, for two married partners in Heaven are not two but one **Angel**; wherefore by marriage union they infill themselves with the human, which is to will to be wise, and to love that which is of wisdom.

55². An **Angel** from Heaven then appeared in the midst of them . . . Having said this, the **Angel** vanished.

—³. Suddenly there were Spirits present from various Societies, and in the midst of them some **Angels** in white . . .

71². No love can ever become pure, either with men, or **Angels** . . .

—^e. Genii . . . approaching an **Angel** who was enjoying delight with his consort . . .

75. Lo, an **Angel** stood before me, and said, I have been sent by the Lord to be your guide and companion . . .

103⁴. Suddenly an **Angel** stood in the midst of the palace . . . Having said this, the **Angel** went away, and said, I will return. . . After three hours, the **Angel** returned . . .

115. At some height towards the east I saw an **Angel** holding a paper in his right hand . . . in the middle of which there was written in letters of gold, The Marriage of Good and Truth. . . I saw the **Angel** descending (the paper gradually changing as he did so) until at last the **Angel** was seen to enter a dark mist and pass through it to the ground, where the paper was not seen, although the **Angel** still held it in his hand. (Four companies of learned Spirits could not see the **Angel** at all, except a few who had been in simple faith from charity, who said) they saw a man with a paper. (The **Angel** then explained the meaning of the words on the paper.)

—^c. After a salutation of peace, the **Angel** raised himself up from the ground, and passing through the mist ascended into Heaven, and then the paper flashed as before according to the degrees of ascent. T.624.

132. I was once speaking with two **Angels**, one from the eastern and one from the southern Heaven (who conducted me to a School of Wisdom). The two **Angels** then went to the table in the middle of the plain, and broke the seal of the paper, and read the arcana of wisdom written on it to all who were seated there . . . They were written by **Angels** of the Third Heaven and let down upon the table. . . Having read them the two **Angels** withdrew, and were carried up into their Heavens. T.48.

144. (The **Angels**) perceive these delights to be exalted and infilled with themselves when they ascend from chaste married partners on earth.

151a. I saw an **Angel** in a deep-blue garment . . . T.692.

155a. I asked an **Angel** who then happened to meet me whether he saw the Golden Shower . . .

183. I saw two **Angels** in crimson and scarlet who were speaking with those who were sitting on the grass about the origin of marriage love and its delights . . .

207⁴. Every Angel, like every man, thinks what is true and does what is good as from himself, and this, according to the state of the Angel, is mixed, and not pure. Moreover among the Angels there are wise and simple; and it is the part of the wise to judge, when the simple, from simplicity and ignorance, are doubtful as to what is just, or depart therefrom.

—7. Every Angel is an Angel according to use; the delight of use carries him along as a favourable current does a ship, and causes him to be in eternal peace, and in the repose of peace. That an Angel is alive according to the application of the mind from use, is manifestly evident from the fact, that every one has marriage love with its virtue, potency and delights, according to the application of genuine use in which he is. T.694.

208³. The Lord Himself . . . thus forms a man with his wife into an Angel of Heaven.

232. I looked round to see what Angels were present, and lo, they were those who were in the Heaven immediately above those who were crying O how learned! . . . I asked the Angels to lead me to them . . . T.333.

242^e. The Angels . . . said, We cannot remain with you in that house, because the married partners there are in discordant religion. This they perceived from the inward disunion of their souls.

256^e. With the Angels, there is a communion—*commune*—from what is continually allowed, the very deliciousness of the soul, and it is the containant of their marriage love; for they are continually in the delight of that love, and in its ultimates according to the presence of their minds not interrupted with cares, thus from the good-pleasure of judgment with the husbands.

261^e. All things that a man examines intellectually appear to the Angels as if inscribed on the hands. T.661.

266. I looked around and saw two Angels standing not far from me and conversing. One wore a woollen robe that flashed with flaming crimson, and a resplendent white vest under it; the other wore similar garments of scarlet, with a mitre studded on the right side with carbuncles. (They are the Prince and the Chief Priest of their Society, and speak to him about the two kinds of the love of dominion.)

—^c. Having said this, the two Angels went away, and were seen from afar carried in a fiery chariot like Elijah, and taken up into their Heaven. T.661.

267. I entered a certain grove (and was meditating on the love of the world) and at some distance from me I saw two Angels conversing together, and by turns looking at me. (They speak to him about phantasy, concupiscence, and intelligence.) T.662.

268. After this there came upon the two Angels, and also upon me, a longing to see those who are in the visionary concupiscence or phantasy of the possession of all wealth . . . T.662.

269⁵. But suddenly, when he saw the Angels with me, his face and voice got inflamed, and he became black . . . and sank down into Hell through the opening he had come up by. T.507.

270³. Having seen this, an Angel stood by me, and said, Do you understand what you have seen? . . .

327. After this, a voice was heard from a higher Heaven, saying to the chief teacher, Come up here. He went up, and on his return said that the Angels, like himself, had not before known the differences between the Spiritual and the Natural, because there had not before been given an opportunity of comparing them together by a man's being in both worlds at the same time. T.280.

352. None of either the former or the latter (kinds of polygamists) can be consociated with the Angels in the Christian Heavens. Gen. art. . . The Heavens would be so shaken that the Angels could not subsist . . . the Christian Angels would become natural, and thus adulterers; or if they remained spiritual, they would continually feel about them what is lascivious, which would intercept all the blessedness of their life.

353. I was once in the midst of Angels, and heard their discourse concerning intelligence and wisdom . . . T.663.

355². One of them who knew something about Heaven, said, . . . as to what concerns the Angels themselves, they are of both sexes; there are youths and married men, and maidens and wives; maidens so lovely that there is not a resemblance of such beauty in the world, and wives still more lovely that appear like the true effigies of heavenly love, and their husbands like the effigies of heavenly wisdom; and all these are in the full bloom of youth; and what is more, they do not know what any love is except marriage love; and . . . the husbands have a perpetual faculty of enjoyment . . .

—³. But at that instant a certain Angel from Heaven unexpectedly stood in the midst of them, and said, Hear me, I pray you. I am an Angel of Heaven, and I have now lived a thousand years with my wife, in the same flower of my age as that in which you see me here. I have this from my marriage love with my wife; and I can asseverate that I have had and do have that perpetual faculty. Ex.

380². While I was astounded at the multitude of such (as ascribe all things to nature) there stood an Angel at my side, and said . . . But I will take you to the Gymnasia . . . and he took me by the hand and led me there . . . T.35.

413. It is intelligence and wisdom that make an Angel; therefore so long as little children (after death) have not these, they are indeed with the Angels, but are not Angels . . . H.340.

415. See SATAN at this ref.

416. After this, the two Angels, seeing me near, said to the by-standers, We know that this man has written about God and nature, let us hear it.

444. After I had commenced the meditations about scortatory love, there suddenly stood two Angels by me, and said . . . We do not perceive the things about which you are now meditating. Pass these things over, because they are nothing. But I replied, This love . . . is not nothing, because it exists . . .

—³. On hearing this, I was glad at heart that I was permitted to speak with Angels of such innocence

that they were entirely ignorant what whoredom is . . . (He instructs them about evil and its origin.)

[M.] 453². The **Angels** charged these things as evils of sin upon some, and upon some as not evils . . . 527. B. 113. T. 523².

461. He prayed earnestly to God that he might be instructed; and lo, an **Angel** appeared at his right hand, and lifted him up and said, You have supplicated to be instructed about Heaven and Hell; inquire and learn what delight is, and you will know. And having said this, the **Angel** was taken up. T. 570.

477³. But a certain **Angel** looking down from Heaven, heard these things, and broke off the conversation, lest it should advance further to the profanation of marriages; and said (to the novitiate) Come up hither, and I will show thee to the life what Heaven and Hell are . . .

521⁶. A certain **Angel** then suddenly stood by them, he was a Priest, and he opened the Hell in the western quarter . . .

532. (E. S. tells the **Angels** news from the earth concerning the revelations made by his means.)

533. The **Angels** greatly rejoiced on hearing these things, but perceived sadness in me . . . I told them that these arcana . . . are held of no account. At this the **Angels** marvelled, and besought the Lord to permit them to look down into the world. They looked down, and lo, there was mere darkness there. (A paper containing these arcana is let down, which grows dimmer as it descends until all its light is gone, and the learned men are seen to be utterly indifferent to it, while some of them tear it up and want to trample on it.) But they were kept off from that deed by the Lord, and the **Angels** were commanded to draw it back and take care of it. And as the **Angels** were made sad and thought how long this would last, it was said, 'Until a time and times and half a time.' T. 848.

534^e. Then (the **Angels**) said to me, Write about (true marriage love), and follow the revelation, and afterwards the book written about it shall be let down by us from Heaven, and we shall see whether the things in it are received . . . T. 487.

B. 62^e. (These doctrines make the **Angels** sick.)

I. 13⁴. All the **Angels** of Heaven turn the forehead towards the Lord as a Sun, and all the **Angels** of Hell turn the occiput towards Him; and the latter receive the influx into the affections of their will, and make the understanding favour them; but the former receive the influx into the affections of their understanding, and make the will favour them; hence these are in wisdom, and the others in insanity . . .

19^e. Then suddenly an **Angel** stood by them and said . . .

T. 1. Hence it is that the man of the Church who is in good of love from truths of faith, and in truths of faith from good of love, as to the interiors of his mind is an **Angel** of Heaven . . .

61. The **Angels** of Heaven can see whatever is going on in Hell . . . but the Spirits of Hell cannot see what is going on in Heaven . . . D. 4759.

66. When the inmost sight of (the **Angels**) is opened, they recognize their image in (the surrounding objects).

71. Feigning himself to be an **Angel** of Heaven . . . he said . . .

76. One day I was meditating about the creation of the universe, and this being perceived by the **Angels** above me on the right side, where there were some who had sometimes meditated and reasoned about the same things, one of them descended and gave me an invitation . . . I was conducted to the Prince. (They tell him the erroneous ideas they have had about the subject, and he instructs them.)

78. The next day an **Angel** came to me from another Society of Heaven (who shows him how animals and plants have been produced by God).

87². An **Angel** who is in Divine Truths from the Lord, although as to his body he is as weak as an infant, is able to put to flight a troop of infernal Spirits who in appearance are like . . . giants, pursue them to Hell, and thrust them into caverns there; and when they come out they dare not approach the **Angel**.

115^e. For men in the world are so conjoined with **Angels** of Heaven and with Spirits of Hell as to make one in the interiors of their minds on both sides.

118. Without this redemption no man could have been saved, nor could the **Angels** have subsisted in a state of integrity. Gen.art. 579.

121. The Lord thus redeemed not men only, but also the **Angels**. Gen.art.

—³. Not only every man, but also every **Angel**, is withheld from evil and held in good by the Lord; for no one, whether **Angel** or man, is in good from himself, but all good is from the Lord. When therefore the footstool of the **Angels**, which they had in the World of Spirits, was taken away . . . That the **Angels** are not pure before God is evident from the Prophecies . . .

134. That black cloud was divided in the middle, and **Angels** were seen to be let down from Heaven through the cleft, who dispelled the cloud on each side . . .

135³. Then by command of the Lord three **Angels** descended from Heaven, and associated with me, in order that from interior perception I might speak with those who were in the idea of three gods . . .

137⁴. There arose one of them, an old man, yet seen as a young one afterwards, for he was an **Angel** from Heaven . . .

159. I was once in company with the **Angels** in Heaven, and saw a great smoke at a distance below . . . The **Angels** then said to me, Let us pray to the Lord for leave to go down . . .

—⁶. Then from power given them the **Angels** closed up the exterior or lower things of their thoughts, from which they had spoken, and opened the interior or higher things . . .

—^e. We went away, and the **Angels**, after accompanying me home, ascended into their Heaven.

160. I was once walking in company with **Angels** in the World of Spirits . . . the **Angels** were delighted with this discourse, and said . . .

186. I was once engaged in thinking what region of

the mind theological things reside in . . . an **Angel** then stood by me, and said . . .

209^d. The **Angels** themselves, when they descend from Heaven to perform any office below, appear beset with little stars, especially around the head, which is a sign that Divine truths from the Word are in them.

238. The thoughts of a man who holds the Word to be holy, and reads it for the sake of the uses of life, are like one who holds a cabinet (that contains precious stones, pearls, and diadems arranged in order) and sends it to Heaven, and it is opened in its ascent, and the precious things in it come to the **Angels**, who are deeply delighted in beholding and examining them. This their delight is communicated to the man, and effects consociation, and also a communication of perceptions. For the sake of this consociation with the **Angels**, and at the same time conjunction with the Lord, the Holy Supper has been instituted . . .

300. The **Angels** are named according to their moral and spiritual life.

312. The savage feelings of their hearts are sometimes seen above them in the air like fights with the **Angels**, and the slaughter of the latter . . .

—2. Men in the world who want to destroy the Lord's Church . . . before the **Angels**, who do not look at their bodies, but at their spirits, appear in similar forms to these Devils.

350. That the truths of faith are multiplicable *ad infinitum* may be evident from the wisdom of the **Angels** of Heaven, which grows to eternity. The **Angels** also say that there is never any end of wisdom . . .

354³. A Spirit who in the company of others appeared simple, because he acknowledged the Lord alone as God of Heaven and earth, and who had established this faith by some truths from the Word, was taken up into Heaven among the wiser **Angels**, and I was told that he was equally as wise as they . . .

380³. With every man there is a consociate Spirit . . . He who inducts himself into good affections through truths from the Word and a life according to them, has an **Angel** from Heaven adjoined to him . . .

395². The human mind is like a house of three stories . . . in the highest of which dwell **Angels** from Heaven . . . The man in whom these three loves are rightly subordinated, is able to ascend and descend at his pleasure; and when he ascends to the highest story, he is together with the **Angels** as an **Angel**; and when he descends thence into the middle one, he is there with men as a man-**Angel** . . .

412. The Lord, and from Him the **Angels**, when they look down into the earth, see a whole society no otherwise than as one man, and they see the form of that man from their qualities.

455. With the good the inward man (or spirit) is conjoined with the **Angels** in Heaven.

563². What is easier than for a man-**Angel** to raise his eyes to Heaven, and for a man-Devil to cast down his eyes to Hell?

568². After they had said this, **Angels** stood by and said . . .

569⁴. I once saw a certain Devil appearing afar as a leopard, who some days before had been seen among the **Angels** of the Ultimate Heaven, being skilled in the art of making himself an **Angel** of light . . . and not smelling any bad odour of his own life. The reason was that the **Angels** were not at hand. But as soon as ever they were he was seized with convulsions . . .

590³. They are among those who can feign themselves **Angels** of light, both among men in the world and after death with the **Angels** of Heaven.

593². Hence it is that from one action of a man the **Angels** perceive the quality of his will, and from one speech the quality of his thought, whether infernal or heavenly; thence they know the whole man, they perceive the affection of his thought from the sound, and the love of his will from the gesture or the form of the action. They perceive these things however he may be imitating a Christian and moral citizen.

597. Through victory over the outward man he becomes spiritual and is then consociated by the Lord with the **Angels** of Heaven, who are all spiritual.

607. A regenerated man is in communion with the **Angels** of Heaven, and a non-regenerated man with Spirits of Hell. Gen.art.

665. After this, there was heard a voice from Heaven from the **Angels** who were immediately above us, saying, Come up hither, and we will interrogate one of you who is still in the natural world as to the body as to what they know there about conscience . . . (They go down again and summon a crowd of Spirits whom the **Angels** arrange in four companies, who then deliver their sentiments on the subject of conscience.)

666. The **Angels** who were above us heard all things that were uttered by the four companies, and said . . . We will send down one of ourselves to instruct them, and at once there stood in the midst of them an **Angel** in a white garment, with a zone of light around his head in which were little stars. Addressing the four companies, he said . . .

677⁵. In the Heavens little children are introduced by baptism into the Christian Heaven, and **Angels** are there assigned to them, who take care of them; wherefore as soon as little children have been baptized, **Angels** are set over them, by whom they are kept in a state of receiving faith in the Lord; but as they grow up . . . the guardian **Angels** leave them, and they take to themselves such Spirits as make one with their life and faith.

685. Therefore when baptism is performed, read of in the Word, and mentioned, the **Angels** who are present do not understand baptism, but regeneration . . .

691². The Lord Himself does not descend (into Heaven), but an **Angel** with a sphere of love from the Lord around him. See above, R.465.

—e. For this reason **Angels** were at that time sent to be the guardians of (the Jews).

767. Every **Angel** looks at the Lord before him however he turns his body and face; for the Lord is the Sun of the **Angelic** Heaven; this it is that appears before their eyes when they are in spiritual meditation.

778. Every man is his own love and his own intelli-

gence, and whatever proceeds from him derives its essence from these two essentials . . . of his life ; wherefore the **Angels** know a man, as he is essentially, from a short intercourse with him ; his love from the sound, and his intelligence from the discourse. Ex.

[T.] 779. From the first of that call I have not received anything appertaining to the doctrines of that Church from any **Angel** . . . R. Preface⁴.

797³. When the **Angels** who were above (Melancthon's) head perceived that he wrote nothing about charity, and when the **Angels** who were associated with him when he was out of the house heard what he said about it, they withdrew from him ; for **Angels** are associated with every new-comer at first.

798⁶. The **Angels** who were with me compressed his lips.

815². They who teach from modern orthodoxy concerning faith appear to the **Angels** as if they wore a wreath of leaves of the Italian oak-*aesculus* ; but they who teach from the Word concerning charity and its works appear to the **Angels** as if adorned with a wreath woven out of the scented leaves of the bay.

Ad. 3/2046. There are in general three classes of **Angels** ; those of the third class [see] through the eyes of men, through which they see outward things, namely what is going on on earth, and thus what Aaron and his sons were doing . . . These representations are borne to the second class, who perceive them spiritually . . . these only the choirs of **Angels** of the second class apprehend in their own way. These spiritual and celestial things are then borne to the inmost class, that is, into the Third Heaven, and are perceived in a holy and super-celestial manner. Thus they come to God Messiah. 2047, Ex.

D. 156. On the three classes of **Angels**. The **Angels** of the first class, who are to be called Celestial, are ruled immediately by God Messiah through love, and have a sublime understanding of what is good and thence of what is true. The **Angels** of the second class, who are truly to be called Spiritual, are ruled by God Messiah mediately through the Celestial **Angels**. The **Angels** of the third class, who are to be called Affections or Goodnesses, are ruled through the Celestial **Angels**, and through the Spiritual ones as well, thus mediately by God Messiah, for they are not of such intelligence and wisdom as to be immediately actuated. The rest are called Spirits, who are of indefinite variety. The **Angels** ascend according to their perfection. Hence they are called higher and lower, or if they are introduced [into Heaven], interior, more interior and inmost. These are now signified by Jacob, Isaac, and Abraham ; also by Egypt, Assyria, and Israel (Is. xix. 25).

206. That the **Angels** do not know us. I long thought that the inmost and more interior **Angels** knew what I was doing and thinking . . . but . . . they said that they knew nothing whatever of what I was doing ; nor saw it, as the nearest Spirits did ; and yet that they are in constant reaction against the efforts and acts of evil Spirits, or their spheres, which they felt perfectly well ; but from what cause, or what man, they did not know. Thus it is God Messiah alone Who acts through His **Angels** . . . This now it is that is understood by these

words, 'Abraham knoweth us not.' To-day, by a certain kind of abstract thought, something ascended to the **Angels**, with which they were moved, and at which they wondered, and thus they spoke with me through others. Nor do the **Angels** want to know what is going on on earth, because they know that everything is perverted and devastated ; wherefore they long for the Kingdom of God Messiah to come, hoping that thus communication may be opened between them and men.

333. If it pleased God Messiah to resume His gift, and to restore an **Angel** to his former life, then would that Soul become just as he was before, when he went forth from the body . . . 788. 1321. 1331. 1332. 2584, Gen. art. 2755.

552. The **Angels** (of Jupiter) are distinct, and cannot be together with our Heavens, except their more interior and inmost **Angels** . . . But the more interior and inmost **Angels** constitute one Heaven throughout the universe.

668. But yet the states of Souls and **Angels** are changed and perfected, thus are transposed into better seats of the same member or province, yea, into other provinces also that are nobler ; for there is constant purification, or so to speak, new creation ; nor can any **Angel** come to perfection itself through eternity.

883. That the **Angels** can become better to eternity, but never perfect.

955. That the **Angels** accurately know natural truths so that hardly one is wanting. 1625^o. 2394.

1054. Why some are permitted to enter into Heaven who are not **Angels**.

— It is permitted not infrequently that evil Spirits insinuate themselves, through cunning, into Heaven ; that is, into the company of **Angels**, for thus they are in Heaven . . . Sometimes, when certain states of the **Angels** of the interior Heaven prevail, they are admitted through imitations of what is good, thus by putting on the appearance that they are **Angels**, for the **Angels** freely admit them. . . The reason is, that the **Angels** are thus tried and proved, whether they are such as heavenly beings ought to be, for there is always something feculent adhering, which is successively and through time to be exterminated. Thus are the **Angels** led astray, and their defects made known. Evil Spirits are like leaven, which stirs what is evil into commotion, and if they then suffer themselves to be led astray, they are for a time banished from Heaven, and undergo a species of suitable vastation, and are afterwards introduced. 1183. 1218. 2158.

1315. That **Angels** sometimes speak (through Spirits) with those in the deepest Hell.

1375. (**Angels** directing punishment there.) 1494. 3299.

1656. A Spirit is sent to prepare the way for the coming of **Angels** to a man . . .

1796. Those who are **Angels** do not reflect so much upon these things, that they are clothed in garments, as Spirits, Souls recently [deceased] . . . (Their garments described.) 1797.

1966. Evil Spirits are tortured when **Angels** look at them. 2395. 2519. 3640.

1998. The **Angels** also were made glad (by music that I heard) but only when I paid less attention to it, so that I did not mingle with it the gladness of the Spirits that was communicated to me, but when I as it were heard nothing. So also in other things; the **Angels** paid greater attention when I paid less. The reason was that bodily things were then present, and the almost bodily thoughts of the Spirits.

2010. The **Angels** of the interior Heaven can think more rapidly and distinctly in one moment than a man can in many hours.

2157. The **Angels** cannot be in either the interior, the more interior, or the inmost Heaven without being at the same time in the natural mind which belongs to the **Angels** of the interior Heaven. The natural mind cannot be put off, for so there would be wanting that which completes order, and they would no longer be **Angels** . . .

2188. That the **Angels** have no memory of past things and no foresight of the future. 2271.

2210. **Angels** can only speak with a man through intermediate Spirits . . . 2285.

2823. On the fall of **Angels** from Heaven. 2831.

2996. That **Angels** can know the quality of man.

— **Angels** can know from the Lord whatever has been in man from earliest infancy, and whatever he has thought.

3043. Only those are called **Angels** who are in Heaven.

3079. That the horrid faces as well as the beautiful ones in the World of Spirits arise from the inspection of the **Angels**.

3323. Hence it follows that the ideas even of the Celestial **Angels** are nothing but respirations.

3356. That the thoughts and speech of **Angels** and **Angelic** Spirits fall into parables.

3398. The **Angels** have as it were the head in Heaven and the feet in the Heaven of interior **Angelic** Spirits . . .

3443. Employments of the **Angels** enumerated. 3617.

3525. Guardian **Angels** . . .

3546. One **Angel** can by his sphere drive away the whole World of Spirits . . .

3629. How greatly the wisdom of the **Angels** surpasses that of the lower Spirits, represented.

3846. The **Angels** who are at the head are ruled by the Lord immediately, and have no communication with the evil Spirits who are above the head, but rule their subjects only . . .

3973. The **Angels** do not know what space is, for those who are at the end of the universe are present in a moment; they have no idea of past and future things, but both are in their present . . .

4061. The **Angels** are not consociated in their places, but most of them are in their functions and uses, and wherever they are they appear consociated . . .

4131. Spirits and **Angels** can never of themselves find out anything that is true, or do anything that is good.

4132. The state of Spirits and **Angels** relatively to that of the Lord is in general a state of sleep.

4223. The **Angels** care for nothing with man but ends;

when the end is for the sake of self and the world they oppose it and turn it into an end of good, in which case they are greatly delighted; so far as there is an end of good they are present, but so far as there is an end of evil they are far away; but still they prevent the man from precipitating himself into the greatest evils by means of outward bonds which they excite . . . 4256. 4267.

4244. The delights with man that are innocent are the ultimates in which the delights of the **Angels** are terminated . . .

4250. How it was with the **Angels** seen in the Jewish Church.

4256. On the speech and thought of **Angels**. They regard nothing but ends, thus uses. They abhor those who have evil ends . . .

4267. The speech and thought of the **Angels** are of nothing but ends, thus of uses. Hence it is that their thought and speech are so remote from the perception of man, which is that of particulars.

4390. The **Angels** perceive man's ends and their progression, which the man himself does not perceive . . .

4427. (The magnificence, wealth, and power of the **Angels** described. Yet how humble and unselfish they are.) 4506.

4482. The **Angels** still retain all their outward things. (The necessity of this.)

4593. Those are **Angels** who so receive the Lord that they are delighted with the happiness of all; but those who will only their own happiness cannot be in Heaven . . .

4620. (The influx of the **Angels** into man, explained.)

4622. If a man has no truths from good the **Angels** cannot flow in, except through Spirits into his outward things . . .

4632. (The Government of the Hells by the **Angels** described.)

4645. When the affection of truth and the will of good are delightful to a man then the **Angels** flow in . . .

4686. (How a man appears to the **Angels**. He is not seen at all by Spirits.)

4708. He could almost deceive the interior **Angels** . . .

4740. (A Genius who cast down two **Angels**.)

5101. **Angels** are invisible to Spirits. From experience.

5187. All the wisdom of the **Angels** is given by means of the Word, and is communicated to them when the Word is being read by man; but still it is given through the **Angels** of the Most Ancient and Ancient Churches; therefore these **Angels** are scattered through the Heavens . . . 5607.

5188. Those **Angels** who had not been in wisdom here are in wisdom there only when other **Angels** are present who had been in wisdom here . . . 5189. 5194.

5190. The **Angels** act as one with man, the Celestial being in the first degree and man in the ultimate . . .

5191. The more perfect the **Angels** are, the more perfectly do they think . . .

5528. Although the **Angels** always turn their faces to the east, they can see what is in the other quarters, but within themselves . . .

[D.] 5608. Man's natural thought is the plane in which cease all things of **Angelic** wisdom ; into this plane fall all things that the **Angels** think ; hence such as is the plane such is their wisdom.

5610. The **Angels** are sometimes in much wisdom, sometimes in less, according to the direction of their thoughts ; but these are not turned to themselves, but to men . . . and when to those things that are in my thought from the Heavenly Doctrine they are then in a clearer wisdom than at any other time.

5617. Many men may serve as a plane for one **Angel** . . .

5943. There are four kinds of speech, as there are four kinds of **Angels**. Enum.

6011. (On the joy the **Angels** have when children learn truths and afterwards live them as they grow up.)

D. Min. 4720. On the changes of state of the **Angels**.

E. 8. The reason why by '**Angel**' is meant from Heaven is that what an **Angel** speaks continually flows in, not into his memory, but immediately into his understanding and words . . . Hence it is that everything said by **Angels** to the Prophets was Divine . . .

92. (Why it is said 'Write to the **Angel** of the Church,' and not 'Write to the Church.') 130.

130. '**Angel**'=one who is recipient of Divine Truth, and in the highest sense, the Divine Truth itself proceeding from the Lord. Ex. and Ill.

—⁸. Since Divine Truth proceeding from the Lord makes an **Angel**, an '**Angel**' in the highest sense=the Lord. Ill.

—⁹. 'Behold, I will send an **Angel** before thee'=the Word which is Divine Truth.

140⁴. The **Angel** who appeared to Balaam with a drawn sword=the Divine Truth enlightening, and fighting against falsity.

185. The **Angels** that are with a man do not see his works, but only the intentions of his mind, and thence conclude what is the quality of his state.

235³. I have heard the **Angels** say that when it is given them to look into the Church, and to see those who believe themselves to be intelligent from doctrine, they see mere thick darkness, and those persons as it were deep under the waves.

278⁸. 'Lions roaring after their prey . . . '=the states of the **Angels** of Heaven when they are not in an intense state of love and wisdom, and when they return into it.

302. 'A mighty **Angel**'=Heaven. Ex.

307. An '**Angel**' does not mean one **Angel**, but a whole Society.

335⁵. '**Angels** of peace'=the goods of doctrine.

401⁴. '**Angels**'=something Divine from the Lord, for the Divine that appears from them is not theirs, but the Lord's with them ; in like manner the Divine truth they speak they do not speak from themselves, but from the Lord . . .

—²³. 'Praise Him all His **Angels**'=those who are in Divine truths from the good of love . . .

412⁶. 'Their **Angels** always see the face of My Father.' It is said that their **Angels** see, because there are Spirits

and **Angels** with every man, and such Spirits and **Angels** as the man is ; with infant children there are **Angels** from the inmost Heaven. These see the Lord as a Sun, for they are in love to Him, and in innocence. In the proximate sense this is meant by the **Angels** seeing the face of His Father . . .

—⁷. 'The **Angel** of His faces delivered them. . .' Here the Lord is treated of, Who is called the '**Angel** of the faces of Jehovah' from the Divine Truth that is from His Divine Love, for by '**Angel**' is signified Divine Truth ; whence the **Angels** are called 'gods.'

— The Lord was Divine Truth as to His Human, and hence is called an '**Angel**.'

417. 'The four **Angels** standing upon the four corners of the earth'=the Divine from the Lord proceeding into the universal Spiritual World. Ex.

419¹¹. '**Angels**'=those who are in the Spiritual Kingdom . . . 'Ministers,' those who are in the Celestial Kingdom . . .

422. 'I saw an **Angel** ascending from the rising of the sun'=Divine Love going forth from the Lord. An '**Angel**'=something Divine proceeding from the Lord ; for in the proximate sense by an '**Angel**' is understood a whole **Angelic** Society ; but in the general sense, by an '**Angel**' is signified everyone who receives Divine Truth in doctrine and life ; but in the highest sense, by an '**Angel**' is signified something Divine that proceeds from the Lord, specifically Divine Truth.

472. The **Angels** . . . never inquire who and whence is anyone, but what is his quality . . .

490. 'Another **Angel** came and stood at the altar'=the conjunction of Heaven with the Lord through celestial good ; an **Angel**, when presented representatively=either a Society of Heaven, or many Societies together, or the universal Heaven as to that principle of Heaven and the Church that is being treated of. This **Angel** who stood at the altar=the inmost Heaven, because the 'altar'=the good of love to the Lord.

529. 'An **Angel** flying in the midst of Heaven'=the Lord enlightening all in the Heavens concerning the state of the Church at its end. An '**Angel**,' here,=the Lord as to the manifestation of what the Church would be at the last times as to the reception of Divine Truth.

562. 'The **Angel** of the bottomless pit'=Hell where the falsities of evil are. As by an '**Angel**' are understood whole **Angelic** Societies who are in similar good, so by an '**Angel**' in the opposite sense are signified infernal Societies that are in similar evil.

569. '**Angels** at the river Euphrates'=reasonings from the fallacies of the sensual man . . .

573⁵. The **Angels** when gathered together are called 'armies' because they=Divine truths and goods, since they are recipients of them from the Lord.

606. 'The **Angel** whom I saw standing upon the sea and upon the earth'=the Lord, to whom all things of Heaven and the Church are subject ; also the Lord as to the Word. 628.

650^e. The '**Angels**' who came and ministered to the Lord=the Divine Truths by means of which He of His own power conquered the Hells.

653¹⁴. That the Sodomites desired to do violence to the **Angels**=that it was to Divine Good and Divine Truth [that they wanted to do violence], for these are signified by the '**Angels**.'

687¹⁸. 'The **Angel** at the head'=Divine Truth in first principles, and 'the **Angel** at the feet'=Divine Truth in ultimates, both proceeding from the Lord.

742. 'The **Angels** of the dragon'=falsities from evil. 740¹².

822². (A man's sphere is sometimes visible to the **Angels**. Des.)

888. 'The holy **Angels**'=Divine Truths from the Lord.

915. 'An **Angel** went out'=manifestation by the Lord.

928. '**Angels**'=Divine Truths from the Lord.

949. 'Seven **Angels** having the seven plagues'=the manifestation of all the evils and falsities that have devastated the Church. 957.

971. 'The **Angel** of the waters'=the Lord's Spiritual Kingdom.

978. 'The **Angel** from the altar'=the Lord's Celestial Kingdom.

1085². Thus the wisdom of the **Angels** subsists upon the science, intelligence, and wisdom of men from the sense of the letter of the Word . . .

1145¹⁰. (On man-**Angels** and man-Devils.)

1147². Some **Angels** of the lowest Heaven . . . when led through infernal Societies, thought exactly as the Devils there . . .

D. Wis. (Post.) viii. There neither is nor could be any **Angel** or Spirit who had not been born a man in the world. Gen.art.

—². That there is an **Angelic** mind in man . . .

—-. (Such then become as wise as the **Angels**, although they had not been so here. Ex.)

—⁶. That the **Angelic** mind cannot be procreated and be by procreations multiplied, except in a man . . .

—-. The **Angels** would be dissipated like other substances there unless they had been born on earth. Ex.)

C. 6. Man appears in his own image before the **Angels**, yea, out of himself . . .

5 M. 6. (The reception of novitiate Spirits by the **Angels**, and what they say to each other.) 8.

16. The understanding and wisdom of **Angels** and Spirits are from the light of the spiritual Sun, and their will and love are from its heat . . .

De Conj. 4. From the sphere of love of two married partners the **Angels** plainly perceive whether there is anything lascivious in it . . . and so far as there is they remove themselves. The reason why they do so is that the lasciviousness of adultery communicates with the Hells, and the chasteness of marriage with Heaven.

42. On marriage love with the **Angels**. See MARRIED PARTNER at this ref.

43^o. When an **Angel** in Heaven merely thinks of more wives than one, the Heavenly and **Angelic** perish, and also his joy and wisdom, and he falls from Heaven.

53. All the marriages of the **Angels** are provided by the Lord . . .

Coro. 14. When the **Angels** look down towards the earth, they see nothing of it, but only the Church in men.

19^o. The **Angels** lament bitterly when the Church on earth is desolated by falsities and consummated by evils, and then liken the state of their life to sleepiness; for Heaven is then to them like a seat withdrawn, or like the body deprived of its feet; but when the Church on earth has been restored by the Lord, they liken the state of their life to one of wakefulness.

49. It was the Lord our Saviour that appeared (to Abraham) in His Divine Trinity, which the three **Angels** represented.

Docu. 302. A^o. The **Angels** then kissed me for what I had told them . . .

Angel of Jehovah. *Angelus Jehovah.*

Angel of God. *Angelus Dei.*

A. 1924. 'The **Angel** of Jehovah found her'=interior thought from the Lord's Inward [man], or the thought of the interior man with the Lord. 1925. 1926. 1935. 1938. 1943.

1925. Wherever the '**Angel** of Jehovah' is mentioned in the Word in a good sense, he represents and signifies something essential with the Lord and from the Lord. What he represents and signifies may be known from the connection. They were **Angels** who were sent to men, and also spoke through the Prophets; but what they spoke was not from the **Angels**, but through the **Angels**. For their state then was that they did not know but that they were Jehovah, that is the Lord; but presently, as soon as they had spoken, they returned into their former state, and spoke as from themselves. This was the case with the **Angels** who spoke the Word of the Lord . . . This is the reason that the **Angels** were sometimes called 'Jehovah'; as is manifestly evident from the **Angel** who appeared to Moses in the bush . . . 'There appeared the **Angel** of Jehovah to Moses in a flame of fire from the midst of a bush; Jehovah saw that he turned aside to see, and God cried to him out of the midst of the bush. God said to Moses, I am who I am; and God said to Moses further, Thus shalt thou say to the Sons of Israel, Jehovah God of your fathers hath sent me unto you.'

—³. In order that what is said may come to men by words of articulate sound, and in ultimate nature, the Lord uses the ministry of **Angels**, infilling them with the Divine, and laying to sleep what is their own, so that they do not know but that they are Jehovah Himself. Ill.

—⁴. As the Lord speaks through **Angels** when He speaks with man, hence it is that the Lord is also called an '**Angel**' in the Word throughout, and then by an '**Angel**' there is signified something essential with the Lord and from the Lord . . . wherefore the **Angel** is also called Jehovah and God in this chapter. 2821.

2332. Formerly, when they saw the **Angel** of Jehovah they believed that they were about to die. Ill. and Ex.

2692. 'The **Angel** of God cried to Hagar out of heaven'=consolation. . . The '**Angel** of God'=the Lord.

2821. 'The **Angel** of Jehovah cried to him (Abraham) out of heaven'=consolation from the Divine Itself. 2841.

[A.] 2833. See ABRAHAM at this ref.

3088. The person who is sent puts on the person of him who sends him, as we read of **Angels** in the Word, that they are first called '**Angels**,' and then '**Jehovah**.'

4235. 'There ran to meet him (Jacob) an **Angel of God**'=illustration by good. The '**Angels of God**'=something of the Lord, here, the Divine that is in the Lord. . . 'The **Angel of God** running to meet him,' in the proximate sense=the influx of the Divine into the Natural, thence illustration . . .

6831. 'The **Angel of Jehovah** appeared unto him (Moses at the bush)'=the Lord as to the Divine Human. . . . The reason why 'the **Angel of Jehovah**'=the Lord's Divine Human, is that before the Lord's Advent, when Jehovah passed through Heaven, He appeared in a human form as an **Angel**; for the whole Angelic Heaven has relation to one man . . . wherefore when the Divine Itself passed through it, it appeared in a human form as an **Angel** before those to whom He was speaking. This was the Divine Human of Jehovah before the Lord's Advent . . . 9303. 10579⁴.

8192. 'The **Angel of God** advanced'=arrangement in order by Divine Truth. Ex.

9315. 'When My **Angel** went before thee'=life according to the Lord's precepts. . . The Lord is here 'the **Angel of Jehovah**' . . . 'The **Angel of Jehovah**'=the Lord as to the Divine Human. The reason why the Lord as to the Divine Human is understood by '**Angel**,' is that many **Angels** who appeared before the Lord's Advent into the world were Jehovah Himself in a human form, or in the form of an **Angel**, as is manifestly evident from the fact that they called the **Angels** who appeared '**Jehovah**.' Ill. Jehovah Himself in a Human form, or what is the same, in the form of an **Angel**, was the Lord. His Divine Human at that time appeared as an **Angel**. (Proved from the Word.)

10508. See ANGEL at this ref.

P. 96⁶. The Lord sometimes infills an **Angel** with His Divine, so that the **Angel** does not know but that he is the Lord; so infilled were the **Angels** seen by Abraham, Hagar, and Gideon, who thence called themselves '**Jehovah**.' So also can one Spirit be infilled by another, even to his not knowing but that he is the other. This I have often seen.

R. 938. The Lord sometimes presents Himself to view outside His Sun, but He then veils Himself over and presents Himself to their sight, which is done through an **Angel**, and also was done in the world before Abraham, etc. Wherefore those **Angels** were called '**Angels**' and also '**Jehovah**,' for there was in them the presence of Jehovah from afar.

T. 135⁴. We do indeed read that Moses saw Jehovah face to face, and spoke with Him mouth to mouth, but this was done through an **Angel**, in like manner with Abraham, etc.

Angelic Spirit. *Spiritus Angelicus*.

A. 41. Every word, idea, and smallest atom of thought of an **Angelic Spirit** is alive; in the smallest particular of it there is affection proceeding from the Lord, Who is life itself.

167. Whatever is represented visibly (in the World of Spirits) is perceived in the Second Heaven, by **Angelic Spirits**, as to the more minute things that are in the things represented. Those which [are represented] with **Angelic Spirits** [are perceived] in the Third Heaven by the **Angels** copiously, and full of inexpressible angelic ideas.

201. The **Angels** and **Angelic Spirits** who are called celestial are of a similar nature and character to the regenerate most anciently before the Flood; but the **Angels** and **Angelic Spirits** who are called spiritual are of a similar character to the regenerate who were after the Flood . . .

394⁹. Those are called 'eunuchs' who are in the heavenly marriage; 'those born from the womb,' who are like the Celestial **Angels**; 'those made by men,' who are like the Spiritual **Angels**; 'those who made themselves,' who are like **Angelic Spirits**, who [act] not so much from charity, as from obedience.

459. There are three Heavens . . . the Second is where **Angelic Spirits** are . . . who are distinguished into celestial and spiritual . . . 1525. 1642. 1752².

538. Some were walking in Heaven . . . When they came to the first court, or into the lower sphere of **Angelic Spirits**, they were so smitten that they cast themselves headlong backwards.

546. Some upright Spirits were admitted into the same Society, who, the moment they entered, became much more intelligent, and spoke like **Angelic Spirits**.

552. I once saw some **Angelic Spirits** most carefully forming a candelabrum with its lamps and flowers most richly ornamented in honour of the Lord . . . D.2646.

641. When **Angelic Spirits** flow in, they do so softly, like a very gentle breath of air.

911². In the Heavens, which are three, and all together relate to one man, Spirits constitute the outward man, **Angelic Spirits** the interior man, **Angels** the inward man.

978². The Rational (in man) corresponds to the Heaven of **Angelic Spirits** . . .

994². Still more interior (affections) with their pleasantnesses (manifest themselves) in the Heaven of **Angelic Spirits** . . .

996². In like manner the delight of these Spirits becomes vile when they are elevated . . . into the Heaven of **Angelic Spirits**; and in like manner the delight that **Angelic Spirits** have had in their own Heaven becomes vile when they are elevated . . . into the Angelic Third Heaven.

1480². From this (spiritual) food there exists a food which also is celestial and spiritual, but is a lower angelic [kind of food], from which **Angelic Spirits** live . . .

1629. The dwellings of good Spirits, and of **Angelic Spirits**, described.

1642. But the speech of **Angelic Spirits** is still more universal and perfect . . . 1876⁹.

1752. See ANGEL at these refs. 8588⁶. M.43.

1769². He was carried up to the **Angelic Spirits** who are in front a little to the right at the first boundary of (their) Heaven . . . 3474.

1770. Twice afterwards I saw others carried up into the Second Heaven among **Angelic Spirits** . . . 3474⁴.

1799². **Angelic Spirits**, who are in the Second Heaven, are more interior . . .

1802³. No one can be borne from the First . . . into the Second . . . Heaven until he has been instructed . . . but when instructed he can . . . come among **Angelic Spirits** . . .

1931. The **Angelic Spirits** (perceive) the still more interior things of (man's) thoughts . . .

1972. The things I have seen in the World of Spirits I have seen in clear light, but more obscurely those in the Heaven of **Angelic Spirits** . . .

1976. There are three kinds of dreams . . . The second kind (come) through **Angelic Spirits**, especially those who are in front above to the right, where there are paradisiacal things. 1977. 1980.

2303. The **Angelic Spirits** who were in front above spoke with me by angelic speech, not distinguished into words, saying that their state is one of the tranquillity of peace, and that there were little children with them, from whose company they perceived bliss. These **Spirits** were of the female sex.

3693⁷. When good and **Angelic Spirits** fall into a state of self-love and thence into a state of falsity, they are remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth as to that thing. Sig.

5313¹³. The **Angelic Spirits**, to whom there is given perception by the Lord, know what these things signify . . .

7805. When these (instructor) **Spirits** are present, there are also present **Angelic Spirits**, who are also from that Earth (Jupiter), who sit at the head, and as it were infill it in a special manner; their presence there is perceived as a gentle breathing . . .

9457². In the Ultimate Heaven are represented those things that are thought of in the Middle and Inmost Heavens . . . these appear before the eyes of **Angelic Spirits** there . . .

9543. Very many things that are in the Lord's Celestial Kingdom . . . hardly (fall) into an idea of thought of the **Angelic Spirits** who are in the Ultimate Heaven.

9577. The **Angelic Spirits** who are in the Ultimate or First Heaven constantly see forms of such things as there are in the world, as paradises, palaces, etc.

9741. They who are in the Ultimate Heaven, which is called 'the court,' are called **Angelic Spirits** . . .

10785. When the **Angelic Spirits** who were from that (sixth) Earth came into view . . .

H. 517. Thus are **Angelic Spirits** instructed, and prepared for Heaven.

W. 140. He who is being prepared for Heaven is called an **Angelic Spirit**. . . An **Angelic Spirit** is meanwhile conjoined with Heaven.

R. 566⁶. The **Angelic Spirits** who were present wondered . . .

875⁴. Then one of the **Angelic Spirits** looked back at

me. Those are called **Angelic Spirits** who are being prepared in the World of Spirits for Heaven, and afterwards become Angels. That **Spirit** came to me, and said . . . —¹⁶. T. 387.

M. 44². (Three novitiates instructed by two **Angelic Spirits**.)

T. 335². Suddenly an **Angelic Spirit** stood there in the midst of them, and speaking in a loud voice, said . . .

D. 3523. (Two **Angelic Spirits** at the head of every man, by whom the Lord guards him; they regulate the evil **Spirits** who come to him; without reflection they suppose they are the man, but the inward man, acting in the interior things of his thoughts . . .)

3538. (How **Angelic Spirits** regard whatever comes to pass.)

3552³. (The indefatigable efforts of good and **Angelic Spirits** to insinuate life into the **Spirits** who come there from the common people . . .) 3556.

3640¹. **Angelic Spirits**, being in the Grand Man, think and perceive from within when Heaven has been open to them, and therefore their ideas are most beautiful representations . . .

4166. As man is to **Spirits**, so are **Spirits** to **Angelic Spirits**, and **Angelic Spirits** to Angels.

4208. The speech of **Angelic Spirits** was perceived, but not heard or understood . . . 4210.

4242. On **Angelic Spirits**. They are most distinct in Societies, midway between Angels and good **Spirits**; Angels flow into them and they flow into good **Spirits**; when in their Society or among themselves they know nothing about men, yet they flow into men . . .

4243. There are Societies who live in a friendly way together, so that they may be called Societies of friendship; other **Angelic Spirits** they do not love so much . . . when they came above me, as soon as I was reading about what is written in Genesis, they took away from me all delight and life thence . . . When I perceived this . . . it was granted to speak with those **Angelic Spirits** . . . who told me . . . that they did not know that I was there . . . but that as soon as they perceive anything delightful they snatch it, and rejoice together. They excused themselves, being good, but I was informed that they were Societies of friendship that were sincere enough among themselves, but did not love others more than themselves, as the Angels do. 4244.

4249. But the case is otherwise with **Angelic Spirits** who love others better than themselves; for it is only self-love, of the existence of which in themselves they are not aware, that produces such an effect. See 4270.

Angelo. *Angelo.*

R. 752. The Castle of **Angelo**, mentioned.

Anger. *Ira.*

Angry, To be. *Irasci.*

See **ANGRY**—*succensere*, and also under **ZEAL**.

A. 245. The Lord is never **angry** with anyone. . . The reason why it is said in the Word that Jehovah God is **angry**, punishes, etc., is in order that they may believe that the Lord rules and disposes all things . . .

and after they have received this most general idea, that they may afterwards learn how He rules and disposes . . . 592.

[A.] 327. That their state was changed into evil . . . is described by 'anger being kindled.' (Gen. iv. 5.)

355. 'Anger'=that charity has departed. 359.

357. Anger is a general affection resulting from all that goes contrary to man's own proper love and its cupidities. This is manifestly perceived in the world of evil Spirits, for there is a general anger against the Lord, because they are in no charity, but in hatreds. Whatever does not favour our own proper love and the love of the world excites contrariety, which is manifested by anger. Anger, wrath, and fury are many times predicated of Jehovah in the Word; but they are of man, and are attributed to Jehovah because it so appears. Ill. Hence it is evident that 'anger'=evils, or what is the same, departure from charity.

1010. 'Whosoever is angry with his brother rashly' . . . 'To be angry,' here, =to depart from charity . . . thus it is hated.

1093. It is as far from the Lord to . . . be angry with anyone as heaven is from earth. Who can believe that the Lord . . . who is infinitely above all infirmities, is angry with such miserable dust, that is, with men, who hardly know what they are doing, and are not able to do anything of themselves except what is evil; wherefore with the Lord there is no such thing as being angry, but there is being merciful.

1408³. Many things are said in the Word according to appearances, yea, according to the fallacies of the senses, as that the Lord is angry, punishes, curses, kills, and many such things, when yet in the inward sense there are the contrary, namely that the Lord is never angry and punishes, still less curses and kills. Nevertheless it does no harm to those who from simplicity of heart believe the Word as they apprehend it in the letter, while they live in charity . . . 1798⁴.

1580. It is known to those who have been in temptations and combats, that they perceive in themselves what is discordant, but so long as the combat lasts they are not able to get away from it, but still they desire to do so, sometimes to the extent of being angry with what is evil, and wanting to expel it. Sig.

1874. Many things are said in the Word according to appearances and according to the fallacies of the senses, as that Jehovah is in anger, wrath, and fury against the wicked, etc., but they are said in order that persuasions and cupidities should not be broken, but bent; for to speak otherwise than as man apprehends . . . would be to sow seed in the waters. . . Yet these things are able to serve as general vessels containing spiritual and celestial things, for there can be insinuated into them that all things are from the Lord; then that the Lord permits, but that all evil is from diabolical Spirits; afterwards that the Lord provides and disposes that evils be turned into goods, and at last that there is nothing but what is good from the Lord. So perishes the sense of the letter as it ascends, and it becomes spiritual, then celestial, and at last Divine.

2351. 'They cried to Lot, and said unto him'=falsity

from evil being angry against good. . . From the affection of anger in these words it is evident that this is the signification. . . It is this kind of falsity especially that is angry against good. . . The cause of anger is everything that endeavours to destroy the delight of any love. It is called 'anger' when evil assaults good, but 'zeal' when good rebukes evil.

2369. 'And they said'=an answer from anger.

2370. 'Come on'=threats of anger.

2553. If doctrinal things were set forth otherwise, they would not be received at all . . . as may be sufficiently evident from various things in the Word. For this reason purely Divine things are there set forth naturally, yea, sensually, as that Jehovah has ears, eyes, a face, affections such as man has, anger, and many other things.

3131³. It is a Divine truth that the Lord is never angry, never punishes anyone, still less does evil to anyone. . . In infancy this truth stands thus; that the Lord is angry when anyone sins, and that the Lord therefore punishes, yea, with some, that evil is from the Lord. As, however, man progresses from infancy, and grows up and matures in judgment, he puts off that which was a truth from the appearance to him . . . and by little and little puts on the truth itself, namely that the Lord is never angry, nor does He punish, still less does He do evil. Thus through the former truth he is initiated into the latter . . .

3413. On the approach of the light of truth from the Lord, they who are in doctrine alone, and not in life, are utterly darkened and stupified, yea, become so affected as to be angry, and busy themselves in every way to dissipate truths.

3425⁴. Very many things in the Word . . . in the literal sense appear opposite to those that are in the inward sense, when yet they are never opposite, but altogether correspond; as for example . . . that Jehovah or the Lord is angry, wrathful, devastates, casts into Hell; when yet He never is angry, still less does He cast anyone into Hell. . . These appear opposite, because man is in what is opposite. . . The Lord appears as a Sun to the Angels . . . and thus as heat like that of spring, and light like that of the dawn; but to the Infernals He appears as something that is utterly opaque, and thus as cold like that of winter, and as darkness like that of night; and thus He appears to the Angels in love and charity, but to the Infernals in hatred and hostility. And so to the latter He appears according to the sense of the letter, that He is angry, wrathful, devastates, casts into Hell; but to the former according to the inward sense, that He never is angry, and wrathful, still less that He devastates and casts into Hell. When therefore things that are contrary to the Divine are treated of in the Word, they cannot be presented otherwise than according to the appearance . . . T.135⁶.

3605⁴. Since the mercy of the Lord inflowing among the Jewish and Israelitish people was turned into such hatred . . . they therefore could not but believe that Jehovah also felt hatred, was angry, wrathful, furious; wherefore it has been so spoken in the Word according

to the appearance; for such as a man is, so does the Lord appear to him.

3614. 'Until thy brother's wrath depart'=until the state changes; and 'until thy brother's **anger** depart from thee'=what is successive of the state with natural good. . . 'Wrath' and '**anger**'=states that are opposed.

— 'Wrath' is predicated of truth, here, of the truth of good that is represented by Esau; but '**anger**' is predicated of that very good itself.

—² 'Wrath' and '**anger**' are often mentioned in the Word, but in the inward sense they do not sig. wrath and **anger**, but that which is opposed, and this because whatever is opposed to any affection produces wrath or **anger**, so that in the inward sense they are only resistances. 'Wrath' is said of that which is opposed to truth, and '**anger**,' of that which is opposed to good. But in the opposite sense 'wrath' is that which is opposed to falsity or to its affection, that is, to principles of falsity; and '**anger**,' that which is opposed to evil, that is, to the love of self and of the world; and in this sense 'wrath' is properly wrath, and '**anger**' is **anger**. But when they are predicated of what is good and true, 'wrath' and '**anger**' are zeal that appears like wrath and **anger** in the outward form, and is therefore so called in the sense of the letter.

—³ That 'wrath' and '**anger**' in the inward sense are only resistances. Ill.

—⁵ '**Anger**' is predicated of the punishment of what is evil; 'wrath,' of the punishment of what is false; and 'burning heat=*feror*'-of both. (Jer.xxi.5.) '**Anger**' and 'wrath,' being resistance, are also punishment, for the things that make resistance come into collision, and then evil and falsity are punished. . .

3839³. The man who does not know what affection of charity is . . . can have no other idea than of such indignation as a man feels when evil happens to him, which is the indignation of **anger**, but there is no such indignation with the Angels, but an indignation quite different, which is not of **anger**, but of zeal. . .

3909. 'Jacob kindled with **anger** against Rachel'=indignation on the part of natural good. . . The reason why 'to be kindled with **anger**' is to be indignant, in the inward sense, is that every natural affection becomes milder when it ascends towards interior things . . . and is at last changed into a heavenly affection.

— Spiritual indignation does not derive anything from the **anger** of the natural man, and still less does celestial indignation; but from the interior essence of zeal, which in the outward form appears like **anger**, but in the inward is not **anger**, not even the indignation of **anger** . . .

4164. 'Jacob was inflamed with **anger**=*succensuit*, and chode with Laban'=the zeal of the Natural. . . The reason why 'to be inflamed with **anger**,' or to be **angry**, and thence to chide, is zeal, is that with the Angels there is not **anger**, but instead of **anger** there is zeal. For **anger** differs from zeal thus; that in **anger** there is evil, but in zeal, good. In other words, he who is in **anger** intends evil to another with whom he is **angry**; but he who is in zeal intends good to another towards whom he has zeal. Wherefore also he who is in zeal can be good in a moment . . . but not he who

is in **anger**. Although in the outward form zeal appears like **anger**, in the inward form it is altogether unlike it. 6997⁶.

4307². The descendants of Jacob believed that Jehovah leads into temptations, that all evil is from Him, and that He was in **anger** and fury when they were being punished, wherefore it has been so said in the Word according to their faith. . . 5798⁶. 6997³.

4502². 'In their **anger** they slew a man'=in evil of purpose they extinguished the truth of the Church. . . 'Cursed be their **anger**, because it was vehement, and their fury because it was grievous'=the penalty of turning away from truth and good. . . '**Anger**' is departure from truth, and 'fury,' from good.

5034. Potiphar's '**anger** was kindled'=turning away from spiritual truth. . . '**Anger**'=departure from the good of charity, thus turning away. . . The reason why '**anger**' is turning away, is that so long as a man is in **anger** against anyone he turns away his mind from him. For **anger** exists or is excited when anyone or anything goes contrary to anyone's love, through which there is conjunction with anyone or anything. When this conjunction is broken, the man is wrathful or **angry**, as though something had been lost from the delight of his life. This sorrow is turned into grief, and grief into **anger**. 5080.

5120⁸. 'Cup of wine of **anger**' (Jer.xxv.15)=falsity through which comes evil. —¹¹,Ex.

5164⁹. Such are indignant and **angry** if the Divine does not favour them. . .

5585³. 'Inundation of **anger**' (Is.liv.8)=temptation. 6997⁴.

—⁶. 'My **anger** shall be kindled' (Deut.xxxi.17)=to turn Himself away. . . This is predicated of the Lord, although He never is **angry**. . . but it is so said from the appearance with the man who is in evil. For the man who is in evil turns himself away.

5725. When a man who has lived in good is let into his proprium, thus into the sphere of his own life, there appears as it were an inundation. When he is in this inundation, he is indignant, is **angry**, etc. . . in one way when the left side of the brain, where there are falsities, is inundated; and in another when the right side is inundated, where there are evils.

5798. 'Let not thine **anger** be kindled against thy servant' (Gen.xliv.18)=that he should not turn himself away. . . '**Anger**'=turning away, for he who is **angry** turns himself away, for he does not think as the other does, but while in that state [he thinks] against him. That '**anger**' is turning away, is evident from many places in the Word, especially from those where **anger** and wrath are attributed to the Lord, by which is signified turning away; not that the Lord ever turns Himself away, but that man does so, and when man turns himself away, it appears to him as if the Lord had done so, for he is not heard. The Word speaks so according to the appearance. And since '**anger**' is turning away, it is also opposition to good and truth on the part of those who have turned themselves away. Ill.

—⁷. See under PUNISHMENT=*poena*-at this ref.

[A.] 5888. 'Let there not be **anger** in your eyes' (Gen. xlv. 5)=sadness of the spirit or of the understanding. Ex.

6071². He who has imbibed the notion from the literal sense of the Word that God is **angry**, punishes, leads into temptations, casts into Hell, and does what is evil, may be drawn away into false ideas about God . . . but this scientific appears with a different face if interior truths are insinuated into it; as for instance this truth, that evil is with man, that it causes man to be **angry**, that it leads into temptations, punishes, casts into Hell, and continually produces evils from itself.

6343³. 'Cursed be their **anger** for it was vehement, and their wrath for it was hard'. . . Here '**anger**'=turning away from good, and '**wrath**,' turning away from truth.

6356. 'In their **anger** they slew a man'=that they turned themselves away altogether, and in turning away they extinguished faith. . . '**Anger**'=departure from charity and turning away.

6358. 'Cursed be their **anger** for it was vehement'=grievous turning away from good, and thence damnation.

6997. 'The **anger** of Jehovah was kindled against Moses' (Ex. iv. 14)=clemency, as is evident from the signification of the '**anger** of Jehovah,' which is not **anger**, but what is opposite to **anger**; thus mercy; here, clemency. That there is not any **anger** in Jehovah is evident from the fact that He is love itself, good itself, and mercy itself, and **anger** is the opposite, and is also infirmity into which God cannot fall. Wherefore when '**anger**' is predicated of Jehovah or the Lord in the Word, the Angels do not perceive **anger**, but either mercy, or the removal of the evil from Heaven; here clemency, because it is said to Moses, by whom is represented the Lord when He was in the world as to Divine truth.

—². The reason why '**anger**' is attributed to Jehovah or the Lord in the Word, is that it is a most general truth that all things come from God, thus both evil and good things. But this most general truth, which is necessary for children and the simple, must afterwards be illustrated, namely, that evils are from man, but that they appear to be from God, and that it is so said in order that they may learn to fear God, lest they should perish through the evils which they themselves do; and afterwards they may be able to love Him, for fear must precede love in order that in love there may be holy fear. . .

—⁴. 'Behold the name of Jehovah cometh from far, burning with His **anger**' (Is. xxx. 27) . . . where '**anger**' denotes reproof and warning lest they perish through evils.

—⁵. '**Anger**,' '**wrath**,' '**fury**,' '**fire**'=the punishments and condemnations into which a man casts himself, when he falls into evils. . . Ill.

7735. 'Pharaoh said to him (Moses)'=the wrath of **anger** against truth.

7791. 'Moses went out from being with Pharaoh in wrath of **anger**'=the sundering of truth Divine from those who are to be condemned. . . 'Wrath of **anger**'=opposition and turning away, but when it is attributed to the Divine, as it is here to Divine Truth which is

represented by Moses, it is not understood that the Divine turns itself away, but that they who are in evil do so. '**Wrath**' is predicated of what is false, and '**anger**,' of what is evil.

8265². 'Hide us from . . . the **anger** of the Lamb, for the great day of His **anger** is come' . . . The '**anger** of the Lamb'=torments, for it appears as if the Divine inflicts torments from **anger**, when yet it is evils and falsities.

8483. 'Moses was inflamed with **anger**-*succensuit*-against them' (Ex. xvi. 20)=that they turned truth Divine away from themselves; as is evident from the signification of 'to be inflamed with **anger**'-*succensere*, or of 'to be **angry**,' when said of Moses, by whom is represented truth Divine, that it is turning away from it.

— In the Word '**wrath**' and '**anger**,' yea '**fury**' are often attributed to Jehovah, when yet there are pure love and pure mercy towards man in Jehovah. This is said in the Word from the appearance, for when men are against the Divine, and thus shut off from themselves the influx of love and mercy, they cast themselves into the evil of punishment. . .

8598². They who are in zeal fight, not from any enmity and hostility, but rather from charity, for zeal differs from **anger** in this, that zeal has in it the good that is of charity, wherefore when zeal fights it only removes those who are in what is false and evil lest they should injure those who are in what is good and true. But **anger** not only removes them, but also persecutes them from hatred and revenge. For from the charity that is in it, zeal wishes well to those also who are in what is evil and false, and also does it to them so far as they do not injure the good; but **anger**, from the hatred and revenge that are in it, wills evil to all with whom it fights, whether they are good or evil.

8875. Hence it is that the Lord's zeal, which in itself is love and pity, appears to them as **anger**; for when the Lord from love and pity protects His own in Heaven, they who are in evil are indignant and **angry** against the good, and invade the sphere where Divine Truth and Divine Good are, endeavouring to destroy those who are there, and then the Divine Truth of Divine Good operates upon them and causes them to feel torments like those of Hell. Hence it is that they attribute to the Divine wrath and **anger**, and also all evil, when yet there is nothing whatever of **anger** in the Divine. Hence it is evident why 'zealous'=what is false and evil, and why 'zeal'=**anger**. Ill.

8902. Hatred against the neighbour is meant by 'being **angry** rashly with his brother.'

8989⁴. 'Hide thyself as for a little of a moment until the **anger** be overpast' (Is. xxvi. 20)=no communication with evils, which are '**anger**.' Refs.

9143. 'When fire shall have gone forth' (Ex. xxii. 6)=**anger** from affection of what is evil. . . for **anger** is from that source; for when that which a man loves is assaulted, fiery (feeling) breaks forth and as it were burns. Hence it is that **anger** is described in the Word by 'fire.'

9144². When these loves (of self and of the world) are assaulted, there breaks forth fire from the will into the Intellectual, and conceives a flame there; this flame is

what is called **anger**. Hence it is that a man is said to be inflamed etc., when he is **angry**. This flame attacks truths and goods that are in the Intellectual, and not only hides, but consumes them; and, what is an arcanum, when this evil fire from the will breaks forth into the Intellectual, the Intellectual is closed above and opened below. . . Hence it is that evils and falsities then flow in that conceive a flame when an evil man blazes up with **anger**.

—³. The state of an evil man, when he is **angry**, is like the case of smoke, which conceives a flame when fire is applied to it, for falsity of evil in the Intellectual is like smoke, and **anger** is like the flame of smoke that has been set on fire. Hence it is that in the Word 'smoke'=falsity, and its 'flame'=**anger**. Ill.

9204. 'And My **anger** shall blaze out' (Ex.xxii.24)=the state of those who do this, as is evident from the signification of '**anger**,' when it is attributed to Jehovah, that is, to the Lord, being clemency and mercy. . .

9809^b. 'He smote kings in the day of His **anger**'=the destruction of falsities then. 'The day of **anger**' was when He fought against evils and destroyed them.

9930^b. 'Thou exercisest **anger** with Thine Anointed' (Ps.xxxix.38)=a state of temptations when the Lord was in combats with the Hells. Lamentation then is described by '**anger**'. . .

10431. 'My **anger** shall blaze out against them' (Ex. xxxii. 10)=that thus they turn themselves away from inward, thus from Divine things. . . 'To blaze out with **anger**,' when said of Jehovah,=turning away on the part of man. . . In many places in the Word it is said of Jehovah that He 'blazes out with **anger**,' and also that He consumes and destroys. But it is so said because it appears so to the man who turns himself away from the Lord, which is the case when he does what is evil. And because he is then not heard, he believes that the Lord is in **anger** against him, when yet the Lord never is **angry**, and never consumes, for He is mercy itself and good itself.

10440. 'Turn again from the wrath of Thine **anger**' (Ex. xxxii. 12)=that so the turning away of that nation would not be injurious.

10460. 'The **anger** of Moses was kindled' (Ex.xxxii. 19)=the turning away of that nation from the Internal of the Word, of the Church, and of worship.

10618. 'Longsuffering to **angers**' (Ex.xxxiv.6)=the Divine clemency. . . 'Longsuffering to **angers**,' when said of Jehovah,=that He long bears the evils of man. . . '**Angers**' are the evils with man. The reason why '**angers**,' when predicated of Jehovah, are evils with man, is that evil is **angry**, and good never is; and evil is with man.

—². Evil is **angry** and good never is, for to be **angry** is to will evil to another. . . and moreover evil hates good, because it is opposed to its delights; hence when evil is not able to injure good, for it is always in the effort to do so, it is first indignant, and afterwards is **angry**. . .

—³. Hence it is that an evil man is always **angry** against the Divine. . .

H. 545. That God never is **angry**. Refs.

562. The evils that are in those who are in self love. . . As to religious things, there is not only contempt of the Divine, and for Divine things, which are the truths and goods of the Church, but even **anger** against them, which is also turned into hatred when the man becomes a Spirit. . .

S. 84. '**Anger**' . . . is predicated of good, and in the opposite sense of evil; 'wrath' is predicated of truth, and in the opposite sense of falsity. R.635,Ill.

94. In many places in the Word, '**anger**,' 'wrath,' and 'revenge,' are attributed to the Lord, and that He punishes, casts into Hell, tempts, and many like things. He who believes this simply, and on that account fears God, and takes care not to sin against Him, is not condemned on account of this simple faith. But he who so far confirms these things as to believe that **anger**, wrath, and revenge, thus things that are evil, have place with the Lord, and that from **anger**, wrath, and revenge, He punishes man, and casts him into Hell, is condemned, because he has destroyed the genuine truth, which is that the Lord is love itself, mercy itself, and good itself, and He who is these things cannot be **angry**, wrathful, and revengeful. The reason why these things are attributed to the Lord is from appearance.

P. 211^a. If a man felt this (the operation of the Divine Providence) he would be **angry** and provoked against God, and would perish. . .

R. 340. 'The great day of the **anger** of the Lamb'=the day of the Last Judgment. Ill. E.314,Ex. and Ill. R.525,Ex.

524. 'The nations were **angry**' (Rev.xi.18)=those who are in faith alone, and thence in evils of life; that they were wrathful and infested those who are against their faith.

558. (The dragon's) 'having great **anger**' (Rev.xii.12)=hatred against the New Church. 565. E.767.

632. '**Anger** of whoredom' (Rev.xiv.8)=adulteration and profanation. E.881.

635. 'Wine of the **anger** of God mixed pure' (Rev. xiv.10)=the truth of the Word falsified.

651. 'And cast it into the great winepress of the **anger** of God'=exploration of the quality of their works, that they were evil. . . 'The **anger** of God' is said of what is evil.

658. 'Because in them has been consummated the **anger** of God' (Rev.xv.1)=the devastation of the Church, and then its end. . . By the '**anger** of God' is signified evil with men, which being against God is called the '**anger** of God'; not that God is **angry** with man, but that man from his evil is **angry** with God, and because when he is punished and tormented on that account, as takes place after death in Hell, it appears to man as if it were from God, therefore **anger** and wrath are attributed to God in the Word.

673. It is said that 'the vials were full of the **anger** of God,' because they were full of plagues, by which are signified the evils and falsities of the Church; but still they were not full of them, but they were full of pure and genuine truths and goods from the Word, through which the evils and falsities of the Church were un-

covered. . . It is according to the style of the Word in the sense of its letter that they are said to be 'full of the **anger** of the Living God' . . . There are no **anger** and wrath with Jehovah, but with man against Him.

[R.] 365. Zeal appears like **anger** and wrath with everyone in externals, for it is love kindled and inflamed to protect itself against a violator, and to remove him. See under **ZEAL** at this ref.

366. Since zeal appears similar in externals with both the good and the evil, and since the ultimate sense of the Word consists of correspondences and appearances, it is often said there of Jehovah that He is **angry**, wrathful, that He revenges, punishes, casts into Hell, besides many other things that are appearances of zeal in externals. Hence it is that He is called 'Zealous.' Yet there are not the least **anger**, wrath, and revenge in Him; for He is mercy, grace, and clemency itself, thus good itself, in which no such thing is possible.

B. 60. The doctrine of faith of the present Church ascribes to God human properties, as that He views men from **anger** . . . Gen.art.

— Who does not know that God is mercy and clemency itself, because He is love itself and good itself, and that these are His *Esse* or *Essence*; and who does not thence see that it is a contradiction to say that mercy and good itself can view men from **anger**? T.132.

62. But by the '**anger** of God' in the Word is signified evil with man, which being against God, is called the '**anger** of God'; not that God is **angry** with man, but that man from from his evil is **angry** with God.

T. 56^e. From these few considerations it may be seen how wildly those rave who think, and still more who believe, and still more who teach, that God can condemn anyone, curse anyone, cast anyone into Hell, predestinate the soul of anyone to eternal death, revenge injuries, be **angry**, punish. He cannot even turn Himself away from a man and view him with a hard face. These things are contrary to His *Essence*, and to be contrary to this is to be contrary to Himself.

134². (The Old Church doctrine of the **wrath** of God, fully stated.)

D. 3028. That good Spirits when **angry** sometimes break forth suddenly into such things that it cannot be known but that they are from the worst ones.

3604. On **anger**. I have wondered that sometimes a tumult heard in the streets suddenly ceased. But I have been instructed that when there was a tumult, there reigned a sphere of **anger** in the World of Spirits, and when it ceased, that sphere ceased, for there was a sudden calm. Hence it was given to know that when I was in a state of **anger-iracundia**—it was suddenly taken away by the Lord, and immediately there was nothing tumultuous heard in the world, but there appeared a calm.

E. 412. 'The **anger** of the Lamb'=casting into Hell through influx of Divine Truth proceeding from the Lord. Ex.

443⁶. 'Cursed be their **anger** for it was vehement'=grievous turning away from good, and thence condemna-

tion; 'and their wrath for it was hard'=turning away from truth thence.

481^e. In many places '**anger**' and '**wrath**' are predicated of God, and by '**anger**' is signified zeal for good; and by '**wrath**,' zeal for truth.

504¹⁹. Since such is the effect of the Divine Love flowing down from Heaven, '**anger**' and '**wrath**' are so often attributed in the Word to Jehovah or the Lord; '**anger**' from fire, and '**wrath**' from the glow and ardour of fire; and it is also said 'the fire of His **anger**' . . . which in its origin is Divine Love, but becomes of such a character with the evil, who are **angry** and wrathful from the influx of it.

684¹³. 'Lest He be **angry**'=lest evils invade you, for 'to be **angry**,' when said of the Lord=the turning away of men from Him, thus their **anger**, and not the Lord's, and evils are the things that turn themselves away and afterwards are **angry**.

— 'His **anger** will kindle shortly'=the Last Judgment, and the casting of the evil into Hell.

693. 'And the nations were **angry**'=contempt, enmity, and hatred of the evil against the Lord, and against the Divine things that are from Him . . . The reason why these and many similar things are signified by '**being angry**,' is that everyone is wrathful and **angry** when his love is attacked, and the delight of his love. All wrath and **anger** are from this source. The reason is that everyone's love is his life, wherefore to injure the love is to injure the life, and when this is injured, there takes place a commotion of the mind—*animi*, and thence **anger** and wrath. It is similar with the good when their love is attacked, but with the difference that wrath and **anger** do not have place with them, but zeal. This zeal is indeed called '**anger**' in the Word, but still it is not **anger**. It is called '**anger**' because it appears like **anger** in the outward form, but interiorly it is nothing but charity, goodness, and clemency. Wherefore zeal that is like **anger** does not last long, but only until he against whom it is kindled, repents and turns himself away from evil. **Anger** with the evil is different. Since it interiorly stores up in itself the hatred and revenge that they love, it lasts, and is rarely extinguished. Hence it is that **anger** has place with those who are in the loves of self and of the world, for they are also in evils of every kind; but zeal has place with those who are in love to the Lord and in love towards the neighbour; wherefore zeal has regard to man's salvation, but **anger** to his condemnation . . .

—⁴. In all evil there is **anger** against the Lord, and against the holy things of the Church . . . as is evident from the fact that when those who are in the Hells merely hear the Lord named, they are kindled with vehement **anger** not only against Him but against all who confess Him. . . Hence it is manifest that evils are **angry** with goods and falsities of evil with truths. And hence it is that by '**anger**' in the Word is signified evil in the whole complex. III.

—⁸. 'To be **angry** with a brother rashly'=enmity and hatred against good and truth. . . The reason why he who 'is **angry** with his brother rashly' is in danger of the judgment, the same as he who commits murder, is that by '**being angry**' is signified to think, to intend,

and to will evil to another, and all evil of the will is in the life of man's spirit, and returns after death.

—e. It follows of itself that all evil stores up in itself **anger** against good, for it wills to extinguish it, and also wills to murder him in whom good is, if not as to the body, as to the soul, which altogether comes from **anger** and with **anger**.

694. 'And Thine **anger** is come' . . . '**Anger**,' when said of the Lord = the Last Judgment.

746¹⁸. 'To be **angry** rashly' = to think ill.

881. '**Anger**' = evil in the whole complex, and thence hatred against good and truth, and the cupidity of destroying them.

887. 'The **anger** of God' means **anger** against God.

—'. '**Anger**' = the love and cupidity of evil, 'wrath,' the love and cupidity of falsity.

920. 'The **anger** of God' = contempt for truth and good, and the rejection of them by man.

929. 'The **anger** of God' = when there is no longer good and truth, but evil and falsity. These, being against the Lord and Heaven, are called the '**anger** of God.'

954. 'Seven vials full of the **anger** of God' = all the falsities of evil that have destroyed the spiritual life of the men of the Church . . .

Angle, Angular. Under CORNER.

Angry, To be. *Succensere.*

A. 207⁷. The Angels confess that their love is not in the least from themselves, but that each and all things of it are from the Lord alone, indeed they are **angry** if anyone thinks otherwise.

4164. 'Jacob was **angry**, and chode with Laban' = the zeal of the Natural.

5080. 'Pharaoh was **angry**' = that the new natural man turned itself away.

8483. 'Moses was **angry** with them' = that they turned Divine Truth away from themselves.

Anguish. *Angor.*

Anguish, To feel. *Angi.*

See STRAITNESS.

A. 1397. When they merely approach they begin to feel **anguish**.

205⁷. When such come to any Society where there is mutual love . . . they are seized with frightful **anguish**.

2873. When evil Spirits merely think of the freedom which is from affection of good and truth . . . they at once come into **agonies**.

3938⁸. Some . . . were admitted into Heaven . . . when they came there they began to be **tortured** . . . 4225². 4226. 8945². 9108. H. 400. D. 4700.

5962². It is 'evening' with the Angels when they do not perceive the Lord to be present . . . when they are in a state of no perception they are not affected with good, nor do they see truth as before; this **distresses** them, but daybreak soon comes.

6207. They who have interior conscience are of such

a character that if they act contrary to what is good and true, or to what is just and fair, they are **distressed** and tortured within . . . D. 4346.

7218. They who are infested by mere falsities, and are not revived by truths . . . and yet whose life is of the truth that is of faith and of the good that is of charity, are in the greatest **anguish** . . .

10187. When evils, that is, they who are in evils . . . come into this sphere which is the sphere of Heaven, they are direfully **tortured**, and in proportion as they enter into this sphere they feel infernal torments in themselves, and so become like those who lie in the death agony . . .

10694². When heavenly loves flow into earthly loves . . . they induce **agonies** as of death.

H. 35. Some from the Ultimate Heaven . . . were permitted to ascend to a higher Heaven . . . but in a little while were seized with **anguish** of heart so great that they did not know whether they were alive or not.

E. 654⁴¹. 'The land of straitness and of **anguish**' = the Church where there will be no good of charity or truth of faith.

Animadvert. See NOTICE—*animadvertere*.

Animal. *Animal. Animalis.*

See ANIMAL KINGDOM, BEAST, and CATTLE.

A. 45. Like things are represented by various kinds of **animals**.

46^e. Goods are called 'beasts,' just as those who are nearest to the Lord in Heaven are called '**animals**,' both in Ezek. and Rev. . . 'the four **animals** . . .'

196². Have not **animals** also a body, senses, something analogous to reason . . . 3747. 6484⁹.

637^e. Brute **animals** differ (from men) because they live according to their order . . .

670. By 'living soul' is signified every **animal** in general.

848. When man's former life, which is merely **animal** . . .

1002. To eat the flesh of **animals**, regarded in itself is a profane kind of thing . . . To slay **animals** and eat their flesh would have been wickedness to those (who lived in the most ancient times) . . . but when man began to be as ferocious as the wild beasts . . . they then first commenced to slay **animals** and eat their flesh. And as man was of such a character it was permitted, and is permitted also at this day; and so far as he does it from conscience it is allowable . . .

1633. The lives of **animals**, which are all dissipated after death . . .

1702². The rational man is spiritual or celestial when he looks upwards, but **animal** when he looks downwards.

1823. Every **animal** (that was sacrificed) had its special signification . . .

—². Celestial things are signified by **animals**, and spiritual things by birds, and by each species something special that is either celestial or spiritual.

1894. Without the Divine Celestial and Spiritual there

is nothing human in man, but there is something **animal**, such as there is with beasts . . .

[A.] 1902. All **animals** . . . are born into everything scientific that is necessary for or that is conducive to their food, protection, habitation, and procreation, because their nature is according to order. (So it would have been with man.)

1906². Man's states untempered by affections of good (that is, remains) would have been more atrocious than those of any **animal**.

1940². It is the inward man . . . from which he is man, and by which he is distinguished from brute **animals**, which do not possess it. 1999.

1944. Man should not, like brute **animals**, look only to the earth. 3570⁴.

1977. (Dream of an unknown little **animal-animal-culum**.) See also W.341. 342. T.585³.

2162⁶. The **animals** seen by Ezekiel, which were cherubs . . . and by John . . . 2180³. 2921³. 3901³. 6367⁴.

2179. The **animals** mentioned in the Word, and offered in sacrifices, signified things good and true, or, what is the same, celestial and spiritual things . . . Various representatives are presented to view in the World of Spirits, including frequent presentations of **animals** before the eyes of Spirits; as horses with various trappings, oxen, sheep, lambs, and others of various kinds; sometimes such as are never seen on Earth, but are only representative; such also as were seen by the prophets . . . The **animals** that appear there are representative of affections of what is good and true, and also of what is evil and false. Examps.

2180³. Their sacrifices were made from either the herd or the flock, thus from various kinds of **animals** that were clean, as from oxen, bullocks, he-goats, sheep, rams, she-goats, kids, and lambs, besides turtle-doves and young pigeons. All these signified inward things of worship, that is, celestial and spiritual things . . . Hence so many kinds and species of **animals** were employed for sacrifices . . .

2722⁶. (Men then began to believe) that they were in a like state to **animals**, except only that they could think . . .

2781³. 'This shall be the plague with which Jehovah shall smite all the people that will fight against Jerusalem; there shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast.' . . . They who will then fight against Jerusalem, that is, against the Lord's Spiritual Church, and its truths, are signified by these **animals**, being as to intellectual things afflicted with plagues.

3000. In the **animal** kingdom not only man, but also each **animal**, even the smallest and lowest of them, is representative . . .

3020². All natural affections that man has in common with brute **animals**.

3175². The good that man possesses above **animals** is to love God, and to love the neighbour; all human good is thence.

3218. When the Angels are in affections, and are at the same time in discourse about them, such things then fall into a lower sphere among Spirits into representative species of **animals**; when the discourse is about good affections, there are presented beautiful, gentle, and useful **animals** such as were employed in the representative (worship of the Jewish Church), as lambs, sheep, kids, she-goats, rams, he-goats, calves, bullocks, oxen; and then whatever appears upon the **animal** represents some effigy of their thought . . . Hence it is evident what was signified by **animals** in the rites of the Jewish Church, and what by the same when mentioned in the Word; namely, affections. But when the discourse of the Angels is about evil affections, it is represented by hideous, ferocious, and useless beasts, as tigers, bears, wolves, scorpions, serpents, mice, and the like, which also have the same signification in the Word. 3786, refs.

3408. The natural good that is born with us, is in itself something **animal**, for it exists also with **animals**.

3634. It is from what is good and true that man is man, and is distinguished from brute **animals**.

3646. The case with brute **animals** as to influx and correspondence is similar to what it is with men; namely, that there is with them an influx from the Spiritual World, and an afflux from the Natural World, by means of which they are held together and live; but the operation presents itself diversely according to the forms of their souls, and thence of their bodies . . . The souls of brutes are such that they cannot do otherwise than look downwards, thus merely to earthly things, and so can be adjoined to them only, wherefore they perish together with the body. It is the ends that show the quality of the life of a man, and that of the life of a beast.

3647⁶. (The Spirits who had been common sailors and rustics) are thus brought out more and more from life like to that of **animals**, into human life.

3747². Man, differently from brute **animals**, can think about Heaven, and God, and can thus be elevated above himself; consequently can, through love, be conjoined with the Lord, and so cannot but live to eternity.

—³. It is the ultimate degree of life, which is called the outward or natural man, by which man is like **animals** as to concupiscences and phantasies; and it is the second degree, which is called the inward and the rational man, by which man is above **animals**, for by this he is able to think and to will what is good and true, and to command the natural man . . . by reflecting within himself about Heaven, yea about the Divine, which brute **animals** cannot do at all.

3951. By the conjunction of good and truth man becomes man and is distinguished from brute **animals**.

3957⁸. Love to God and love towards the neighbour are what make man to be man, distinct from brute **animals**.

4219. See MAN at this ref.

4364⁴. Unless the truth (that man is a spirit clothed with a body) is insinuated to good, the man does not care for Heaven, for he then thinks of himself as he does of the brute **animals**.

4407. Hence it is that some **animals**, lacking understanding, have as it were succenturiate brains within the

orbits of their eyes ; for their Intellectual depends upon their sight . . .

4449. The laws . . . concerning the **animals** that were to be eaten and that were not to be eaten (were similar in the Jewish to what they were in the Ancient Church).

4760². (Argument against the immortality of man drawn from the seemingly similar life and action of brute **animals**.)

—³. Such see that brute **animals** act from instinct . . . and that they cannot do otherwise than look downwards . . .

4776⁴. That all things are in loves may be illustrated by many things in nature. **Animals**, both those that walk upon the earth and those that fly in the air and swim in the water, are all borne along according to their loves, and into their loves there flows in whatever is conducive to their life . . . hence every kind knows its own food, place of abode . . .

4906⁶. With **animals** devoid of reason, spiritual heat also flows in and constitutes the life, but a life according to the reception in their organic forms. Hence sciences and affections with them are connate.

4988³. Natural good from the former origin may be compared with the good that also exists with gentle **animals** . . .

5032^e. But they were told that they had done good no otherwise than as gentle **animals** devoid of reason . . .

5084⁵. The fallacy . . . that man is only a more perfect **animal**.

5114⁵. Hence it may be seen how unlearnedly and frivolously those think about man who compare him to brute **animals**, and believe that he will not live after death any more than they do ; not considering that with brute **animals** there is no reception, and no reciprocal appropriation of the Divine by any acknowledgment and affection, and no conjunction thence ; and their states being of such a character as this, that the recipient forms of their life cannot but be dissipated ; for the influx with them passes through their organic forms even into the world, and is there terminated and vanishes ; nor does it ever return.

5125³. Such a man is but little removed from the condition of irrational **animals**, for these are carried along in the same way ; yea he is in a worse condition if he abuses his intellectual or rational faculty to confirm what is evil and false . . .

5302. Man is man from the fact that he is able to think what is true and will what is good . . . and is then able to look at and recognize what is Divine, and perceptibly to receive it ; in this is man distinguished from brute **animals**. Otherwise he only appears to be a man, by being able to speak and think, for if he thinks what is false and wills what is evil, he not only makes himself like a brute **animal**, but even worse . . . Ad.988.

5313⁷. 'The four **animals** in the midst of the throne and round about the throne full of eyes before and behind' are intellectual things from the Divine in the Heavens.

5561^e. Man's life without (the affection of good and of truth) is life natural, worldly, bodily, earthly, which is

not spiritual life unless those affections are in it, but is life such as is that of **animals** in general.

5723. Spirits who . . . were mere **animals**, described.

5850. **Animals** of every kind are in the order of their nature, therefore there is a general influx into them . . . 6323². H.296^e. D.2766.

5993. Man cannot possibly live by general influx, like **animals** devoid of reason, because all his life is against order . . .

6323. Brute **animals** are actuated merely by the loves and their affections in which they have been created and afterwards born. Every **animal** is carried whither its affection and love draw it ; and since this is so, it is also in all the scientifics that ever belong to its love . . .

6398. The reason why a 'serpent'=ratiocination from the Sensual, is that the interior things of man are represented in Heaven by '**animals**' of various kinds, and thence the same things are signified by the same ones in the Word.

7161^e. Such are like those **animals** that pass their time in carcasses and excrement, and there have the delight of their life.

7503. These three **animals** (the horse, ass, and camel) signify those things that belong to the intellectual part ; the rest, which belong to the herd and to the flock, are those that are of the voluntary part.

7750. There are for example **animals** of the earth, and also **animals** of the heaven, or birds. They have the knowledge of all things that belong to their love. Their loves are to nourish themselves, to dwell in safety, to propagate offspring, to feed their young ; wherefore they have all the requisite knowledge, for it is in these loves, and inflows into them as into its own receptacles . . . This knowledge is said to be connate, and is called instinct, but it is of the love in which they are.

8378^e. Thus does the likeness of man become that of a brute **animal**, with which also such, not incongruously, compare themselves.

9331. **Animals** both greater and smaller signify such things as are of the affections, or that relate to the will ; or they signify such things as are of the thoughts, or that relate to the understanding . . . **animals** that walk, and also those that creep, signify affections in each sense, thus either good or evil affections, for these **animals** belong to affections. But **animals** that fly, and also winged insects, signify such things as are of the thoughts in each sense, thus truths or falsities, for these **animals** belong to the thoughts. Refs.

9509⁶. This guardianship and providence of the Lord is described by the 'four **animals**.' . . . By the 'four **animals**' is signified good under various forms proceeding from the Lord, and guarding and protecting lest anything should be intromitted except the good of love to the Lord and the good of love towards the neighbour.

10042. The **animals** that were sacrificed enumerated. . . . All **animals** that are on the earth signify such things as are with man, which in general relate to the affections that are of his will and the thoughts that are of his understanding, thus to things good and true . . . The

reason why **animals** of various kinds signify such things, derives its cause from the representatives in the other life; there appear **animals** of many kinds, and of innumerable species. Such there are appearances that are presented to the very life, and corresponding to the affections and thoughts that are in the Spirits and Angels (as is evident from the Word). Man is nothing but an **animal** as to his outward man, but is distinguished by his inward . . .

[A. 10042]⁶. (Classification of the **animals** used in the sacrifices into three degrees.)

10161. They said that in that (second) Earth . . . there are **animals** greater and smaller . . .

10236². This (outward) Sensual is common to man with the brute **animals**; but the outward Sensual that is not common to man with them, and still is an outward Sensual, is what man has in his memory from the world . . .

10284³. All the interior things of (such men) are turned outwards, almost like the interior things of **animals**.

H. 39. By this Inmost or Supreme, man is man, and is distinguished from brute **animals**, for these have it not. J.25.

103. Each and all things of the **animal** body are correspondences.

1038^o. The reason why the **animals** of the Earth, and the birds of the heaven are born into all this knowledge . . . is that **animals** are in the order of their life, nor have they been able to destroy what is in them from the Spiritual World, because they have no Rational. 296^o. 352³.

110. The **animals** of the earth in general correspond to good affections; the gentle and useful ones to good affections, the ungentle and useless ones to evil affections. Examps. Refs.

—². The reason why **animals** according to their genera and species are affections, is that they are alive, and the life of everything is from no other source than affection, and is according to it. Hence each **animal** has innate knowledge according to the affection of its life. Man is also like them as to his natural man, wherefore he is also compared to them in the common way of speaking . . .

135. The nature of the correspondence of both kinds of heat may be evident from **animals**; in that their loves, the chief of which is that of procreating their kind, break forth and operate according to the presence and afflux of heat from the sun of the world . . .

Life 86. The natural mind may be called the **animal** mind . . . Man is distinguished from an **animal** by having a spiritual mind . . .

—⁵. So long as concupiscences block up the interiors of the natural mind, so long man is an **animal**, differing only in that he can think and speak, even of such things as he does not see with the eyes, which he derives from the faculty of the elevation of the understanding into the light of Heaven.

W. 60^o. Is it not evident also (that the Divine is in everything) from every **animal**, even the smallest, in that in it there are organs of the senses, brains, hearts, lungs . . .

61. The relation to man in each and all things of the **animal** kingdom is manifest from this; that **animals** of every kind have members by which they move themselves, organs by which they feel, and viscera by which they actuate these things, which are common to them with man; they have also appetites and affections like the natural ones in man; and they have connate knowledges corresponding to their affections, in some of which there appears as it were a Spiritual . . . Hence it is that merely natural men make the living things of this kingdom like themselves, with the exception of speech.

66. There are three degrees of ascent in the Natural World, and three in the Spiritual World. All **animals** are recipients of life; the more perfect **animals** are recipients of the life of the three degrees of the Natural World, the less perfect are recipients of the life of two degrees of that World, and the imperfect are recipients of one degree of it. Man alone is a recipient of the life of the three degrees not only of the Natural, but also of the Spiritual World; hence it is that man can be elevated above nature, differently from any **animal** . . .

134. Yet there is such knowledge in birds and **animals**, for it is implanted in them to know of themselves their homes and habitations . . . a sign that there is such knowledge in the Spiritual World.

158^o. Unless all the earths were encompassed with spiritual things that proceed from the Sun of the Spiritual World, they could not be actuated, and produce forms of uses, which are plants, or forms of life, which are **animals**.

200². The perfection of forces is the perfection of all things that are actuated and moved by life, yet in which there is not life; such forces are . . . the interior and exterior organic substances with man, and also with **animals** of every kind.

223. There is not the least thing in which there are not degrees of both kinds; there is not the least in any **animal** . . .

270. For man is born an **animal**, but becomes a man.

331. Created uses for the nourishment of the body . . . are all things of the **animal** kingdom that are eaten; as oxen, cows, stags, sheep, kids, goats, lambs, and the milk from these, also birds and fishes of many kinds. E. 388²³.

338. (**Animals** that are evil uses enumerated.) 339. 341.

340. It is the Spiritual that derives its origin from the Sun where the Lord is, and proceeds to the ultimates of nature, that produces the forms of plants and **animals** . . . and fills them up with matters from the Earth, in order that these forms may be fixed and constant . . . Hence it may be seen that plants and **animals** have existed from no other source than through that World from the Lord, and that through it they perpetually exist. 343. 344, Examp.

346. There are two forms into which operation is effected by means of influx, the vegetable form and the **animal** form. Gen.art. E. 1208², Gen.art.

—². All **animals**, greater and smaller, derive their origin from the Spiritual in the ultimate degree, which is called natural, only man from all the degrees . . .

— Since every discrete degree decreases from its Perfect to its Imperfect as light does to shade, by continuity, so also do **animals**; wherefore there are perfect, less perfect, and imperfect ones. The perfect **animals** are elephants, camels, horses, mules, oxen, sheep, goats, and the others that belong to the herd and the flock. The less perfect are birds. And the imperfect are fishes, shell-fish; which being the lowest of that degree, are as it were in the shade, while the others are in the light. Yet since they live merely from the ultimate spiritual degree, which is called natural, they are not able to look anywhere else than to the earth, and to food there, and to their mates for the sake of propagation. The soul of all of them is natural affection, and appetite. . . . Plants derive from the Spiritual which is their source that they are uses, and **animals** from the Spiritual which is their source that they are affections and appetites.

347°. Hence it is evident that although imperfect and noxious **animals** and plants originate by immediate influx from Hell, yet they are afterwards propagated mediately by means of seeds, eggs, or grafts.

351°. Those who confirm themselves in favour of the Divine, attend to the wonderful things that are conspicuous in the productions of **animals**. Des. M.416. T.12.

P. 161. The life of **animals** . . . is the life of affection merely natural with its concomitant knowledge; and is a mediate life corresponding to the life of those who are in the Spiritual World.

296°. Every concupiscence appears in Hell, when represented, as a noxious **animal**; as either a dragon, a basilisk, a viper, an owl, a screech-owl, and so on. . . In like manner appear the concupiscences of evil with an evil man when he is looked at by the Angels . . .

317°. Why should not man in some measure see from influx the interior things of his own life, which are spiritual and moral, when there is no **animal** that does not from influx know its own necessities, which are natural?

R. 224°. Every man whose soul desires it can see the truths of the Word in light; there is no **animal** that does not know the food of its life when it sees it, and man is a rational and spiritual **animal**; he sees the food of his life, not so much that of the body as that of the soul, which is the truth of faith, if he hungers for it, and begs it of the Lord.

239. 'In the midst of the throne and round about the throne four **animals**'=the Word of the Lord from first principles in ultimates, and its guards. . . These **animals** were the same as the Cherubs in Ezekiel; for there in the first chapter they are called '**animals**,' but in the tenth, 'Cherubs.' In the Hebrew language they are there called '*Chajoth*,' which word does indeed signify **animals**, but is derived from *Chaja*, which is life, whence the wife of Adam was called '*Chaja*' (Eve). **Animal** in the singular is also called '*Chaja*' in Ezekiel, wherefore the **animals** there may be called Living Creatures. It is no wonder that the Word is described by **animals**, when the Lord Himself is called a 'Lion,' and frequently a 'Lamb,' and they who are in charity from the Lord

are called 'sheep.' 268. 314. (=the Lord's guard and providence. E.277. 313.)

275. The higher Heavens are signified by the 'four **animals** and by the four-and-twenty elders;' for by the Cherubs, which are the 'four **animals** in the midst of the throne' are signified the Lord as to the Word, and by the Cherubs, or 'four **animals** around the throne' are signified Heaven as to the Word . . . for the Heavens are Heavens from the reception of Divine Truth through the Word from the Lord. E.322.

369. By the '**animals**' and the 'elders' are understood the Angels of the higher Heavens, and by the 'Angels' are understood the Angels of the lower Heavens, thus all in the universal Heaven. 617. 8o8.

417. I knew that the **animals** seen in the Spiritual World are not **animals**, but correspondences of affections and thence of thoughts from those who are there . . . 430. T.506.

655°. (**Animals** caused to appear there by phantasies.)

672. The sense of the letter of the Word is here signified by 'one of the four **animals**.'

M. 96. Man alone can become spiritual, for he can elevate his understanding above his natural loves . . . this no **animal** can do, for its loves are entirely united with its connate knowledge, wherefore this knowledge cannot be elevated into intelligence, and still less into wisdom; whence an **animal** is carried along by the love implanted in its knowledge as a blind man is led through the streets by a dog.

183°. All fructification, propagation, and proliferation originate from the influx of love, wisdom, and use from the Lord; from immediate influx into the souls of men, from mediate influx into the souls of **animals**, and from influx still more mediate into the inmost parts of plants.

246. Such marriages of dissimilitudes are not unlike conjunctions of **animals** of different species, as . . .

T. 34°. If he does not acknowledge God . . . he puts off the image of God and becomes like some **animal**, except that he enjoys the faculty of understanding and thence of speaking . . .

66. **Animals** of every kind appear there, and they are likenesses of the affections of love and thence of the thoughts of the Angels. Ex.

78. I will now show thee how **animals** and plants of every kind were produced by God. Ex.

—°. (Evil **animals** were not created by God, but originated together with Hell . . .) E.1201°.

296°. The sensual and corporeal man, being merely natural, regarded in himself is altogether **animal**, nor does he differ from a brute **animal** except in being able to speak and reason . . .

415. This (spiritual) life distinguishes man from life merely **animal**.

417. When a man is born he is more a brute than any **animal** . . .

566. The Natural of man regarded in itself is merely **animal** . . . 673.

Ad. 916. Will is given to man, but not to brute

animals. Animals are indeed carried along to ends, but by a certain natural impetus, nor do they previously view them, nor choose them. A certain mind is also given to them, which is called the *animus*, from which they are called **animals**; and a similar one is also given to man which we have called the natural mind, in order that it may serve his intellectual mind, precisely as in general **animals** themselves are subject to the power of men, in order that they may be of service to them. This is the origin of the fact that the acts of **animals** appear like those of man, and hence it is that they are endowed *as if* with understanding and will.

[Ad.] 918. The essential parts of brute **animals** are three; namely, a soul, which is the principal essence of them; a natural mind, or *animus*; and outward sensation, which is fivefold. But they have no intellectual mind endowed with will, but instead of it a soul that rules their natural mind, and this the body.

919. Hence it is evident that men differ from brutes in that to man there is given a soul which is purely spiritual, and supercelestial, but to brute **animals**, a soul which is lower than Heaven, and participates of the Spiritual and the Natural. Hence is the human pre-eminence above **animals** . . . which are carried along to natural ends alone, and that by a certain impetus, called instinct. 988.

921. Brute **animals** excel man in this, for they are all born into their natural impetuses, but variously according to their kinds . . .

D. 192. Evil Spirits . . . can, when permitted, by mere phantasy represent their companions into various forms of **animals**, as into serpents of various kinds; and when thus represented, their companions cannot deliver themselves from the phantasy until the permission is taken away . . .

560. (The **animals** in the other planets.) 1451.

3009. Why phantasies are there turned into the forms of **animals**.

3339. Brute **animals** feel from spheres what they would never perceive in any other way; for there are spheres in nature unknown to man, but which reign with beasts. Examps.

3340. All **animals** have spheres of knowing what food to eat . . . They have a sphere of seasons, as swallows . . .

4011. A compound **animal** and its correspondence . . .

4705. On those who are turned into various **animals** there . . .

D. Min. 4730.1. Every brute **animal** has its own perception. Examp.

E. 282^s. '**Animals** that walk upon the earth'=affections of good from which is wisdom.

322^o. 'The four **animals**'=specifically, the Third or Inmost Heaven. 348. 462.

388². When 'wild beast' is used in a good sense it should be rendered **animal**, which means living soul. . . . Hence the translators have called the Cherubs '**animals**.' Ill.

514¹. '**Animals** great and small'=knowledges of good and truth of every kind, higher and lower, and in general and particular.

582². **Animals** in various forms appear in the Spiritual World daily . . . and he who knows correspondences knows what each of them signifies; for all the affections that flow from Angelic minds are effigied before their eyes by every kind of **animal** upon the earth, in the air, and in the sea . . .

1196. On the life of **animals**. Gen.art.

1197². It is generally known that **animals** of every kind, great and small; both those that walk and creep upon the earth, and those that fly in the air and swim in the waters; know from what is innate and implanted, called instinct and nature, how to propagate their species, etc. The knowledge of such things, regarded in itself is spiritual, and so is the affection that is the source of it; the covering of them is from nature, and also production thereby. Moreover an **animal** is like a man as to the organs, members, and viscera of the body, and as to their uses . . . The likeness is such that man as to these things is an **animal**. All these things with man have correspondence with the Societies of Heaven; consequently so have the same things with **animals**.

1198². These particular signs with some **animals** are of such a character that a sensual man . . . compares the things that are with beasts to those that are with man, and from infatuated intelligence concludes that the states of life are alike, even after death; saying, that if he himself lives so do they, or if they die so also will he. (These signs enumerated at great length.)

1199². No one can know the quality of the life of beasts of the earth, birds of the heaven, and fishes of the sea, unless he knows what their soul is, and the quality of it. That every **animal** has a soul is known, for they live, and life is a soul, wherefore also they are called in the Word 'living souls.' That soul in its ultimate form, which is corporeal, such as appears before the sight, is **animal**, cannot be better known than from the Spiritual World. Every kind of beast, bird, and fish is as plainly seen in that World as in the Natural World, and in so similar a form that they cannot be distinguished from those in our World; but the difference is that in the Spiritual World they exist apparently from the affections of Angels and Spirits, so that they are appearances of affections; wherefore also they vanish as soon as the Angel or Spirit goes away, or his affection ceases. Hence it is evident that their soul is just that. Consequently there are as many genera and species of **animals** as there are genera and species of affections. The affections that are represented there by **animals** are not interior spiritual affections, but exterior spiritual ones that are called natural. There is not a hair or thread of wool on any beast, nor a fibre of a quill or feather on any bird, nor a speck of a scale or tuft on any fish, that is not from the life of their soul, thus that is not from what is spiritual clothed with what is natural.

1200². Since the **animals** there are appearances of affections, therefore one genus of **animal** with its species appears in one Society, and another in another, and all the genera of **animals** with their species in the whole together. In the Societies of Heaven there appear gentle and clean **animals**, in the Societies of Hell ungentle and

unclean beasts, and in the World of Spirits beasts of an intermediate kind. Enum.

—4. Since there is such a likeness of the **animals** that appear in that World with the **animals** in this World that no difference can be discerned, and since the former derive their existence from the affections of the Angels of Heaven and the cupidities of the Spirits of Hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body are in effigy **animals**.

1208². The forms of the **animal kingdom**, which in one word are called **animals**, are all according to the flux of spiritual substances and forces; which flux, from the endeavour that is in them, is into the human form . . . This **animal** form derives the endeavour to such things from the First . . .

1209². Wherefore the productions, which are chiefly **animals** and plants, are continuations of creation.

—3. The forces that are in nature from its origin, which is the sun of the world, are not living, but dead forces, that are no other than as the forces of heat in man and **animal** . . .

1210². From the Spiritual through these forces exist plants, and also **animals**; both those that appear in Heaven and those that appear in the world. Gen.art.

1212². Both **animals** and plants have the same origin and thence soul, with a mere difference of the forms into which there is influx. Gen.art.

—3. Angels and Spirits are known from the appearances of **animals** and in like manner from the appearances of plants (about them); the agreement with their affections is plenary; being so complete that an **animal** can be changed into a concordant plant, and a plant into a concordant **animal**.

—4. It has been given me clearly to know the correspondence, not only of **animals**, but also of plants, with the Societies of Heaven, and with the Societies of Hell; thus with their affections, for Societies and affections in the Spiritual World make one.

D. Love x³. There are two universals in the **animal kingdom**; in one are the beasts of earth and in the other are the birds of heaven . . . Natural affections are the souls of **animals**.

xxi. The Divine Love, which is Life itself, by means of heat produces the spiritual **animal** forms, with each and everything that are in them. Gen.art. There are in general two forms that the Lord . . . produced from His Sun in the ultimates and intimates of the world, the **animal** form and the plant form. By **animal** forms are meant **animals** of every kind, also men and Angels. . . The Divine Love . . . bears nothing else in its bosom than to create and form for itself images and likenesses, which are men, and from men, Angels; and also on affections of every kind to induce a corresponding body, which are **animals**. All these forms, both perfect and imperfect, are forms of love, and they are alike as to life in externals . . . but are unlike as to life in internals . . .

—e. Hence it is that the **animals** of earth and the birds of heaven, every year in spring and summer, enter upon the duties of their procreation . . .

N

D. Wis. viii². Seed also is the first of an **animal** . . . it afterwards grows and becomes a similar **animal** . . . thus does everything in the **animal kingdom** also arise from its first to its last, and from its last rises again to the first from which it came. The same with man, with this difference, that the first of an **animal** and a plant is natural, and therefore when it rises again it falls back into nature . . .

5 M. 12. The Rational being closed, from being men they would become **animals**, with the only difference . . .

Docu. 302 B. Man is not an **animal**, unless you call him a rational **animal** . . .

Animal Kingdom. *Regnum Animale.*

A. 3000. See **ANIMAL** at these refs. E. 1208². D. Love x³. D. Wis. viii².

4322. Influx through Heaven from the Lord produces all things that are in the three Kingdoms of the Earth, especially in the **Animal Kingdom**.

8603⁴. The forms in the **Animal Kingdom** are created to receive life; thence are forms recipient of life in successive order; so also are the lives which thence result . . .

S. 66. This (evolution of the spiritual and celestial senses of the Word from the natural sense) shall be illustrated by comparisons from the three Kingdoms of nature, which are called **Animal**, **Vegetable**, and **Mineral** . . .

H. 104. All things of the Earth are distinguished into three kinds, called Kingdoms; namely, the **Animal Kingdom**, the **Vegetable Kingdom**, and the **Mineral Kingdom**; those in the **Animal Kingdom** are correspondences in the first degree, because they are alive. . . . Correspondences in the **Animal Kingdom** are animated things of various kinds, both those that walk and creep on the earth, and those that fly in the air.

108. That all things in the world that are from the Divine, exist, and are clothed with such things in nature as enable them to be there, and perform a use, and thus correspond, is manifestly evident from every single thing in both the **Animal Kingdom** and the **Vegetable**. Examps.

W. 52. The correspondence of man's affections and thence of his thoughts is with all things of the **Animal Kingdom**, that of his will and thence of his understanding is with all things of the **Vegetable Kingdom**, and that of his ultimate life is with all things of the **Mineral Kingdom**. Ex.

61. The relation to man of each and all things of the **Animal Kingdom**. Des.

65. Ultimates are each and all things of the **Mineral Kingdom** . . . Mediates are each and all things of the **Vegetable Kingdom** . . . Primitives are each and all things of the **Animal Kingdom**. (The objects and the uses of the objects of each Kingdom described.) The lowest things of the **Animal Kingdom** are called worms and insects, the middle things birds and beasts, and the highest things men; for in each Kingdom there are lowest, middle, and highest things; the lowest for the use of the middle ones, and the middle ones for the use of the highest . . .

[W.] 313. Forms of uses are of three kinds . . . of the Mineral Kingdom, of the Vegetable Kingdom, and of the **Animal Kingdom**.

316. In the forms of uses of the **Animal Kingdom** there is a similar image of creation . . . Their progression is like that of the forms of uses of the Vegetable Kingdom; seeds are their beginnings, the uterus or egg is like the earth, the state before birth is like that of a seed in the earth while it is putting forth a root, the state after birth even to proliferation is like the growing of a tree even to the state of its fructification . . . Thus as there is a likeness of creation in the forms of plants, so there is also in the forms of **animals**; to wit, a progression from primates to ultimates and from ultimates to primates.

346. That there are only two universal forms produced from the Earth is known from the two Kingdoms of nature, called the **Animal Kingdom** and the Vegetable Kingdom; and because all the subjects of one Kingdom have many things in common, as, for instance, in the subjects of the **Animal Kingdom** there are organs of sense and organs of motion, also members and viscera that are actuated by brains, hearts, and lungs. . . Both the **Animal Kingdom** and the Vegetable, as to productions in their own forms, derive their origin from spiritual influx and operation from the Sun of Heaven, where the Lord is, and not from the influx and operation of nature from its sun, except their fixation.

Ad. 523. From the comparison of the man in whom is the Kingdom that is called the **Animal Kingdom** . . .

E. 1208². See **ANIMAL** at this ref. and at D. Love x³.

Animal Spirit. *Spiritus animalis.*

A. 4050². This lymph is of a twofold kind, namely, that which is mixed with the **animal spirits**, which is among the useful lymphs . . .

4227³. These Spirits correspond to the vitiations of the purer blood with man, which is called the **animal spirit** . . .

5180. These are they to whom the subtle chyle corresponds which is drawn up towards the brain, and is there commingled with new **animal spirit**, in order to be committed to the heart.

8530. That truths are vessels recipient of good . . . is like a blood-vessel and a fibre in relation to the inclosed blood and **animal spirit**.

9154². Good with man is what receives all truths into itself . . . the case is as with a fibre or a vessel in a living animal; in so far as a fibre has **spirit** in it . . . it lives; in like manner in so far as a blood-vessel has fibres around it in which there is **spirit**. The case is similar with truth and good; truth without good is like a fibre without **spirit**. . . Since good has quality from truths, it also has its form from them . . . the case is similar to that of the **spirit** and the blood in a living animal; the **spirit** takes its determinations, thus its form, through the fibres . . . in like manner the blood through the vessels.

S. 66. From the food, when made into chyle, the vessels draw and call forth their blood; the nervous

fibres their juice; and the substances that are the origins of fibres their **animal spirit**.

W. 423. See **BLOOD** at this ref.

D. 831^e. In order that a purer blood or **animal spirit** may be formed . . .

914. Thus these **spirits**, being loosed from the globules of the blood, and conjoined in the cortical beginnings with new spiritual essences, are conveyed through their fibres into the ventricles, and so through the infundibulum into the blood, that they may vivify the dry and lifeless blood in the ends of the sinuses, and then be borne to meet the chyle that is newly from the body, and with which they are conjoined in the heart, and thus they vivify the mass of blood in the heart.

962. The succenturiate kidneys take away the impurities of the **spirits** of the blood . . .

1130. These are they who attract the **spirituous** chyle from the brain, and convey it towards the heart, in order that it may be conjoined with the chyle of the body . . . The jugular vein descends to the region where the chyle of the body rises up through the thoracic duct, to the intent that the **spirits** of the brain and the chyle of the body may be combined for the preparation of the blood.

1730. They who constitute the thin membranes of the brains perform a similar function in the Spiritual World and in Heaven to those membranes that admit the sanguineous **spirit** to the interior parts . . .

1808. On those who constitute spurious **spirits**, and obstruct the interiors of the vessels and fibres.

1812. Those which are to be called spurious **spirits**, described. . . They are rather sublimed and subtle poisons than **animal spirit** or purer blood. Their effect is . . .

1968. Unless the globules of the blood were such, the **spirits** and the life of the **spirits** in them would not be able to be in them.

3419. The Lord alone, being life, vivifies and actuates them, thus is also represented by the **animal spirits** or bloods in the ultimate nature of the body.

3459. On the **animal spirits** and the fibres. . . Very few of the learned of the world suppose that any **animal spirit** exists, but they suppose that the fibres are empty, like dry threads, when yet it may be evident to everyone that no such fibre could operate without its fluid within, as a patient could not without an agent. It was perceived that this was impossible, for the fibres would then be destitute of all vital operation, like a vessel without blood. . . So long as they dispute whether there exists an **animal spirit** in the fibres, as they may still do for a thousand years, they can never come to the courtyard of knowledges . . .

5575. The Celestials in general correspond to the heart and pulse of the Grand Man . . . but the Spirituals, to the lungs, also to the various fibres, and to the blood and **animal spirits**.

E. 1084^e. The purer are in the grosser . . . as the **animal spirit** and nervous juice are in the blood . . .

Animate. *Animare.*

Animation. *Animatio.*

See also under SOUL.

A. 12. The fifth state is that he speaks from faith, and thence confirms himself in what is true and good. The things he then produces are **animate**, and are called the 'fishes of the sea,' and the 'birds of the heavens.' 29.

30^e. Scientific and intellectual faith is represented from verses 3-13 by inanimate things, but faith vivified through love is represented from verses 20-25 by **animate** things.

42. 'Fishes'=scientific things, here **animated** through faith by the Lord, and so made living.

2475. The bones and flesh, which, during his life in the world, were not **animated** from themselves, but from the life of his spirit . . .

4525^e. (Difference between man and the **animated** things of the earth.)

5951². The quality of truths with those who live according to them, and with those who do not, shown. . . Thus the former were **animate** truths, but the latter inanimate.

H. 110. The **animate** things of the earth in general correspond to good affections . . .

N. 56. Man has for an end that which he loves above all things . . . it is in his will like the hidden current of a river which draws and carries away, even when he is doing something else, for this is what **animates**.

W. 383³. The word spirit derives its origin from animation . . .

T. 371⁴. The **animations** of the lungs . . .

D. Wis. xii. 5. Souls of life, and living souls, and vegetative souls are **animated** through uses and according to them by life that is from the Lord. Gen.art.

— By animation is meant not only that they live, but also that they are and exist. The reason why they are continually **animated**; that is, live, are, and exist from the Lord, is that when once creation has been perfected, it is continued through influx from the Sun of Heaven.

Animus. See MIND—*animus*.

Ankle. *Talus.*

P. 212. Take **dice**, or cards, and play . . .

M. 510³. Such have no loins, but their **ankles** commence from the region of the bottom of the belly.

T. 405. In proportion as the love of self increases, the love of Heaven descends through the **ankles** to the soles.

E. 629⁸. By 'waters to the **ankles**' is signified intelligence such as is in the sensual and natural man; for 'the **ankles**'=the Sensual and Natural.

Annihilate. *Annihilare.*

Annihilation. *Annihilatio.*

A. 3994. No one can ever be in true humiliation unless he is in this acknowledgment and faith from the

heart, for he is then in **annihilation** of self, yea in aversion to self, and thus in absence from self; thus he is then in a state of receiving the Divine of the Lord.

4741. 'They stripped Joseph of his coat'=they dispersed and **annihilated** the appearances of truth . . . To disperse and **annihilate** the appearances of truth takes place after truth itself has been rejected; for truth shines forth in minds of itself, and however it is extinguished, still appears, especially with those who are in good. This is also clearly seen by those who have **annihilated** truth with themselves; wherefore they also endeavour to disperse and **annihilate** these appearances. Examp.

7299. The Angels, from the Divine power of the Lord, **annihilate** the magical practices of the magicians in the other life.

8282. 'With Thy right hand Jehovah Thou breakest in pieces the enemy'=the effect of omnipotence upon evils and falsities thence, whose power is **annihilated**. . . 'To break in pieces'=to **annihilate**.

9349. He who does not know how the case is, may suppose that the Word as to its literal sense is thus **annihilated**, because it is not attended to in Heaven. But it is to be known that the literal sense of the Word is by no means thus **annihilated**, but rather confirmed. Ex.

9965. 'Lest they bear their iniquity and die'=the **annihilation** of all worship. . . 'Strange fire'=love from Hell; the **annihilation** of worship is signified by offering incense from this fire.

—². Through this they **annihilated** representative worship.

10481. 'For **annihilation** to those who rise up against them' (Ex.xxxii.25)=without any power of resisting evils that are from Hell. 'Annihilation'=without any power of resisting evils and falsities, for in the Spiritual World this is to have no power.

W. 224. To separate love and wisdom . . . from substance in form is to **annihilate** them . . .

T. 134³. Is it not contrary to His Divine Essence to **annihilate** the Call that has been made to each and all of the human race?

439. To place merit in works . . . is injurious, for evils lie hidden in it, as . . . the **annihilation** of the Divine mercy and grace.

Announce. *Annuntiare.*

Annunciation. *Annuntiatio.*

A. 220. 'A voice crying'=**annunciation** of the Lord's Advent; in general it=every **annunciation** of His Advent; as with the regenerate, to whom there is a dictate.

1731. The things contained in this verse **announce** and preach the conjunction of the Lord's Human Essence with His Divine Essence.

6971. 'If they will not hear the voice of the first sign'=if they will not obey what is **announced** from the Word. . . 'Voice'=what is **announced** from the Word.

9926. 'Voice'=Divine Truth, for 'voice' is the an-

nouncement of it; and since it is the **announcement**, it is with those who are in the Heavens and in the earth. . . Such an **announcement** was represented by the voice from the little bells of gold when Aaron entered into the holy place.

E. 324⁹. 'To show forth the praises of Jehovah' = to evangelize concerning the Lord and the worship of Him.

406⁵. 'To declare praise' = worship from external things, for external things **declare**.

Anoint. *Ungere.*

Anointing. *Uctio.*

Ointment. *Unguentum.*

See OIL.

A. 886. The oil of the olive was employed for the **anointings** and lamps because it represented everything celestial . . .

1361². Every king could represent the Lord . . . the **anointing** itself, whence they were called 'the **anointed** of Jehovah,' involves this.

2833¹⁰. The kings being **anointed** with oil out of a horn represented truth from good.

2921⁰. 'Christ' stands for Messiah, **Anointed**, King; 'Lord' for Jehovah; the former as to truth, the latter as to good. 3007. 3009, Ill.

3009. That kings were **anointed**, and were thence called 'the **anointed**' was because the oil with which they were **anointed** = good, and the truth that a king signified must be from good . . .

4090. 'Where thou **anointedst** the pillar' = where is the good of truth . . . 'To **anoint**' or pour oil on the head of a pillar = to make truth good.

4580². The pillars that were used in worship were **anointed** and then were holy . . .

5620. 'Resin' = truth from good, because it ranks among **ointments** = *unguentosa* . . .

9144¹⁰. 'King' = truth from the Divine; in like manner 'the **Anointed**,' which in the Hebrew idiom is Messiah, and in the Greek, Christ.

9272⁵. 'To tread the olive but not to **anoint** himself' = to instruct concerning the good of life, but still not to live in it.

9277². 'Not to be **anointed** with oil' = not to be in the good of celestial love.

9474. 'Spices for the oil of **anointing**' = inward truths which are of inaugurating good . . . '**Anointing**' = inauguration to represent. Ill.

— . **Anointing** was done by oil because oil = celestial good . . . which is the very Essential itself in each and all things of Heaven and eternal life.

—³. Why the oil of **anointing** and also the incense were made sweet-scented.

—^e. The spice of the oil of **anointing** = what is grateful of inward perception, but that of the incense, what is grateful of outward perception. The spice of the oil of **anointing** was devoid of smoke . . .

9780⁸. Since oil = the good of charity, therefore the sick also were **anointed** with oil and were healed. Ill.

9954. 'Thou shalt **anoint** them (Aaron and his sons)'

= a representative of the Lord as to the good of love. 'To **anoint**' = inauguration to represent.

— . **Anointing** has remained in use from ancient times until now, for kings are **anointed**, and **anointing** is still held to be holy. With the ancients, when all outward worship was effected through representatives . . . **anointing** was instituted because the oil with which the **anointing** was performed = the good of love, for they knew that the good of love is the very Essential itself . . . therefore the things that were **anointed** were said to be holy, and were also held to be holy things, and served the Church to represent Divine and heavenly things, and in the highest sense the Lord Himself, Who is good itself; thus to represent the good of love that is from Him, and also the truth of faith so far as it lives from the good of love. Hence it is that they **anointed** stones set up for pillars, arms, afterwards the altar and all its vessels, the Tent of the Assembly and all things in it, those who were to fill the office of the priesthood and their garments, prophets, and at last kings, who thence were called 'Jehovah's **anointed**.' It was also received in common use to **anoint** themselves and others in order to testify gladness and goodwill. (All these points Ill. and Ex. seriatim.) R. 779. E. 375⁹ *et seq.* Fully Ill. and Ex.

—¹¹. 'Jehovah's **anointed**' = the Lord as to the Divine Human. Ex.

9994. 'Wafers of what is unleavened **anointed** with oil' = what is celestial in the outward man . . . The wafers are said to be **anointed** with oil, but the cakes mixed with oil, because wafers are in the third order, but cakes in the second. Ex.

10010. 'Thou shalt take the oil of **anointing**' = a representative of the Divine Good in the Lord. . . '**Anointing**' = inauguration to represent that good.

10011. 'And thou shalt pour it upon his head and **anoint** him' = a representative of Divine Good in the Lord as to the whole Human. . . 'To **anoint**' = a representative of that thing.

—². The oil with which the priest was **anointed** flowed down from the crown of the head upon the body. Ill.

— . Hence to **anoint** the head is to **anoint** the whole body.

10019. There were two things by means of which inauguration into the priesthood were effected, **anointing** and filling of the hand. By **anointing** was effected inauguration to represent the Lord as to Divine Good, for the oil by which the **anointing** was effected = the good of love.

10075². The breast and the flank are called the '**anointing**' for the sake of the representation of spiritual and celestial good. . . '**Anointing**' = a representation of the Lord as to Divine Good.

10076⁷. The first state of the Lord's glorification is called '**anointing**,' and the second state is called the 'filling of the hand.'

10100. 'To the **anointing** in them (the garments)' = to represent the Lord as to Divine Good. '**Anointing**' = inauguration to represent the Lord as to Divine Good.

10118. The '**anointing**' was a representative of the

glorification of His Human, and the 'filling of the hand' was a representative of His influx thence into the Heavens and into the Church. 'Anointing' represented the Divine Good of the Lord in His Divine Human, consequently glorification, which is the union of the Divine Human with the Divine Itself that is called 'the Father.'

10125. 'Thou shalt anoint it (the altar)'=inauguration to represent the Divine Good of Love from the Lord in Heaven and the Church. 'Anointing'=inauguration to represent the Lord as to the Divine Good of Divine Love from His Divine Human; here, from the Lord in Heaven and the Church . . . for whatever represents the Lord also represents Him with the men of the Church, and with the Angels of Heaven.

—². All things were anointed that were to represent the Lord and the Divine things that are from the Lord; as the altar, the Tent of the Assembly, the tables in it, the candlestick, the ark, Aaron himself, his sons, and their garments; and when anointed they were called holy, not that the oil induced any holiness upon them, but because they thus represented Divine things from the Lord, which alone are holy.

—^e. These things are said that it may be known that the Lord alone as to His Human was the Anointed of Jehovah, not indeed anointed with oil, but with the Divine Good itself of the Divine Love, which is signified by oil, and was represented by anointing.

10182¹. That the kings were anointed with oil out of a horn represented truth from good in its power.

10258³. 'God hath anointed thee, thy God, with the oil of gladness' (Ps. xlv. 7) . . . 'Anointing' was nothing but a representative of the Divine Good in the Lord's Divine Human.

10264. 'Ointment of ointment'=in each and all things of His Human. 'Ointment,' when said of the oil of anointing, by which is signified a representative of the Divine Good of the Lord's Divine Human, is the Divine in each and all things of His Human. That this is signified by 'ointment of ointment,' is because all the spices mentioned above . . . are understood by 'ointment of ointment.' In the Original Tongue also spice in general is signified by that word, but the interpreters say 'ointment from anointing.'

10265. 'The work of the ointment maker—*unguentarii*'=from the influx and operation of His Divine that was in the Lord from conception. The 'ointment maker,' or spicer=him who operates that, wherefore when said of the Lord it=the Divine Itself.

10268. 'Thou shalt anoint therewith the Tent of the Assembly'=to represent the Divine of the Lord in the Heavens. 'To anoint with the oil of holiness'=to induce a representation of the Divine Good of the Lord's Divine Love as to the Divine Human. For 'to anoint'=to induce a representation; for the things that were anointed were called holy, not from the oil, but from the representation of the Divine that is signified by the oil . . .

10269. 'And the ark of the Testimony' . . . 'To anoint the ark of the Testimony'=to induce a representation of the Divine in the celestial good that is of

the Inmost Heaven. 'To anoint'=to induce a representation of the Divine of the Lord.

—². Anointing represented the Lord as to the Divine Human, for the Lord as to His Divine Human was alone the 'Anointed of Jehovah;' for in Him was the Divine of the Father from conception, and thence in His Human . . .

10276². Hence it is manifest that all these things that were anointed were called 'holy of holies' from the influx and presence of the Lord's Divine Human.

10286. 'The man who shall make an ointment like it'=the imitation of Divine things from art. 'Ointment'=the Divine Truths that are of the Lord alone, and from the Lord alone.

10299. 'The ointment the work of the Ointment maker'=from the influx and operation of the Lord's Divine in each and all things. 'Ointment' or spice=truths in each and all things of worship, and 'the work of the Ointment maker,' or spicer=the influx and operation of His Divine.

L. 42. That the Lord is called 'King' and 'Anointed' is because He was the Messiah or Christ, and the Messiah or Christ signifies King and Anointed.

R. 779². That anointing with the oil of holiness was commanded, was because oil=the good of love, and represented the Lord, Who as to His Human is Himself and alone Jehovah's Anointed. He was anointed not with oil but with the Divine Good Itself of the Divine Love; wherefore He is also named 'Messiah' in the Old Testament and 'Christ' in the New Testament. Hence it is that the priests, kings, and all things of the Church were anointed, and when anointed were called holy; not that they were holy in themselves, but because through that they represented the Lord as to the Divine Human.

—³. It was moreover received into use to anoint themselves and others, in order to testify gladness and goodwill; but with common or some noble oil, and not with the oil of holiness. III.

E. 31⁵. The Lord as to His Divine Human was alone 'Jehovah's Anointed.' —⁸. 375⁸, Ex. 684³.

205⁵. By 'David,' 'Anointed,' and 'King' in various places in the Psalms is meant the Lord. III. 272².

316⁹. 'Mine Anointed'=the Lord as to Divine Truth. 419⁷, Ex.

—²². From these things it may be known why it was such sacrilege to injure 'Jehovah's Anointed,' III.

320²⁴. 'To anoint with oil' (Ezek. xvi. 9)=to endow with the good of love.

427⁸. (Why kings formerly were and now are anointed on the forehead and hand at their coronation.)

659¹⁹. What the Lord said concerning the woman who poured the balsamic ointment on His head, that 'she had done it for His burial,' involves this (glorification of the Lord's Human).

684². The Lord is signified by 'Jehovah's Anointed,' for the Divine Itself, called 'the Father' and 'Jehovah,' and which was in its essence the Divine Good of the Divine Love, anointed the Divine Human . . . 'Anoint-

ing'=that the Lord's Divine Human proceeds from His Divine Itself, thus Divine Truth from His Divine Good.

[E. 684]³. The kings and priests were called 'Jehovah's anointed' representatively . . . —⁸.

—⁸. That in Him alone there was the Divine Good of the Divine Love from which the Divine Truth proceeds, was represented by **anointing**. Ex.

—¹⁰. 'Jehovah's Anointed'=the Lord as to the Divine Human. Ill.

—¹⁶. 'To anoint with the oil of gladness'=to unite Himself through victories in temptations.

—²¹. 'To be anointed'=to be united to the Divine Truth that was of the Lord's Human in the world.

—²⁹. David as a 'servant'=the Lord's Human as to Divine Truth; and as the 'anointed'=this united to Divine Good.

—³⁰. Hence the Lord is called 'the Anointed,' which is Messiah, or Christ, from Divine Good united to Divine Truth in His Human; for the Lord's Human from that union is understood by 'Jehovah's Anointed.' —³³.

1151. 'Ointment'=the good of celestial love. Ointment defined.

Another. See OTHER—*alius*, and *alter*.

Answer. *Respondere, Responsum.*

1761. Spirits who . . . inflow not only with speech, but also with the answer . . . D.1795. 1183½.

2260. 'Jehovah said'= . . . a certain answer.

2919. 'The sons of Heth answered Abraham in saying to him'=a reciprocal state with those who were of the new Church. 'To answer,' when what is asked is assented to, =what is reciprocal. 4096.

2941. 'Ephron the Hittite answered Abraham'=the state of their reception. 'To answer,' when assent is given, =reception. 2957.

3597⁴. 'Isaac answered and said to Esan'=instruction. See 3599.

411⁵. The answers they got (by means of idols) were to them Divine truths . . . 4162².

4184. 'Laban answered and said to Jacob'=a state of obscure perception. 'To answer and say'=perception.

5150. 'Joseph answered and said'=revelation from perception . . .

5255. 'Joseph answered Pharaoh'=knowledge—*cognitio*, as is evident from the signification of **answering** anything when it is asked, which is, to give to know how the case stands, thus knowledge.

5257. 'God shall answer peace to Pharaoh'=from the Divine Human through conjunction.

5472. 'Reuben answered them, saying'=perception from faith in doctrine and understanding. 'To answer,' or 'say'=perception.

5880. 'His brothers could not answer him'=that truths in the Natural were not yet in a state to speak.

6251. 'Joseph said to his father'=an answer from what is interior.

6943. 'Moses answered and said'=thought from the Law Divine.

8159³. To every falsity that the Hells inject there is an answer from the Divine. Falsities from the Hells are injected into the outward man, but the answer from the Divine inflows into the inward. Ex.

8340. 'Miriam answered them'=what is reciprocal . . .

8565. 'Moses said to them'=an answer by influx into the thought . . . all answer from the Divine being effected through influx, and in fact into the thought.

8776. 'All the people answered'=reception . . . for it is the reciprocal of influx.

8824. 'Moses spoke, and God answered him in a voice'=by influx of truth from the Divine, in which is the Divine Itself. . . 'To answer in a voice'=Divine Truth that is the source; for Divine answers are truths in which is the Divine.

8908. 'Thou shalt not answer to thy neighbour the witness of a lie'=that what is good shall not be called evil, nor what is true false. T.321, Fully Ex.

9213⁴. How an answer is to be made to the truths that are communicated. Sig. and Ex.

9252. 'Thou shalt not answer upon a dispute' . . . 'To answer' is to pass sentence and judge.

9384. 'All the people answered with one voice'=reception in the understanding . . .

9423. 'To return'=an answer. Ex.

9824⁵. The breastplate was tied to the ephod, and answers were given through the Urim and Thummim there, because that garment (the ephod) was a representative of the ultimate in the Lord's Spiritual Kingdom, and Divine answers are presented in ultimates, for they pass through all the interior things in succession, and are dictated there, because they cease there. 10548³.

9905. The stones in the breastplate glittered with light from Heaven with variety according to the answers that were being given through them. . . Hence it is evident that by means of the glittering of various colours from that light are presented the Divine Truths that are answers in the Heavens. But (with regard to the Urim and Thummim) it is to be known that when the glittering appeared, the answer to the inquiry was given orally . . .

—⁴. There is also a similar glittering that is presented inwardly with those who are in truths from good, that dictates and as it were gives an answer, when the truth is inquired about from affection of the heart, and is loved as being good.

10602. 'To say,' when Jehovah is speaking to Moses, =an answer; here, a conclusion.

H. 214. The less wise (Angels) interrogate the wiser ones, and these the Lord, and get answers.

S. 44⁴. Answers from Heaven are given only through the literal sense of the Word . . . 48^e. T.218^e. 222.

P. 321³. These sometimes receive some answer by a living perception in the thought, or by tacit speech in it; rarely by open speech . . .

R. 376. 'One of the elders answered, saying unto me . . .'=answer and information. The reason why John inquired . . . is that it is a general principle in all Divine worship for man first to will, desire, and pray;

and then for the Lord to **answer**, inform, and do; otherwise man does not receive anything Divine.

T. 165². This appears like an **answer** from the tripod.

D. 3698. That an **answer** is reflected . . . 3740, Ex.

3726. To every evil there is as it were its own **answer** . . .

4163. How much the Angels can perceive from the **answer** that anyone gives them.

E. 295⁶. 'To **answer**' = to render aid, and to benefit.

471. 'To **answer** and say,' when from the elders, by whom is signified Heaven where the Lord is, = influx and perception; 'to **answer**,' influx; and 'to say,' perception.

—². 'To **answer**,' when said of the Lord, = influx, inspiration, perception, and information; also mercy and aid. Ill.

Ant. Formica.

R. 676⁴. Like a serpent cast upon an **ant** hill . . .

M. 380. They look upon all who acknowledge the creation of the universe by God as **ants** that creep on the ground . . . T.35.

Antecedent. Antecedens.

A. 4673. (Antecedent and consequent.)

Antediluvian. Antediluvianus.

See NEPHILIM.

A. 259². How the serpent destroyed these lowest things with the **antediluvians** . . . will be told in what follows.

274^o. The **antediluvian** time is here treated of, and is understood by 'from afar,' and by 'the days of antiquity.'

303^o. This is the reason why the **antediluvians** were east out of the garden of Eden, and vastated until they could acknowledge nothing that is true.

310. See MOST ANCIENT CHURCH at this ref.

—². The state of (the Postdiluvians) is altogether different from that of the **antediluvians**. Ex.

312. The state of these **antediluvians** is fully described in this verse . . .

554. The state of the **antediluvians** is treated of (in Gen. vi.).

560. As to what concerns the men of the **antediluvian** Church; in process of time they conceived direful persuasions, and immersed the goods and truths of faith in filthy cupidities, to such a degree that there were hardly any remains in them; and then they were as it were suffocated of their own accord. 563. 570. 579. 585. 594. 607^e. D.3583.

562. That the **antediluvians** came at last to have almost no remains, was because they were of such a genius as to imbue direful and abominable persuasions about all things whatever that came up and fell into their thought, so that they would not by any means recede from them . . . supposing themselves to be as gods, and that whatever they thought was divine. Such a kind of persuasion never existed with any other nation either before or since, for it is deadly or suffocative; wherefore in the other life they can never be where other

Spirits are. When they are present, they take away all faculty of thinking, by the influx of their most determined persuasions. 1034^e.

623. 'Violence' is mentioned when violence is done to holy things by prophaning them, as these **antediluvians** did, who immersed the doctrinal things of faith in all kinds of cupidities.

635. That at the end of the days of the **antediluvian** Church all understanding of truth and will of good perished, is signified by these words . . . With the **antediluvians** who were imbued with direful persuasions and filthy cupidities they so perished that not a vestige of them appeared.

660. When the way for remains is closed up . . . the man is wholly possessed by evil Spirits . . . Hence was the death of the **antediluvians**, which is described by 'the flood.'

661². By filthy cupidities and direful persuasions of falsity they blocked up the way of remains, so that they could not operate; such were the **antediluvians** who destroyed themselves, and who are understood by 'all flesh in which is the breath of lives, under the heavens.'

731^e. 'To destroy every substance that I have made . . . ' = those who perished . . . Good and truth . . . were extinguished by tares with the **antediluvians** who perished.

793. From here to the end of this chapter the subject is concerning the **antediluvians** who perished.

801. The **antediluvians** . . . are here described as to persuasions; in the following verse as to cupidities; that is, as to the state of their intellectual things, and afterwards as to that of their voluntary things . . .

803. The persuasions of the **antediluvians** are here fully described; namely, that there were in them affections of falsity, cupidities, pleasures, corporeal and earthly.

808. The cupidities of the **antediluvians** were those of self-love . . .

1051. With the **antediluvians** who perished not only was the Voluntary destroyed and made infernal, but the Intellectual also, so that they could not be regenerated . . .

1120. At length in the last posterity of that Church, which was just before the Flood, hardly anything of inward breathing remained, and when it was at last annihilated in the breast, they were suffocated of their own accord.

1124. There were with me some of the posterity that lived before the Flood, not of those who perished, but who were somewhat better than they. Des.

1265. On the **antediluvians** who perished. Gen.art. D.3358. 3579.

— (Antediluvian Spirits seen, who keep the thoughts bound; but not the Nephilim who perished.) D.4183.

1266. The **antediluvians** who perished are in a Hell under the heel of the left foot. They are covered over with a certain misty rock that breaks forth from their direful phantasies and persuasions; by which they are separated

from the other Hells, and kept at a distance from the World of Spirits. They make a constant effort to rise up, but cannot advance beyond the endeavour. If they came into the World of Spirits, by their direful phantasies and the breathing and venom of their persuasions, they would take away the faculty of thinking from all the Spirits they met, except the good ones; and unless the Lord, by His coming in the flesh, had delivered the World of Spirits from that wicked crew, the human race would have perished; for there could not have been any Spirits with man. 1512. D.4217.

[A.] 1267. Those of (the **antediluvians**) who persist in their attempts to emerge are cruelly treated by their companions, for they entertain deadly hatred against all, even against their companions; their highest delight consists in holding each other in subjection, and as it were in murdering each other. Those who persist the most strenuously in emerging are let down still deeper under that misty rock; for it is their insane ardour to destroy all that induces their efforts to emerge. (D.4217.) They wrap all they meet in a piece of cloth, in order to take them captive; and cast them into a certain sea, as it appears to them, or otherwise entreat them savagely. 1270. D.3365.

1268. I was led, guarded, towards that misty rock . . . and conversed with them concerning their persuasions . . . They said they had persuaded themselves that there is no God, but that men are gods; thus that they were gods; and that they had confirmed themselves in this by their dreams. D.3580, 1,2. 4174.

1269. (Some of the **antediluvians** permitted to ascend into the World of Spirits.) 1270. 1271. D.3584.

1270. See PERSUASION at these refs. 1673.

1272. (The dress of the **antediluvian** women. Their faces were small, but the men were shaggy and hairy. They prided themselves on the number of their children.) D.3589.

1679². (The nature of the **antediluvians** described.) See FALSITY at this ref.

2754. (On the modern **antediluvians**.) D.3594. See also A.1673³.

3399. Those who can profane good belong to the Celestial Church, for these can receive it even to perception. [This kind of profanation] was committed by the **antediluvians**, who are therefore kept secluded from all in a Hell that is separate from the Hells of others.

4423. (The notion that the men of the Old Church will perish as the **antediluvians** did by the flood.)

D. 3358. (The **antediluvians** dwell beneath a great rock, deep below the buttocks, and treat the Lord most cruelly.) 3366.

3359. (The **antediluvians** are not permitted to ascend, but the rock is sometimes attenuated, so that they can be heard . . .)

3579. (The attempts of the **antediluvians** to emerge, and to be with others, so as to destroy them . . .) 3584.

3580. (The **antediluvians** have not confirmed themselves against truths by reasonings, but it is their per-

suasion which acts, so that whatever they think is persuasive . . .) 3583.

3912. **Antediluvians** who, on being vastated, can serve as subjects, retaining only so much life as there is in the bony parts of the human body. These were in the head; for those who are from the **antediluvians** are vastated, and become as skeletons, or as lifeless appendages, and life is afterwards breathed into them. Being scarcely aware of their own existence, or sensible, or conscious, they can thus serve for bones, into whom other Spirits can flow.

4076. As the **antediluvians** lived in families they could dwell together with their married partners delightfully enough, yet (their marriages were merely a kind of adultery or lasciviousness). Ex.

4449. (The **antediluvians** compared with the modern Nephilim or Sirens.) 4453. 4454. 4456.

4546. (Situation of the Hells of the **antediluvians**; no one can be let into them; their efforts to murder each other.)

E. 538⁸. 'With those who descend into the Pit to the people of an age' (Ezek. xxvi. 20)=to those in Hell who were there from the Most Ancient Church immediately before the Flood. They are called 'the people of an age' because they were of old time, and were in direful falsities above others.

Antechamber. *Antithalamum.* M.76⁶.

Anterior. See FRONT.

Anthony of Padua. D.4402. D.Min.4565-4569. J.(Post).65.

Antichrist. *Antichristus.*

T.167. This can be denied only by **Antichrist**.

Antipas. *Antipas.*

R. 112. 'Antipas the martyr,' so named from the angelic language, = a confessor of the truth, and abstractedly, the truth itself. (=those who are hated for acknowledging the Lord's Divine Human, because a certain **Antipas** was killed for so doing. E.137.)

Antipathy. *Antipathia, antipatheticus.*

A. 5061⁹. Hatred . . . is aversion, and as it were spiritual antipathy.

P. 303⁶. Hence are **antipathy**, aversion, and separation.

M. 171. Everything sympathetic and **antipathetic** takes its rise thence (from spheres). T.331.

292². (Why some husbands feel such an **antipathy** for their wives inwardly, and such a sympathy outwardly.)

T. 365⁴. Sympathies and **antipathies** are nothing but exhalations of affections from minds that affect another according to similitudes . . . and dissimilitudes.

578. Anything spiritual . . . felt as **antipathetic** . . .

Antipodes. *Antipodes.*

A. 1378². They who allow themselves to be carried away by fallacies believe . . . that the **antipodes** could never stand on their feet. 2196¹³.

W. 275⁵. The Hells relatively to the Heavens . . . may be compared to the **antipodes**. P.300. R.761. T.613.

D. 3959. On the **antipodes**. Gen.art.

Antiquity. See **ANCIENT**.

Anus. *Anus*.

A. 4632. Those who were in the excrementitious Hell could only think of the government of the soul in the **anus** . . . See also D.4851. 5764. 5767.

Anus. *Podex*.

D. Min. 4796. On those who correspond to the **anus**.

E. 240⁷. 'The **secret parts** made bare'=the love of evil and falsity.

Anxiety. *Anxietas*.

Anxious. *Anxius*.

A. 261. 'In multiplying I will multiply thy sorrow' =combat, and from combat **anxiety**.

270. When the evil Spirits begin to dominate, they then rule the outward man, and Angels the inward, of which but little remains, hardly enough for the Angels to be able to take anything thence with which to defend him; hence are misery and **anxiety**. The reason why dead men rarely feel such misery and **anxiety** is that they are no longer men . . .

318. (A certain Spirit finding himself in the other world, and thus deprived of all his earthly possessions, was affected with **anxiety**.)

537^e. Hence it is evident with what . . . **anxiety** they are tormented who are admitted but a little way into (heavenly joy, when unprepared to receive it).

847². Natural temptations are . . . not temptations, but merely **anxieties** arising from an assault upon their natural loves, and being excited by misfortunes, illness, etc.

949^e. Those who have acted fraudulently at last come to have faces worse than those of the dead, livid like those of corpses, with horrible wrinkles, from passing their time in the torment of **anxiety**.

951. Those who have supposed themselves to be saints . . . are held in the most intense desire to ascend into Heaven . . . this desire is increased, and is turned more and more into **anxiety** that grows hugely until they acknowledge that they are not saints.

963^e. Some when under the veil feel such **anxiety** and terror that they despair of ever being delivered.

977. With a regenerate man there is joy when he acts according to conscience, and **anxiety** when he is compelled to do or think anything against conscience; but not so with an unregenerate man . . . Such have **anxiety** (when anything happens that is against their loves).

1510. These spheres (of false principles and persuasions) can by no means agree with the spheres of Spirits who are in truths. If they approach each other there arises repugnance; and if, by permission, the sphere of falsity prevails, the good come into temptation, and into **anxiety**.

1778. The Lord . . . in His childhood . . . being

anxious about the future state (of the Church) a promise was made Him. Sig. 2275. 2283.

1787. He who is being tempted is brought into **anxieties** that induce a state of despair concerning the end; the very combat of temptation is nothing else . . .

1820⁴. As soon as (these deceitful Spirits) perceive anything of conscience . . . they form for themselves an affection from the false and infirm things in the man, and by means of this affection bedim the light of truth, and so pervert it; or else they induce **anxiety**, and torment him.

2284². (The Lord only permits remains to come forth) when the man is in a holy state, or in a certain **anxiety**, or during illness.

2334. In all temptation there is doubtfulness about the presence and mercy of the Lord, and about salvation; for they are in interior **anxiety**, even to despair . . .

2493. I spoke with the Angels about the memory of past things, and thence **anxiety** about future ones . . .

2689. They who cannot be reformed . . . believe that the only **anxiety** that is possible is lest a man should be deprived of the goods of the body and of the world . . . But they who can be reformed believe quite otherwise; for they are held by the Lord in affection of good and in thought of truth; wherefore they come into **anxiety** when they are deprived of them. It is known that all **anxiety** and grief originate from the deprivation of the things that a man loves . . .

2694². (The use of **anxiety** and grief, even to despair.)

3696. As a man advances in life . . . he removes himself from that state (of childlike tranquillity), because he gives himself up to worldly cares, and thence to **anxieties** [that are caused] by the cupidities of the love of self and of the world, and by falsities thence.

3742. When the Angels are in a fuller state of reception, they are then in their peace and happiness; otherwise they are in a state of unrest and of some **anxiety**.

3938⁷. So long as a (good) man lives in the world he cannot perceive the happiness of eternal life . . . the reason being that while in the body he is in worldly cares, and thence in **anxieties**. The effect of these is that the happiness of eternal life which is inwardly in the man can only manifest itself (by a certain delightful feeling); for when from within it flows into the cares and **anxieties** that are outwardly in the man, it falls down among the cares and **anxieties** there, and becomes a certain obscure delight . . .

4274. He who loves his truth is in **anxiety** lest it should be injured . . .

—e. This is why few are at this day admitted into any spiritual temptation, but only into some natural **anxieties**, in order that by their means they may be drawn back from the loves of self and of the world, into which they would otherwise rush unchecked.

4341². When good flows in through an inward way . . . the ideas of the natural man, which have been formed by the fallacies of the senses . . . do not endure

its approach, for they are discordant; hence there is **anxiety** in the Natural, and temptation. Sig.

[A.] 4496. When a man is being purified from these loves . . . he is in grief and **anxiety**; it is the cupidities then being wiped off that cause the grief and anguish.

4555². When evil Spirits approach any heavenly Society they suddenly fall into **anxieties** and torments . . .

4627³. Conscience . . . is an interior perception (*app.*) of what is good and true, and if anything is done contrary thereto there is **anxiety**.

5036. At the present day . . . he who undergoes temptations believes no otherwise than that they are feelings of anguish that come in from the evils that are within him, which first cause him unrest, then **anxiety-anxium**, and finally torment him.

—². It is this combat that is perceived in the man as temptation, but so obscurely that he hardly knows but that it is only **anxiety**.

—³. The evil Spirits . . . enter into the affections that the man had had before, and excite them, and also the false and evil things that he had thought and done, and thus lead him into **anxiety** . . .

5178. Since it is disquietude about future things that causes **anxieties** in a man, and since such Spirits appear in the region of the stomach, **anxieties** affect the stomach more than the other viscera; and it has also been granted to perceive how these **anxieties** were augmented or diminished according to the presence or removal of those Spirits. Some **anxieties** were perceived more inwardly, and some more outwardly; some higher up and some lower down; according to the differences of such disquietudes . . . Hence also it is that when such **anxieties** occupy the mind, the region near the stomach is constricted, and sometimes a pain is perceived there; and also that the **anxieties** appear to rise up thence.

5179. I once perceived **anxiety-anxium**—in the lower part of the stomach, from which it was evident that such Spirits were present. I spoke to them, saying, that they had better go away, because their sphere, which induced the **anxiety**, did not agree with the spheres of the Spirits who were with me.

5386. Spirits . . . who excite scruples about matters concerning which there should be no scruple . . . are called the over conscientious. . . For grant there be any scruple or doubt, if the mind is **anxious** and is fastened in it, there are never wanting confirmations and aggravations. When such Spirits are present they also induce a sensible **anxiety** in that part of the abdomen that is close under the diaphragm. 5724. D. 1241.

5391. There are chaste maidens that constitute the province (of the Renal Capsules) in the Grand Man, who are prone to **anxieties**, and timid lest they should be disturbed . . . If anything is thought about Heaven, and about a change of their state, they become **anxious** and sigh . . . Their **anxiety** is chiefly caused by their being of such a nature as to keep the thoughts fastened upon one subject, without variety to dispel **anxious** feelings. D. 970.

5470. If when a man does not receive (the good that flows in from the Lord) he feels any **anxiety**, which here

is 'the anguish of his soul,' there is hope that he can be reformed; but if he feels no **anxiety**, the hope vanishes.

—². If, when a man reflects upon the evil he has done, he feels any **anxiety**, it is a sign that he will still receive influx through the Angels . . . but if he feels no **anxiety** . . . it is a sign that he will no longer be willing to receive influx through them . . .

5472. When a man recedes from good, and feels anything of **anxiety**, it is not from any innate dictate, but it is from the faith that he has imbibed from infancy; this dictates then, and causes that **anxiety**.

5476. This violence (that is done to good), when inquired into, causes the inward **anxiety** that is called the stings of conscience; but only with those who had been in **anxiety** when they sinned.

5650². When the natural man without the spiritual thinks about (the abolition of his concupiscences) he rejects it, for he loves his concupiscences . . . thence he becomes **anxious** . . .

5881^e. This commotion, which then exists, manifests itself by **anxiety** arising from the change of the former state, namely, from the deprivation of the delight that there was in that state. This commotion also manifests itself by **anxiety** concerning the life that has been carried on before . . . concerning which **anxiety** it is treated of in what follows.

5887. 'And now, let it not be for grief to you' = **anxiety** of heart, or of the will.

6097. All temptations appear to be evil, because they are interior **anxieties** and pains . . .

6110^e. Morning (in Hell) is the heat of cupidities, noon is the itch of falsities, evening is **anxiety**, and night is torment.

6138. The man who is being regenerated . . . comes into this state, that when he is left to himself he is in pain and is seized with **anxiety** . . .

6202. There is another influx that does not take place through the Spirits who are with a man, but through others, who are let out from some infernal Society into the sphere of the man's life; these speak together about such things as are adverse to the man. Hence there commonly flows in what is troublesome, undelightful, sad, or **anxious**, with much variety. Such have often been with me, and I perceived that they infused **anxieties** into the province of the stomach . . . The avaricious sometimes appeared in the same region, but a little higher up, and they infused **anxiety** from care of the future . . . As soon as they were driven away the **anxiety** altogether ceased. . . Such is the influx with those who for no cause are loaded with melancholy **anxiety** . . .

7217. They who are in a state near to despair are in inward **anxiety**, and then are actually in 'straitness of spirit.' 'Straitness of spirit,' in the outward sense, is a compression of the breast . . . but in the inward sense is **anxiety** on account of the deprivation of the truth that is of faith and of the good that is of charity, and thence is a state that is near to despair. That a state of compression as to the breathing, and **anxiety** on account of the deprivation of truth of faith and good of charity mutually correspond to each other, as a natural effect in

the body from a spiritual cause in the mind, may be seen above. Refs.

—². That the deprivation of spiritual truth and good gives birth to such **anxiety**, and consequently to such straitness, cannot be believed by those who are not in faith and charity . . .

7280. So far as they are in the good of love, so far fear does not appear; but so far as they are not in good, so far it appears, and becomes **anxiety**; such is the 'fear of God.'

8131^e. From the Hells through Spirits flow in those things that induce **anxiety** upon a man in temptations.

8164. The **anxieties** that exist (in sickness, misfortunes, etc.) are what are meant by natural temptations . . .

—². But spiritual temptations are of the inward man . . . **anxieties** then are not on account of any loss of the natural life, but on account of the loss of faith and charity, and consequently of salvation.

—^e. There is also a third kind, namely, melancholy **anxiety**, that for the most part is caused by an infirm state of the body or mind. In this **anxiety** there may be something of spiritual temptation, or there may be nothing of it. N.197⁴.

8247. These (worldly cares) are what induce sad and **anxious** minds and thence faces.

8352². The delight of life (of the spiritual man) is to be instructed in truths, and to be illustrated in such things as are of his soul . . . wherefore when these things are deficient, the spiritual life labours and suffers; hence are pain and **anxiety**. Ex.

8406. 'The Sons of Israel said to them' = thought from **anxiety**.

8478³. They who trust in the Divine, although they have care for the morrow, still have it not, for they do not think about the morrow with solicitude, still less with **anxiety**.

8797². Sometimes they who are in a lower Heaven strive to ascend into a higher Heaven . . . they then suffer hard things, are seized with **anxiety**, and at last with pain . . . H.35.

8890. When a man is in Heaven, he is devoid of all solicitousness, unrest, and **anxiety** . . .

8981³. . . but still spiritual good may occupy the thought when these (worldly) loves cease, as takes place when they are in **anxiety**, in misfortunes, etc.

10312. **Anxiety** was then felt arising from the collision of the spheres . . . D.1672⁴.

H. 299. It has been granted to know whence come to man **anxiety**, pain of mind, and the interior sadness that is called melancholy. There are Spirits who are not yet in conjunction with Hell . . . these love undigested and malignant things . . . wherefore they are present where there are such things in a man, and speak there together from their evil affection. The affection of their speech flows in thence with the man, which affection, if it is contrary to the affection of the man, becomes with him sadness and melancholy **anxiety** . . . That thence is **anxiety** of mind it has been given to know . . . from much experience. I have seen them, I have heard them, I have felt the **anxieties** rising up

from them, I have spoken with them, they have been driven away and the **anxiety** ceased, they have returned and the **anxiety** returned, and I have perceived the increase and decrease of it according to their approach or removal.

360. They who have renounced the world . . . desire Heaven more than all others, but when they are elevated where the Angels are they induce **anxieties** that disturb the happiness of the Angels.

N. 187. When evil Spirits excite the evils that are with those (who are in goods and truth) there arises the **anxiety** that is of temptation. 196.

188. When the evil Spirits come near, they bring forth his evils, and the good Spirits his goods; thence are collision and combat, from which the man has the interior **anxiety** which is temptation.

189. There are also interior **anxieties** with those who are not in goods and truths, natural **anxieties** however, not spiritual ones. They are distinguished by the circumstance that natural **anxieties** have worldly things for their object, but spiritual **anxieties** heavenly things.

P. 141. No one is reformed in a state of sickness of mind. . . Such sicknesses are . . . **anxieties** and anguishes of mind from a vitiation of the body, etc.

M. 10⁴. The third said . . . presently from the heat of Heaven . . . my heart palpitated, **anxiety** took possession of me, and I was tortured with interior pain . . .

29². For all waiting and longing cause **anxiety** . . .

T. 512. A certain species of **anxiety**, pain, and terror, which they call contrition . . .

D. 5070⁵. There are some who are in the life of piety, and in no life of charity . . . these cause **anxiety** with others . . . because they despise others in comparison with themselves . . .

E. 117. 'And affliction' = **anxiety** from a longing to know truths.

601¹⁶. 'Anxiety' (Is.v.30) = evil.

Ape. *Simia*.

S. 116. It has been given to see people born in islands, who were rational as to civil things, but knew nothing about God; these in the Spiritual World appear like **apes**, and (at first) have a life almost like them . . . D.393. 5822.

P. 298⁴. If a man is rational and spiritual only in outward form . . . is he not like an **ape** with a face almost human?

R. 839. I saw an army on red and black horses; those who sat on the horses appeared like **apes** . . . T.113.

M. 505^e. (They who have confirmed themselves in the lust of defloration) appear, when seen by others looking into their Hell, like **apes** . . .

T. 148. (They who deny the holiness of the Word and the Divinity of the Lord) are like **apes** dressed in human clothes, and wearing a mask like the face of a man.

417^e. So far as a man does not will to do goods and understand truths, so far in outward things he may simulate a man, and act his **ape**.

[T.] 574°. Are there any of the human race who are not born satyrs and priapuses . . . and who among them, unless regenerated, is not an ape? The outward morality that he assumes for the purpose of concealing his internals produces this.

D.4126. On the face of an ape. There appeared to me the face of an ape, and it was said that they are such who apply to themselves all things that belong to others, to deceive them. In the other life they can make a likeness of anyone, and present not only his idea, but also images of his speech and other things . . .

4373. The nature (of Sirens) is like that of an ape . . .

E. 514°. 'Ivory, apes, and peacocks' (1 Kings x.22)= truths and goods of the outward Church.

Apex. See ACCENT.

Apocalypse. *Apocalypsis.*

A. 1532. From the light of the Lord in Heaven there appear wonderful things . . . they are continual representatives of the Lord and His Kingdom, such as there were with the Prophets and with John in the **Apocalypse**. 4529°.

J. 40. All things foretold in the **Apocalypse** are at this day fulfilled. Gen.art.

41°. As the state of the Church as to love and faith is described in the **Apocalypse** in its spiritual sense, no one could know what all things in a series there involve unless it was revealed to him from Heaven, and at the same time it was given him to know the inward or spiritual sense of the Word. 42.

42. Lest the things written in the (**Apocalypse**) should be hidden from men and should be given up by posterity through not being understood, the things contained therein have been unfolded to me, which being many cannot be described in this little work; wherefore I will explain the whole of that Book from beginning to end, and discover the arcana contained therein; which Explanation shall be published within two years. 47. 50°. 60.

R. Preface. Many have toiled at the explanation of the **Apocalypse**. (Why they could not explain it.) The **Apocalypse**, like the whole Word, in its spiritual sense does not at all treat of worldly, but of heavenly things; thus not of empires and kingdoms, but of Heaven and the Church. 1°. E.I.

—⁴. Everyone can see that the **Apocalypse** can by no means be explained except by the Lord alone . . .

2. In the **Apocalypse** it does not treat of the successive states of the Church, still less of the successive states of kingdoms . . . but from beginning to end it treats of the last state of the Church in the Heavens and on earth, and then of the Last Judgment, and after this of the New Church, which is the New Jerusalem. That this New Church is the end of this Work is manifest; wherefore the things that precede treat of the state of the Church, such as it was just before it. 227. 523. T.116°. E.5. 39. 224. 258. 369.

36°. In this state was John when he wrote the **Apocalypse** . . .

932. Preface. That the **Apocalypse** has been manifested by the Lord, and is to be revealed in His own time. Treated of.

932. 'He showed me a pure river of the water of life clear as crystal going out from the throne of God and of the Lamb'=the **Apocalypse** now opened and explained as to the spiritual sense, where Divine truths are revealed in abundance by the Lord for those who will be in His New Church, which is the New Jerusalem.

—². The **Apocalypse** is a Word like the Prophetic Word of the Old Testament; and in the **Apocalypse** are now unfolded the evils and falsities of the Church that are to be shunned and held in aversion, and the goods and truths of the Church that are to be done, especially concerning the Lord and concerning life eternal from Him; which are indeed taught in the Prophets, but not so manifestly as in the Evangelists and in the **Apocalypse** . . .

944°. In the **Apocalypse** not explained there are few things that can be 'kept,' for they are prophetic things hitherto not understood.

947. 'He said to me, Seal not the words of this prophecy, because the time is at hand'=that the **Apocalypse** must not be shut up, but opened, and that this is a necessity at the end of the Church, for anyone to be saved.

953. 'I Jesus have sent mine Angel to testify unto you these things in the Churches'=testification by the Lord before the whole Christian World that it is true that the Lord alone has manifested those things that are described in this Book (the **Apocalypse**), and that are now opened.

957. 'I testify unto everyone who heareth the words of the prophecy of this Book, if anyone shall add unto these things, God shall add upon him the plagues that are written in this Book'=that those who read and know the truths of doctrine of this Book (the **Apocalypse**) now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than faith in Him, by adding anything by which they destroy these two things, cannot do otherwise than perish by means of the falsities and evils that are signified by the plagues that are described in this Book. 958.

—². There are two things in this Prophetic Book (the **Apocalypse**) to which all things of it relate; the first is that no other God is to be acknowledged than the Lord, and the other is that no other faith is to be acknowledged than faith in the Lord.

960. 'He who testifieth these things hath said, I also come quickly, Amen, even come Lord Jesus'=the Lord, who has revealed the **Apocalypse** and has now opened it, testifying this Gospel . . .

M. 522. I then heard a voice from Heaven, Enter into thy chamber, and shut the door, and apply to the work commenced on the **Apocalypse**, and finish it within two years.

B. 76. Concerning this affliction or infestation of truth by falsities it treats in seven chapters of the **Apocalypse**. Enum.

88. That in seven chapters of the **Apocalypse** it treats concerning the perverted state of the Church

with the Reformed, and in two, concerning the perverted state of the Church with the Roman Catholics . . .

Apocalypse Explained. *Apocalypsis Explicata.*

D. 5997. (Reference to the work on the **Apocalypse**.)

E. 1. (Date of the **Apocalypse Explained**.) 7. 1147³. 182^e. (Title given to the **Apocalypse Explained**.)

C. 70. (The **Apocalypse Explained** referred to.) 197. De. Dom. 63. 126. 136. 154, etc.

Apocalypse Revealed. *Apocalypsis Revelata.*

M. 27. (The **Apocalypse Revealed** referred to.) 39^e. B.62. I.20. T.116. 260^e. D.6110²⁸. Can. (On God) 10.

Apollo. *Apollo.*

B. 93. They replied, We are not Apollyons, but Apollos. T.182^e.

T. 58^e. (Apollo and Daphne.)

159⁵. We knew that after these in the age that succeeded they made themselves gods from defunct monarchs, from whom were Saturn, Jupiter, Neptune, Pluto, Apollo, also Minerva, Diana, Venus, Themis. 292.

Apollyon. *Apollyon.*

See ABADDON.

A. 7643¹⁰. '**Apollyon**' is reasoning from falsities appearing as from truth, especially if by those who are believed to be wise it is confirmed by philosophical things perversely applied, for the blind admiration of wisdom induces faith in them.

B. 93. See APOLLO at this ref.

Apoplexy. *Apoplexia.* M.253^e. 470.

Apostle. *Apostolus.*

Apostolic. *Apostolicus.*

A. 1. Everywhere (in the Word) there are inward things that never appear in the outward ones, except a very few that the Lord revealed and explained to the **Apostles**.

1877. . . believe that the **Apostles** will sit on twelve thrones . . . 2129³.

2553². Mere earthly and worldly, and thus outward things held fast all things of their mind [as they did those] of the **Apostles** themselves, who supposed that the Lord's Kingdom would be like a kingdom of the world, and therefore asked that they should sit, the one on the right hand, the other on the left, and long supposed that they would sit upon twelve thrones to judge the twelve tribes of Israel.

2760 Preface³. The twelve **Apostles**, like the twelve tribes of Israel, represented nothing but all things of such faith. Refs.

3272. The twelve tribes in the Old Testament, and the twelve **Apostles** in the New=all things of faith, thus all things of the Church.

3488². By 'you,' or by the **Apostles**, are signified all things of faith in one complex, thus both its good and its truth. Refs. 5440, Refs.

3858³. By the twelve **Apostles** are represented all things of the Church, that is, all things of faith and love. Refs.

—e. Hence it may be known why the disciples of the Lord, who afterwards were called **Apostles**, were twelve in number, and that they represented the Church of the Lord as to goods and truths in like manner as the tribes. Refs.

5313⁸. By the twelve thrones upon which will sit the twelve **Apostles**, in the inward sense are understood all things of truth, from and according to which judgment is effected. . . That the twelve **Apostles** are all things of truth, see above. 6397².

8705². That the simple have such an idea (about the heavenly Kingdom) is manifestly evident from the idea of the Lord's **Apostles** themselves concerning His Kingdom; for they at first believed, like the rest of the Jews, that the Lord, being the Messiah, would be the greatest King on the earth . . . but when they heard from the Lord Himself that His Kingdom was not on earth, but in Heaven, they then could think no otherwise than that His Kingdom in Heaven would be altogether like a kingdom on earth; wherefore also James and John asked that in His Kingdom the one should sit on the right hand and the other on the left; and the rest of the **Apostles**; who also wanted to become great in that Kingdom, were indignant, and disputed together which of them should be the greater there; and because such an idea was fastened in them, and could not be extirpated, the Lord also said to them that they should sit upon twelve thrones to judge the twelve tribes of Israel . . . and they were not aware what was meant thereby by the Lord. 3417². 3857⁶.

8902¹⁴. 'I will send to them Prophets and **Apostles**, but some of these they will kill and persecute' (Luke xi.49). 'Prophets and **Apostles**,' in the spiritual sense, stand for the truths and goods of the Church.

9229⁶. By '**Apostles**' are signified all the truths and goods of faith that are from the Lord in the complex. Refs.

9643⁴. 'Twelve foundations, and in them the names of the twelve **Apostles** of the Lamb' . . . By the 'twelve **Apostles**' are meant all goods of love and truths of faith in the complex . . . for . . . the twelve **Apostles** are all things of love and of faith in the complex. Refs.

9820². The **Apostles** (are called 'holy') because by them are signified all the truth that is of faith and the good that is of love, in the complex. Refs.

H. 526⁴. To the interrogation concerning Abraham, Isaac, Jacob, and David, and concerning the **Apostles**, whether they had not been received into Heaven from immediate mercy, (the Angels) answered, None of them; but everyone of them according to his life in the world; and [said] that they know where they are; and that they are held there in no greater estimation than others. They said that the reason why they are mentioned in the Word with honour is that by them in the inward sense the Lord is meant . . . by the **Apostles** the Lord as to Divine truths; and (when the Word is being read by man, instead of their names they perceive the Lord).

—(c). That the twelve **Apostles** represented the

Lord as to all things of the Church, thus that are of faith and love. Refs.

[H. 526^(c)]. That the twelve **Apostles** would sit upon twelve thrones, and would judge the twelve tribes of Israel = that the Lord will judge according to the truths and goods of faith and of love. Refs. E.430¹⁴, Refs.

N. 1². By the 'twelve tribes of Israel' (Rev. xxi.) are meant all things of the Church in general and in special; in like manner by the 'twelve **Apostles**.'

—4. Its being said concerning the **Apostles** that they will sit upon twelve thrones and judge the twelve tribes of Israel, signified that all will be judged according to the truths and goods of the Church, thus by the Lord from Whom these are. Refs.

R. 5². By the twelve disciples or **Apostles** of the Lord are meant all who being of the Church are in truths from good; and in the abstract sense, all things of the Church. 233². E.8².

8¹. All who have received the truths of doctrine, and have lived according to them are meant by 'the **Apostles** and Prophets.'

79. 'Thou hast examined those who say they are **Apostles**, and are not, and hast found them liars' = that they scrutinize those things that in the Church are said to be goods and truths, which yet are evils and falsities. . . By '**Apostles**' are not meant **Apostles**, but all who teach the goods and truths of the Church; and in the abstract sense, the goods and truths themselves of its doctrine. That the **Apostles** are not meant by '**Apostles**' is clearly evident from this being said to them. . . 'Ye shall sit on twelve thrones,' etc. Who does not see that the **Apostles** will not judge anyone, and that neither can they, still less the twelve tribes of Israel, but that the Lord alone [will do it] according to the goods and truths of the doctrine of the Church from the Word. . . and also from these words, 'Exult O Heaven, and the holy **Apostles** and Prophets' (Rev. xviii. 20)? What is the exultation of the **Apostles** and Prophets, unless by them are understood all in the Church who are in the goods and truths of doctrine? By the Lord's disciples are meant those who are being instructed by the Lord in the goods and truths of doctrine, but by the **Apostles**, those who, after having been instructed, teach them. For it is said 'Jesus sent forth the twelve disciples to preach the Kingdom of God, and the **Apostles** having returned, told Him whatsoever they had done' (Luke ix. 1, 2, 10. Mark vi. 7, 30). 798³. 845. E. 100, Ex. —3.

348². All who are in truths of doctrine from the good of love from the Lord. . . are in general signified by the twelve tribes of Israel, and also by the Lord's twelve **Apostles**; but specifically, some truth from good by each tribe, and by each **Apostle**. . . Wherefore the twelve tribes of Israel represented the Church, and in like manner the twelve **Apostles**.

490^e. That this is so the whole Word teaches, both the old Prophetic one, and the new **Apostolic** one.

586^e. The reason they are called 'holy' is that 'Angels,' in the abstract sense = Divine truths from the Lord; 'Prophets,' truths of doctrine; '**Apostles**,' truths of the Church.

790. 'Exult over her O Heaven, and the holy **Apostles** and Prophets, because God hath judged your judgment concerning her' = that the Angels of Heaven and the men of the Church who are in goods and truths from the Word should now rejoice at heart because those who are in the evils and falsities of that religiosity have been removed and rejected. . . By '**Apostles**' are signified those who are in the goods and thence truths of the Church from the Word, and abstractedly, the goods and thence truths of the Church from the Word.

903. 'In them the names of the twelve **Apostles** of the Lamb' = all things of doctrine from the Word concerning the Lord and concerning a life according to His precepts. . . By the twelve **Apostles** are signified the Church of the Lord as to all things of it; here, as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things of the doctrine of the New Jerusalem. 915³.

T. 4. The infancy (of the Christian Church) was at the time in which the **Apostles** lived, and preached repentance and faith in the Lord God the Saviour in the whole world. . . 175.

— . Some months ago the Lord called together His twelve disciples (or **Apostles**), now Angels, and sent them forth into the universal Spiritual World, with a command to preach the Gospel anew there. 108. 791.

137. (A Council there at which were present those who are called the **Apostolic** fathers, who lived in the ages before the Nicene Council.)

—12. (When the doctrine of the New Church was charged with savouring of Mohammedanism, a voice was heard from the right, where the **Apostolic** fathers stood, Oh! shame. Oh! what an age.)

154. It is known that the **Apostles**, after they were endowed with the Holy Spirit by the Lord, preached the Gospel through a great part of the world, and promulgated it by mouth and by writings, and they did this of themselves from the Lord; Peter taught and wrote in one way, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled all with His Spirit, but each took thence according to the quality of his perception, and followed it up according to the quality of his power.

174. A trinity of Persons was unknown in the **Apostolic** Church. . . Gen. art. By the **Apostolic** Church is meant not only the Church that was in various places in the time of the **Apostles**, but also the times in two or three ages after them.

176². The **Apostolic** Church was actually like a new star appearing in the starry heaven.

338. That the faith of the **Apostles** was no other faith than in the Lord Jesus Christ, is evident from many places in their Epistles. Examps.

339^e. These things have been written in the presence of the Lord's twelve **Apostles**, who, when I was writing them, were sent to me by the Lord.

356. All the **Apostles** preached faith, and that in the Lord Jesus Christ.

638. This **Apostolic Church**, since it worshipped the Lord Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God.

—³. The Primitive, or **Apostolic Church** could never have augured that a Church would follow that would worship a plurality of gods at heart and one with the mouth . . .

D. 1321. (The **Apostles** seen.) 1325.

1330. There are myriads in Heaven who are more worthy than the **Apostles** . . . The **Apostles** are only in the interior Heaven.

E. 9^e. The **Apostles** shall sit upon twelve thrones . . . By the **Apostles** here are not meant the **Apostles**, but all the truths from good that are from the Lord. 39^e. 431^e.

39^e. By the twelve Angels, and by the twelve tribes, are signified all truths and goods in the complex; in like manner by the twelve **Apostles**. —^e.

100². That by '**Apostles**' are signified those who teach the truths of the Church, is because they were called **Apostles** from the circumstance that they were sent to teach and to evangelize concerning the Lord, and the approach of the Kingdom of God through Him, thus the truths of the Church . . . whence it may be evident that by the **Apostles**, in the spiritual sense, are understood . . . all those who are in the truths of the Church, and abstractedly from persons, the truths themselves.

—³. 'I will send unto them Prophets and **Apostles**' . . . 'Prophets and **Apostles**' are mentioned, because by 'Prophets' equally as by '**Apostles**' are meant those who are sent to teach truths; but by 'Prophets,' those who [do so] in the Old Testament, and by '**Apostles**,' those who [do so] in the New.

—⁴. Since the twelve **Apostles**=the truths themselves of the Church, it is said in the Apocalypse that 'the wall of the New Jerusalem had twelve foundations, and in them the names of the twelve **Apostles** of the Lamb.'

270². Similar is the signification of the thrones on which the twelve **Apostles** will sit . . . By the twelve **Apostles** are signified all truths in the complex. Ex.

430¹⁴. Similar to the representation of the twelve tribes is that of the twelve **Apostles**; namely, all taken together represent the Church, and each of them some essential of the Church; hence it is that there were twelve.

1179. 'Exult over her O Heaven, and the holy **Apostles** and Prophets'=joy of heart in Heaven and in the Church with those who are in intelligence and wisdom from the Word. . . '**Apostles**'=those who teach from the Word; hence, those who are in wisdom.

Apostles' Creed. *Symbolum Apostolicum.*

A. 386^e. The **Apostles' Creed** referred to. T.81. 175. 636. Inv.30. 31.

B. 31. There are three **CreeDs**, called the **Apostolic**, the **Nicene**, and the **Athanasian**, that specifically teach the Trinity; the **Apostolic** and **Nicene**, the Trinity itself; and the **Athanasian**, a Trinity of Persons. . .

The **Apostolic Creed** was written after the time of the **Apostles**.

34. The **Apostolic Creed** quoted.

Can. (On the Trinity) v. 1. The **Apostolic Creed** was written by the men who are called the **Apostolic fathers**.

Apotheosis. *Apotheosis.* P.274².

Apparel. Under GARMENT—*Vestis*.

Apparent. Under APPEAR.

Apparition. Under SPECTRE.

See also APPEAR at Ad. 1/1351.

Appear. *Apparere.*

Appearance. *Apparentia. Apparitio*.*

Apparent. *Apparens.*

Apparently. *Apparenter.*

See under AS, DISTANCE, and SPECIES.

A. 588. This is said (that the Lord repents) according to the **appearance** . . .

589. From these and many other places in the Word it may be evident that it is spoken according to the **appearances** with man; wherefore he who wants to confirm false principles from the **appearances** according to which [much] is spoken in the Word, can do so from innumerable things.

633^e. Of the Lord's Divine mercy a man or an Angel is perfected, and receives as it were the understanding of truth and the will of good, but that he has them is only an **appearance**.

731. When a man undergoes temptations (his proprium) . . . **appears** as if it were not present. That it does not **appear**, or do harm, is signified by 'being destroyed,' although it . . . remains.

735². This first temptation . . . hardly **appears** as temptation.

926. The simple in heart can be instructed from the **appearances** with man, for they hardly go beyond knowledges from sensual things, wherefore [much] is spoken in the Word according to their apprehension.

1043³. All **appearances** of truth are 'clouds' in which man is when in the sense of the letter of the Word, for in the Word [much] is spoken according to **appearances**; but when he simply believes the Word, although he remains in **appearances**, and has charity, this 'cloud' is comparatively thin . . . 1798⁴.

1116. The habitations of the Angels . . . **appear** so vividly before their eyes that nothing could be more **apparent** to the life; but the source of such **appearances** to the life . . . in what follows.

1311. It cannot be said of Jehovah that 'He came down to see,' except only in the literal sense, where it is so said according to the **appearances** with man: in the inward sense . . . a thing is presented, not as it is according to **appearances**, but as it is in itself. Ex.

1376. I have often spoken with Spirits concerning the idea of place and distance with them, that they are not anything real, but **appearing** as if they were. . . But Spirits to whom corporeal and earthly ideas cling,

do not apprehend this . . . such are unwilling to be persuaded that they are Spirits ; thus scarcely that there is any such thing as **appearance** . . . It was often shown them that change of place is nothing but an **appearance**, and a fallacy of the senses.

[A. 1376]^e. That all Spirits and Angels constantly keep their own situation in the Grand Man is an **appearance**. 1380^e.

— That Spirits appear in a place, when yet they are not there, is a fallacy. 1378.

1377. That place, change of place, and distance are an **appearance** in the World of Spirits has been evident hence, that all the Souls and Spirits there have been from the first creation, **appear** constantly in their own places . . .

1380². They who have been deceitful often **appear** above the head, yet they are in Hell under the feet . . . This is not an **appearance**, but is a fallacy.

1408³. Many things in the Word are said according to **appearances** ; yea, according to the fallacies of the senses ; as that the Lord is angry, punishes, curses, kills, and many such things . . .

1440. The second state of the Lord, when the celestial things of love **appeared** to Him. Sig. . . When the Lord arrived at celestial things, it could not be otherwise than that Jehovah should **appear** to Him.

1530^e. The Lord's Celestial and Spiritual **appears** before the outward sight of the Angels as a Sun and Moon. H. 118(u), Refs. N. 307, Refs.

1581^e. (The quiescence of evil with the Angels) so that it does not **appear**, is an **appearance**.

1652. They were goods and truths that were in the outward man, but **appearing** as goods and truths, from which the Lord in His childhood fought against evils and falsities. . . The **apparent** goods and truths **appearing** are signified by the kings mentioned (Gen. xviii. 1).

1655. That the **apparent** goods and truths, which in themselves are not goods and truths, occupied the outward man (verse 12). 1698. 1707², Ex.

1661^e. Since these goods and truths were not altogether Divine, they are called **apparent** things of good and truth . . .

1667. 'Twelve years they served Chedorlaomer' = that the evils and falsities did not **appear** in childhood, but that they served **apparent** goods and truths. Ex.

1708. How **apparent** goods after the combats of temptations become genuine goods.

1712. 'He distributed himself upon them in the night' = the shade in which were **apparent** goods and truths . . . It is called a state of 'shade' when a man is ignorant whether it is **apparent** good and truth, or genuine good and truth. Everyone in **apparent** good and truth supposes them to be genuine good and truth. It is that evil and falsity which are in **apparent** good and truth which make a shade, and cause them to **appear** genuine . . .

1715^e. When it is said that they were 'smitten,' and 'pursued even to Hobah that is on the left of Damascus,' there is signified the extension to which **apparent** goods and truths were purified.

1722. The deliverance and avenging of **apparent** goods and truths. Sig.

1735^e. See ANGEL at this ref.

1786. When the Lord **appeared** to the whole congregation at Mount Sinai, that **appearance** * was a vision that was different to the people from what it was to Aaron . . .

1815^e. In these states it could not otherwise **appear** to Him, than that when Jehovah spoke it was as if He were speaking to another, when yet He spoke with Himself . . .

1832³. With those who remain in the sense of the letter of the Word, and suppose that the Lord leads into temptation, etc. . . these are **apparent** truths, but they are not truths ; and since they are not truths in themselves, there is not parallelism and correspondence. Yet the Lord leaves these whole with a man, and through charity miraculously adapts them so that they can serve heavenly things as vessels.

1838. The Lord **appears** according to the state of everyone . . . for example . . . it **appears** to man as if the Lord vastated, punished, and condemned, and because it so **appears**, it is so said according to **appearances** ; for unless man were instructed through **appearances**, he would never suffer himself to be instructed. What is contrary to **appearance** he does not believe, nor apprehend, except in later life, when he has strong judgment and is endowed with the faith of charity. 1861¹². —¹⁴. 1874, Ex.

1911⁷. With the Lord there were no fallacies, but when His Rational was first conceived, there were **appearances** of truth that were not truths in themselves . . . but successively, as the Rational was made Divine, the clouds of **appearances** were dispelled . . . which is represented by the expulsion of Ishmael.

1927. 'Until the day of his **appearance** * to Israel' (Luke i. 80).

1936. How the Lord thought about the **appearances** that held back the first Rational in Him ; namely, that they were not to be trusted, but Divine truths themselves . . .

1937⁶. The Lord wills that this (proprium) should **appear** to man as his, although it is not his . . . The Lord wills to communicate what is His to everyone, thus the Celestial, so that it should **appear** as his and in him, although it is not his.

1954^e. It is the Lord alone who sees, because He alone lives, and He gives to man to see, and that it should **appear** to him as if he saw from himself.

1990. 'Jehovah **appeared** to Abram' = manifestation.

2016. What man supposes, that he does good from himself, and thinks truth from himself, is an **appearance**, because he is in a state of no perception . . .

2053. With man there is not any pure intellectual truth, that is, truth Divine, but the truths of faith that are with man are **appearances** of truth, to which there adjoin themselves fallacies that are of the senses, and to these falsities . . .

2089. The spiritual receive from the Lord charity through truths **appearing** to them as truths.

2143. 'Jehovah appeared to (Abraham)' = the Lord's perception.

2149^e. In the inward sense it treats here concerning Jehovah, that He **appeared** to the Lord, and that the Lord perceived it, but not through such an **appearance** * as there was to Abraham.

2196². This (human rational truth) is in **appearances**, which it cannot put off; and the **appearances** are those which are born from sensual things, which induce the belief that Divine things themselves are also such, when yet they are exempt from all **appearances** . . . The Rational from **appearances** supposes . . . [Repeated ten times.] 2209.

—¹². Those in the other life **appear** to themselves to progress [from place to place] . . . Spirits and Angels **appear** more manifestly before the inward sight . . . than a man does to a man on earth.

2203². The **appearances** in which the Rational is are of such a character that they affect, for in the **appearances** themselves there is delectation; wherefore if it is deprived of **appearances**, it supposes there is no more delectation; when yet heavenly affection is not in **appearances**, but in good and truth themselves. Since rational truth is such, it is excused, and it is admissible for it to be in **appearances**, and to have delectation in them. Such truth as was in **appearances** is represented by Sarah, when the Lord conjoined Himself with the Divine; wherefore it is said that she stood at the door, and laughed . . .

2209³. There must always be some **appearances** from sensual things, on which the thought will rest; when these **appearances** are withdrawn the idea perishes; as has been made evident to me by novitiate Spirits, who are in the highest degree delighted with **appearances**; and who said, that if these **appearances** were withdrawn from them, they did not know whether they would be able to think. Such is the Rational regarded in itself.

2242². It is so said (in the literal sense) because it **appears** to man as though it would be so . . . Hence it may be evident . . . that (the sense of the letter) is according to **appearances**; and if it were not according to **appearances** no one would understand and acknowledge the Word . . . But the Angels are not so much in **appearances** as man . . .

2284⁴. Men from every religion are saved if only they have received the remains of good and of **apparent** truth through a life of charity.

2395. The Lord never destroys, but since it **appears** as though it were [done] by the Lord . . . it is so spoken in the Word, in order that men may be kept in the most general idea that all things are under the Lord's eyes . . . 2397. 2447⁵.

2516². That there is no doctrine of faith from the Rational, is because the Rational is in **appearances** of good and truth, which **appearances** are not truths in themselves. Refs. 2559.

2576⁴. The 'veil' represented the proximate and inmost **appearances** of the good and truth of the Rational, in which are the Angels of the Third Heaven, which **appearances** are described by the 'blue, purple, scarlet

double-dyed, and fine linen interwoven' . . . Hence it is evident that the 'rending of the veil' = that the Lord had entered into the Divine Itself, having dispersed all **appearances** . . .

—⁶. By the 'hanging' (for the door of the tent) were represented **appearances** of good and truth that are lower or more exterior than the former, or the middle ones of the Rational, in which are the Angels of the Second Heaven; which **appearances** are described in almost the same manner, yet with the difference that for this hanging there were five pillars and five bases, by which number is signified what is relatively little; for these **appearances** do not so cohere, or are not so celestial, as the **appearances** of the Inmost or Third Heaven . . . and since these **appearances** regard natural things, it was commanded that the bases were to be cast of brass.

—⁷. By the 'hanging' (for the door of the court) were represented **appearances** of good and truth still lower or more exterior, which are the lowest ones of the Rational, in which are the Angels of the First Heaven. These **appearances**, since they correspond to the interior ones, are described in a similar manner, yet with the difference that the pillars were not overlaid with gold, but were girded with silver, and that the hooks were of silver, by which are signified rational truths drawing their origin immediately from scientifics; and the bases were of brass, by which are signified natural goods.

2618^e. The **appearances** (of the state of the union of the Lord's Divine with His Human) are presented by the Lord before the Angels by means of heavenly lights . . .

2654². This (first Rational of the Lord), being born as with another man, namely, through sciences and knowledges, could not but be in **appearances** of truth, which are not truths in themselves (Refs.); and being in **appearances** of truth, truths without **appearances**, such as are Divine ones, could not agree with it, or favour it; both because it does not apprehend them, and because they are adverse to it. Examp.

—⁴. The Angels . . . know and perceive that (the proprium) is from the Lord, and that it altogether **appears** as theirs.

—⁶. In the other life there is nothing of space and time, but they are states according to which are the **appearances**.

2657. It is **apparent** good and truth that are predicated of this first or merely human Rational.

2715⁴. When (the spiritual man) superadds anything from himself, or from thought, then for the most part, the Sensual and its fallacies and the Rational and its **appearances** prevail, and cause him to be able to acknowledge scarcely any pure truth, such as the celestial acknowledge; nevertheless in these *quasi* truths the Lord implants good, although they are fallacious truths, or **appearances** of truth; but the good thence derived becomes obscure, being qualified by the truths with which it is conjoined.

2719. These (rational things from human scientifics) are **appearances**, not from a Divine origin, but from a human one, which are adjoined for the reason that the

Spiritual Church would not comprehend doctrine without them, thus would not receive it.

[A.] 2814. Truth Divine in the Lord's Divine Human, which underwent temptations . . . is not Divine Truth itself . . . but is rational truth, such as is with the Angels, consisting of **appearances** of truth, and is what is called the 'Son of Man,' but before the Glorification. But the Divine Truth in the glorified Divine Human of the Lord is above **appearances**, and cannot come to any understanding . . . even that of the Angels.

2842. His glory in Heaven, yea mercy itself, **appeared** before the people (as the devouring fire and smoke that **appeared** upon Mount Sinai).

3102³. Many **apparent** truths are in one company, but only those are conjoined which acknowledge good there . . .

3131². The first truth in the natural man was not truth Divine, but truth **appearing** as Divine; for all truth in its first infancy is not truth, but an **appearing** of truth; yet with the progress of time it puts off the **appearance**, and puts on the essence of truth. Examp.

—^e. Thus fallacies and **appearances**, which in the time of ignorance are truths, are dissipated and dispelled.

3207. 'She took a veil and covered herself' = the **appearances** of truth. . . Brides used to veil their faces on their first approach to the bridegroom, to represent the **appearances** of truth. The **appearances** of truth are not truths in themselves, but **appear** as truths. The affection of truth can only approach the affection of good through **appearances** of truth, nor is it stripped of **appearances** before it is conjoined . . .

—². Truth is originally not holy . . . but when it is elevated (from the natural man) towards the rational, it is purified by degrees, and at the first aspect of the affection of good is separated from scientifics and puts on **appearances** of truth, and so approaches good . . . truth does not then any longer regard good from **appearances**, or through **appearances**, but from good regarded without them.

—³. But it is to be known that never are any truths pure with man, not even with an Angel, that is, without **appearances**; each and all are **appearances** of truth; but still they are received by the Lord for truths if there is good in them. N. 27⁴.

— . Truths with man are **appearances** imbued with fallacies.

— . The rational things of man are **appearances** of truth.

— . Good Divine inflows into **appearances**, even into fallacies.

— . **Appearances** of truth are adapted by the Lord as if they were truths.

—⁴. But what **appearances** are, may be manifestly evident from those things in the Word where it is spoken according to **appearances**. But there are degrees of **appearances** of truth; the natural **appearances** of truth are full of fallacies; but when they are with those who are in good, then they are not called fallacies, but **appearances**, and even in some respect truths; for the good that is in them, in which is the Divine, causes them to have another essence. But the rational **appear-**

ances of truth are more and more interior; in these are the Heavens . . .

—⁵. (Examples of **appearances** of truth given.)

3235. The Lord **appears** to everyone such as is he who receives [Him], as . . . is manifestly evident from the fact that the Lord **appears** in one way to the celestial, but in another to the spiritual . . .

3357. The subject treated of in this chapter (Gen. xxvi.) is concerning **appearances** of truth of a threefold degree, how they were adjoined to truth Divine, so that truths and their doctrinal things might be received, and a Church exist.

3358. It treats concerning **appearances** of truth of a higher degree, that are in the inward sense of the Word, in which are the Angels, and in which there are Divine Truth and Good (verses 1-6). And that Divine Good and Truth could not be comprehended, thus not received, unless they were in **appearances** (verses 7-13).

3359. Then it treats concerning **appearances** of truth of a lower degree, which are in the interior sense of the Word, in which men can be who are of the inward Church (verses 14-17).

3360. Afterwards concerning **appearances** of truth of a still lower degree, which are of the literal sense of the Word, in which men can be who are of the outward Church (verses 18-25); and still there is conjunction with the Lord through them (verses 26-33).

3362. It treats concerning the conjunction of the Lord with those who are in His Kingdom in the Heavens and earths through truths, and indeed through **appearances** of truth of a higher degree with the Angels, and through **appearances** of truth of a lower degree with men; consequently through the Word, in whose inward and outward sense are these **appearances**. Truths Divine themselves are such that they can never be apprehended by any Angel, still less by any man, for they surpass all their faculty of understanding. Still, in order that there may be conjunction of the Lord with them, truths Divine inflow with them in **appearances**, and when they are in these they can be both received and acknowledged. This takes place adequately to the apprehension of each; wherefore there are **appearances**, that is, angelic and human truths, of threefold degree.

3364^e. Since the Divine cannot be apprehended by any created thing, therefore the doctrinal things that are from the Lord are not truths purely Divine, but are **appearances** of truth; but still truths Divine are in the **appearances**; and since these are in them, the **appearances** are also called truths. Treated of. 3365^e.

3367. 'Jehovah **appeared** to him and said' = thought from the Divine . . .

3368. 'Go not down to Egypt, remain in the land that I say to thee' = not to scientifics, but to rational things, which, when illustrated by the Divine, are **appearances** of truth.

—². Whether you say rational things illustrated by the Divine, or **appearances** of truth, or celestial and spiritual truths such as are in . . . Heaven, and . . . the Church, it is the same. The same are also called doctrinal things, from the truths that are in

them. The angelic and human Rational is also called rational, from **appearances** of truth illustrated by the Divine; without these it is not rational; thus rational things are these **appearances**.

—³. All **appearances** of truth in which is the Divine, are of the Rational, so much so that rational truths and **appearances** of truth are the same. . . Rational truths, or **appearances** of truth, can never be and exist, except from the influx of the Divine into the Rational, and through rational things into the scientifics that are of the Natural. . .

3374. 'I will give all these lands'=spiritual things; as is evident from the signification of 'lands,' which here are rational things that, being illustrated by the Divine, are **appearances** of truth; which **appearances** are truths, as has been shown above; thus spiritual things. . .

3376. The inward sense of these two verses is that Divine Truth, when it flows in through rational things, presents **appearances** of truth, and thus fructifies and multiplies itself as to good and truth, by which the Lord conjoins Himself with Angels and men.

3384. It treats in this whole chapter concerning . . . rational things, which, being illustrated by the Divine of the Lord, are **appearances** of truth.

3385. In the things that precede it has been treated concerning the **appearances** of truth, which exist through Divine influx from the Lord into the rational things of man; here now it treats concerning their reception, and indeed first by those who are in the doctrinal things of faith. . .

—^e. Since (the spiritual) have not perception whether a thing is so, there is given to them what **appears** as if it were truth, and this according to their Rational. . .

3387². Truths, or **appearances** of truth, are given to man in order that Divine Good may be able to form his Intellectual. . . In order therefore that man may still have truths, and thence have spiritual life, there are given **appearances** of truth, and indeed to everyone according to his apprehension, which **appearances** are acknowledged for truths, because they are such that Divine things can be in them.

—³. In order that it may be known what **appearances** are, and that they are what serve man for truths Divine (the following examples are given.) 3404².

3391. Rational things, or, what are the same, **appearances** of truth, that is, spiritual truths, are not knowledges, but are in knowledges. . .

3404. 'Isaac sowed in that land'=interior truths that are from the Lord, **appearing** to the Rational. . . 'Land'=rational things, which, being illustrated by the Divine, are **appearances** of truth, or, what is the same, interior truths that are from the Lord, **appearing** to the Rational; which **appearances**, or which truths, are of a higher degree. . . In these **appearances** of truth are the Angels, and they are such as immensely transcend the understanding of man, so long as he lives in the world.

—². The things that are infinite and eternal are presented before (the Angels) in **appearances** that are finite; but still in such things as are very far above the sphere of man's comprehension. Examp.

—^e. In what follows, it treats in order concerning **appearances** of truth of a lower degree, that are adequate to the human race.

3405. That the Lord Himself was in **appearances** of truth when He was in the maternal human; but that, as He put off that human, so He did **appearances**. . . (is here treated of in the supreme sense).

—². But in the inward, or relative sense, it treats concerning the **appearances** of a higher degree, that are with the Angels. . . the abundance of which is signified by 'he found in that year a hundred measures.' The case with **appearances** of truth, or with truths that are from the Divine, is thus, that those which are of a higher degree immensely surpass in abundance and perfection those which are of a lower degree. . .

3412². It treats now concerning the **appearances** of truth of a lower degree, in which were they who are in the science of knowledges, and who are here meant by the 'Philistines.'

3417. ('Isaac) encamped in the valley of Gerar and dwelt there'=to lower rational things, or from interior **appearances** to exterior ones. Examps.

3425. 'The shepherds of Gerar strove with the shepherds of Isaac'=that those who teach did not see such a thing there, because they **appear** opposite. . . The shepherds of the valley of Gerar are they who acknowledge nothing but the literal sense of the Word. The reason why they do not see such a thing, namely, any interior sense, is that they **appear** opposite; to wit, those things which are in the inward sense and those which are in the literal sense. But they are not opposite because they **appear** opposite, for they entirely correspond. But the reason they **appear** opposite, is that those who thus see the Word are in what is opposite. . .

—³. —⁴, Examp.

3438. 'Jehovah appeared to him in that night and said'=the Lord's perception concerning that obscurity. . . So long as the Human was not glorified, the **appearance*** of Jehovah was Divine perception, or perception from the Divine.

3451³. The literal sense is such that in many places it **appears** opposite to itself; but the cause is, that there are in it **appearances** of truth accommodated to those who are in outward things. . .

3470⁴. The truths that are first brought in cannot be from a genuine spring, because evils and falsities are in the former or natural good; but they are such *quasi* truths, or such **appearances** of truth, as have some affinity with genuine truths, and through which, little by little, there are afforded an opportunity and a place for genuine truths themselves to insinuate themselves. Ex.

3485. The representations that exist in the other life are **appearances**, but living ones, because they are from the light of life. . .

3519⁴. The Lord cannot **appear** to anyone, not even an Angel, unless he to whom He **appears** is in a state of innocence. Sig.

3527. At this day the inmost things of man do not **appear** in his face, but in some measure the interior things. . .

[A.] 3605². 'Hatred,' predicated of the Lord, in the inward sense is not hatred, but is mercy, for the Divine is mercy; but when this inflows with a man who is in evil, and he runs into the punishment of evil, it then **appears** as hatred, and because it so **appears**, it is also said so in the sense of the letter. 3614^e, Ill.

3640. Some (from the Hells) **appear** also above the head and here and there elsewhere; but it is not that they have their situation there, for it is a persuasive phantasy...

3641. All, both they who are in Heaven and they who are in Hell, **appear** erect... but yet in themselves, and according to Angelic sight, are in another position...

3704². Divine Good **appears** (in Heaven) as Divine Truth...

3721. There is **apparently** an entrance from nature (into interior things), Ex.

3750. They who **appear** above the head are they who in the world wanted themselves to be worshipped as gods... but they are beneath the feet in Hell.

3857. Interior truths are not received because... they do not fall into man's ideas, and are not according to outward **appearances**, or the fallacies of the senses, by which every man suffers himself to be led...

—⁴. Wherefore the Lord has spoken in the Word according to man's apprehension, and according to his **appearances**...

3882. When the regenerate man... arrives at (the Celestial of love) the Lord **appears** to him...

3901⁸. In these places by 'eagles' are signified falsities induced by reasonings which are induced from fallacies of the senses and outward **appearances**.

4060⁵. 'And then shall **appear** the sign of the Son of Man in heaven'=the **appearing*** then of Truth Divine; 'sign' is **appearing***... So often as the Church has been devastated, so often has the Lord come; not in person, but by **appearings***, either manifest, as when He **appeared** to Abraham in Mamre, to Moses in the bush, to the Israelitish people at Mount Sinai, to Joshua when he entered the Land of Canaan; or by (**appearings**) not so manifest, as by inspirations, through which is the Word; and afterwards through the Word... It is this **appearing*** that is here signified by 'the sign of the Son of Man.' 8443². H.1². R.820.

4103. Since Heaven is believed to be elevated, or on high, from the **appearance** it is so said. 4210.

4151. After the good represented by 'Laban' has been separated from the good represented by 'Jacob,' he comes, through the separation, into another state; for the truths that had **appeared** to him as his own while good was conjoined, are perceived as if they were taken away. Sig.

—². The case is nearly the same with Spirits... When Societies of Spirits, who are in a middle good, are in Society with Angels, it then **appears** to them entirely as if the truths and goods of the Angels are their own...

—³. Still it **appears** as if good and truth were man's own; and this in order that they may be appropriated to him.

—⁵. It may be concluded... that everything of life (both good and evil) flows in, although it **appears** as if it were in man. From experience.

4237^e. This state cannot be described... except by **appearances** illustrated by the light of Heaven...

4299³. Temptations and torments **appear** as if from the Divine, because they exist through the presence of the Lord's Divine...

4302^e. By the 'halt,' in the proper sense, are signified those who are in natural good, into which spiritual truths cannot inflow on account of natural **appearances** and fallacies of the senses.

4373. The affection of truth... **appears** to be from truth... but is from good... as life **appears** as of the body (although it is of the soul)... and as an image **appears** in a mirror...

4533. When the Angels of Heaven look into evil Spirits, the latter **appear** altogether otherwise than as they **appear** among themselves. Des. 4798. 9013².

4623. All that is real which **appears** to those who are in Heaven, but all that is not real which (**appears**) to those who are in Hell... What is real is distinguished from what is not real by this, that what is real is actually such as it **appears**, and that what is not real is actually not such as it **appears**. Ex.

4643. Conjunction with the affection of **apparent** truth. Sig.

4674. 'Joseph brought to their father their evil report'=that from (Divine Truth) it **appeared** of what quality they were...

—². The falsities and evils of the Church... do not **appear** to those who are there... But the Church, or those who are in the Church, **appear** altogether otherwise in Heaven, for in Heaven there is Divine Truth... in this light they **appear** such as they are. From experience.

—^e. They **appear** to themselves as Devils... wherefore they cast themselves headlong from that Society... into some infernal mist... where they **appear** to themselves, from phantasy, as Spirits not evil.

4677. 'He made him a coat of various colours'=the **appearances** of truth thence, from which the Spiritual of the Natural is known and distinguished.

4741. 'They stripped Joseph of his coat'=that they dispelled and annihilated the **appearances** of truth... The dispelling and annihilating of the **appearances** of truth take place after the truth itself has been rejected; for truth itself shines forth into minds from itself, and however it is extinguished it **appears**, especially with those who are in good. This also they who annihilate truth with themselves clearly see, wherefore they also endeavour to dispel and annihilate these **appearances**. Examp.

4742. 'The coat of various colours that was upon him'=the quality of **appearances** as to truths from good... That the quality of **appearances** is according to truths from good, may be evident from the **appearances** of truth when presented to view in the light of Heaven. Ex.

—². Since colours in the other life exist thence,

they are in their origin no other than **appearances** of truth from good . . .

4768. 'They took Joseph's coat'=**appearances**. . . It treats now . . . concerning the confirmation of what is false against Divine Truths . . . and this by means of **appearances**, which are presented through reasonings from the sense of the letter of the Word. Confirmations of what is false by interpretations from the sense of the letter of the Word are all **appearances**, by which the simple are wont to be led astray, and falsity to be presented as truth and truth as falsity. Treated of.

4771. 'And they sent the coat of various colours'=**defiled appearances**.

4882. It indeed **appears** to Spirits and Angels that they also advance and are moved from place to place, entirely as it **appears** to men; but still it is changes of the state of life that produce this **appearance**; as it **appears** to them equally as to men that they live from themselves . . . These **appearances**, when with Angels, are called real, because they **appear** as they really are.

—². I have sometimes spoken with Spirits concerning these **appearances**, and those who are not in good, and thus not in truth either, do not want to hear that it is an **appearance** that they live from themselves . . .

—³. (To every Angel and Spirit the good always **appear** on the right, and the evil on the left.)

— The Lord there **appears** as a Sun . . .

—^e. This cannot but **appear** as a paradox to man . . .

4925. Since good, while man is being reborn and made a Church, does not **appear** . . .

—³. (The primogeniture) belongs to good actually, and to truth **apparently**. Treated of.

— The separation of truth from good **apparently**. Sig.

—⁴. With the man who is being born anew, good is actually in the first place, but truth **apparently**, and, while man is being regenerated, good does not **appear** to be in the first place, but manifestly so when he has been regenerated.

5110³. It therefore pleased Jehovah to present Himself such as He actually is and **appears** in Heaven, namely, as a Divine Man . . .

5120¹¹. From the **appearance**, and thence the belief, it is often so said . . .

5198². Hence it is that when there is conversation about mere affections the ultimate forms of them **appear** like the forms of the bodies of such beasts . . .

5377^e. As a man corresponds, so he **appears** in the other life in the light of Heaven.

5387². This (pirate) varied his place, now **appearing** to the right, and now to the left . . .

5422². It is so said in the Word on account of the **appearance**, for it so **appears** to the simple.

5444. 'And one is not'=**that the Divine Spiritual a quo does not appear**.

5510³. And then it also **appears**, with what shades, or with what rays of light, they had kept the truth beset . . . with some it **appears** among falsities, with some among things ludicrous . . . with some among **apparent**

truths . . . When innocence is insinuated by the Lord, these (fallacies of the senses) **appear** as truths.

5605². Motions and progressions there are nothing . . . but changes of the state of life; these changes **appear** in externals entirely as progressions from place to place . . . This **appearance** is as living and real, as is the **appearance** of life; namely, that life is in us . . .

5608. The wisest of all in the Heavens nevertheless **appear** to others as little children.

5658. There do indeed **appear** things of weight and extension with Spirits, but they are **appearances** arising from states of good and truth in a higher Heaven.

5694. 'He came into the bedchamber and wept there'=**in itself not apparently**. 'To come into the bedchamber'=**in itself, so as not to appear**. Ex.

5695. 'And he washed his faces'=**to arrange so that it should not appear**. Ex.

5696. The Lord's love and mercy do not **appear** before conjunction has been effected through a medium; they are also so arranged that they should not **appear**, for if they **appeared**, regeneration could not take place . . . not that the Lord ever hides His mercy, but when he who is being regenerated is let into his evils, the Lord then **appears** to him as if removed and hidden . . .

5721. The most contumacious of all, who in their life in the world had **appeared** righteous above others . . .

5798. When a man turns himself away, it **appears** to him as if the Lord [had done so], for he is not heard; according to the **appearance** it is so spoken in the Word. —³.

—². The punishment that follows, and no hearing, **appear** as anger. 8875.

—⁶. The simple within the Church also apprehend no otherwise from the **appearance** than that God is angry when anyone does evil.

6451³. Since all interior things are also together in the ultimate, there is therefore the **appearance** as if life were in the ultimate . . .

6495^e. Hence he actually **appeared** moral and civil . . . But . . . in the Spiritual World a man is in the sphere of his interiors; that is, such as he had been inwardly, such he is there; not such as he had **appeared** in externals.

6700. When the Divine **appears** (to the inhabitants of other Earths) He **appears** in the human form, as also formerly to Abraham and others on this Earth.

6832. Since truths in an inward form, or in a spiritual form, could not **appear** to the posterity from Jacob . . . therefore the Lord **appeared** in the bush; for when the Lord **appears**, He **appears** according to the quality of the man; for a man receives the Divine no otherwise than according to his own quality. Therefore also when the Lord **appeared** on Mount Sinai, He **appeared** to the people as a fire burning . . . He would have **appeared** entirely otherwise, if the people, who below the mountain were looking at Him, had not been of such a character. 8819.

—². That the Lord **appears** to everyone according to his quality, may be evident from the fact, that the Lord **appears** to those in the Third Heaven as a Sun . . .

and that He **appears** to those in the Second Heaven as a Moon . . . but in the First Heaven the Lord **appears** as neither Sun nor Moon, but only as Light . . . And since the Lord **appears** to everyone according to his quality, therefore also He cannot **appear** to those who are in Hell otherwise than as a dusky cloud and thick darkness . . . Hence it is evident that the Lord **appears** to everyone according to his quality, because according to reception . . . 8781. 8814^e. 8819. 8916. 8928^e. H.118². 120(c) Refs. 159². R.466. 714.

[A.] 6839. It is so said because it is according to the **appearance**. 7032. 7113. 7533. 8483. 9025. 10431². S.94. R.164. E.719, Ex.

6849³. When the Angels look into any Spirit who is in evil, he **appears** to be turned into something resembling what is inanimate . . .

—^e. That the Father does not **appear** except in His Divine Human . . . 6945.

6948². Since such things as are . . . on the Earth **appear** otherwise than as they are . . .

6991^e. Since it **appears** as if the Lord induces evil, because He gives life, therefore from the **appearance**, evil is attributed to the Lord in the Word. 6997².

—⁷. Hence it is evident what the quality of the Word is in the sense of the letter, also what is the quality of Divine Truth in its most general [form]; namely, that it is according to **appearances** . . .

7042. When a man opposes himself to the Divine, it **appears** as if there were resistance from the Divine.

7175^e. When (the inhabitants of Mercury) come into the other life . . . they do not want to **appear** as men . . . but as crystalline globes . . .

7193. 'To **appear**,' or 'to be seen,' when said of Jehovah=**perception** from the Divine.

7233^e. For the enlightened Intellectual discerns between **apparent** truths and truths themselves.

7246. In the planet Venus there are two kinds of men . . . Those who are ungentle and almost ferine, **appear** on the part of the planet looking this way; but those who are gentle and humane, **appear** on the opposite part. But it is to be known that they so **appear** according to the states of their life, for the states of life present all the **appearance** of place and space.

7252. The inhabitants and Spirits of Venus who **appear** on the other part of that Earth . . . then **appeared** near over my head.

7272². If only before expiring the mediation of the Lord is confessed from **apparent** confidence . . .

7344². Truths cannot be applied to falsities through mere falsities . . . unless there are intermediates that conjoin; the intermediates that conjoin are the fallacies of the outward senses, and are also such things as are said in the Word according to the **appearance**. Examps.

7475. The Spirits of Mars **appear** to themselves as men, such as they had been in the world; wherefore they also **appear** to others in the same way; for everyone in the other life **appears** to others as he (**appears**) to himself, because the perception is communicated.

8282. When they devastate themselves, and cast themselves into condemnation and into Hell, it **appears** as if it comes from the Divine. This **appearance**, or fallacy, is as one who sees the sun daily making a circle round our Earth, and thence believes that that movement is of the sun . . . 9031. W.108.

8443. The 'glory that was in the cloud' is the Divine Truth that is not so accommodated to perception, because it is above the fallacies of the senses and **appearances**; thus is also the inward sense of the Word.

8458. The good of truth . . . **appears** as truth, but is felt as good . . .

8512. When man is led by truth, the Lord does not **appear**.

8648. In the first state of those who are of the Spiritual Church good does not **appear**, but only truth.

8718. 'And every small word they shall judge'=the **appearance** of some particulars and singulars from another source (than the Divine).

8719. The Lord acts mediately through Heaven . . . in order that the Angels may have employments. . . Hence it is that they have the **appearance** that they act from themselves . . .

8948. Since the (inhabitants of Saturn) esteem themselves relatively small, they also **appear** small in the other life; for there the **appearance** of everyone is according to his disposition and according to his life.

8949. The Lord sometimes **appears** to those who are in that Earth under an Angelic form . . . 10737.

9031. This also is a truth, but an **apparent** truth, thus not repugnant to the former.

9033^e. This is attributed to the Lord in the sense of the letter of the Word, because it so **appears**; therefore, since it is an **apparent** truth, it is not to be denied, that is, extinguished, for thus would be extinguished faith for the Word, which faith is for the simple.

9174. In the Spiritual World there are no other goods that are asked from others, and that are given, than those which are of intelligence and wisdom. There are indeed many others that stand forth before the sight, yea innumerable ones, but they are **appearances** from those which are of intelligence and wisdom.

9297. 'Three times in the year shall every male be seen at the faces of the Lord Jehovah'=the continual **appearance** and presence of the Lord thus also in the truths of faith.

9927². (The things in the other life) are correspondences, and thus real **appearances**.

10042². In the other life there **appear** animals of many kinds . . . such things there are **appearances** entirely to the life, corresponding to the affections and thoughts that are with the Spirits and Angels.

10579⁴. When Jehovah **appeared** before the Lord's advent into the world, He **appeared** in the form of an Angel . . .

10669³. There **appear** there fields, crops, plains, flowers, harvests, plantations, and similar things as on the earth; and it is known there that in such a manner

appear before their eyes those things which are of Heaven, thus which are of the Church.

10751. The Spirits of that (fifth) Earth, when permission is given, **appear** to the inhabitants of their own Earth, and speak with them . . . The interior sight of the inhabitants is then opened . . . and it is thus that they **appear** to them . . .

10809. They then asked how the Lord **appears** with the Angels from our Earth. I said that He **appears** in the Sun as a Man, encompassed there by the solar fire . . . but that that Sun **appears** only to the Angels in Heaven, and not to Spirits . . . But the sun of the world **appears** to none in the other life . . . H.116.

H. 52. When the Lord **appears** in the midst of the Angels, He does not **appear** surrounded by many, but as one in an Angelic Form.

55. When the Lord presents Himself in any Society, He **appears** there according to the quality of the good in which the Society is, thus not in the same way in one Society as in another . . .

—e. When the Lord **appears** in any Society, He **appears** there as an Angel . . .

69. A whole Angelic Society, when the Lord presents Himself there, **appears** as a one in a human form. Des.

79^e. The wiser the Angels are, the more clearly they perceive (the Divine in a human form); and hence it is that the Lord **appears** to them; for the Lord **appears** in a Divine Angelic form, which is the human form, to those who acknowledge and believe in a visible Divine, but not to those who [believe in] an invisible Divine.

118. See SUN at this ref.

121. When the Lord **appears** in Heaven, as often takes place, He does not **appear** girt with the Sun, but in an Angelic form . . . (See ASPECT at this ref.).

131. They who are in Hell, among themselves **appear** as men, but in the light of Heaven as monsters . . . In like manner **appears** a man as to his spirit, when looked at by the Angels; if good, he **appears** as a man, beautiful according to his good; if evil, as a monster, ugly according to his evil.

156. The things that are without the Angels are allotted an **appearance** according to those which are within them.

170. On representatives and **appearances** in Heaven. Gen.art.

171. The nature of the things that **appear** in the Heavens cannot be described in a few words; as to a great part they are like those that are in the Earth, but more perfect as to form. Ill. 464. 582, Enum. F.63. E.926, Enum.

175. Since all things that correspond to interior things also represent them, they are therefore called Representatives; and since they are varied according to the state of the interior things with them, they are therefore called **appearances**; although those things that **appear** before the eyes of the Angels in the Heavens, and are perceived by their senses, **appear** to the life, and are perceived, just as those things which are in the Earth are by man; yea, much more clearly, distinctly, and perceptibly. The **appearances** which are thence in

the Heavens, are called real **appearances**, because they really exist. There are also **appearances** not real, which are those that indeed **appear**, but do not correspond to interior things. N.261².

177. On the garments with which the Angels **appear** clothed. Gen.art.

181. That the garments of the Angels do not **appear** as garments, but that they really are garments . . . E.395.

188. (The dwelling places of the Celestial Angels) **appear** as mountains of soil; (those of the Spiritual Angels) **appear** as hills; (and those of the Angels who are in the lowest parts of Heaven) **appear** as crags of rocks.

191. Although all things in Heaven **appear** in place and in space entirely as in the world . . .

194^e. Many who are together in one place there, so long as they agree together, **appear**; but as soon as they become dissentient, they disappear. Ex.

199. All things (in the Heavens) **appear** near and remote according to His presence. Ex.

429. The World of Spirits **appears** as a valley . . . The gates and doors to the heavenly Societies do not **appear**, except to those who are prepared for Heaven . . . Neither do the gates and doors to the Hells **appear**, except to those who are about to enter . . .

438. They who think abstractedly from the body . . . sometimes **appear** in their own Society, and when they **appear** . . .

479^e. Such ways in the spiritual world are real **appearances**, because they correspond to truths or falsities.

489. The things that **appear** (from that light) affect the interiors of the Angels . . . and at the same time their exteriors . . . Examps.

571^e. All things that **appear** in the Spiritual World, **appear** according to correspondences. F.63².

582. On the **appearance**, situation, and plurality of the Hells. Gen.art.

583. The Heavens do not **appear** to Spirits who are in the World of Spirits, except when their interior sight is opened; yet sometimes they **appear** as mists, or as bright clouds. . . The Hells do not **appear** . . .

N. 27⁴. The first truths with man are **appearances** of truth from the fallacies of the senses, which yet are successively put off, as he is perfected as to wisdom.

J. 32². When a Spirit is in such a state, he then **appears** in many other places, being also present in all of them as with the body, but this is only an **appearance** . . .

C. J. 14^e. From these things are the **appearances** of spaces in that World.

S. 40. The truths of the sense of the letter of the Word are not naked truths, but are **appearances** of truth . . .

51. Therefore in the sense of the letter, in certain places, there are not naked truths, but clothed truths, which are called **appearances** of truth . . .

57. Genuine truth . . . in the sense of the letter . . . does not **appear** to any but those who are in illustration from the Lord. T.231.

[S.] 91. The **appearances** of truth, which are truths clothed, may be taken for naked truths ; which, when confirmed, become falsities . . . 92.

95. That many things in the sense of the letter are **apparent** truths, in which genuine truths lie hidden, and that it is not hurtful to think and speak according to the truths, but that it is hurtful to confirm them to the destruction of genuine truth that lies hidden within, Ex.

—³. That the sun is moved is an **apparent** truth ; that it is not moved, is a genuine truth ; everyone can speak according to the **apparent** truth, and also does speak, but to think according to it from confirmation, blunts and darkens the rational understanding. —. W. 108².

Life 47. There are many things that **appear** to be of faith alone . . . 48.

96. It only **appears** to man as if he combats from himself, and the Lord wills that it should so **appear** to man, since without this **appearance** there could not exist combat, thus not reformation.

108. (To shun evils for any other reason than that they are sins, is merely to cause) them not to **appear** before the world. Gen.art. T. 330^o.

W. 7³. In the Spiritual World . . . there **appear** spaces like the spaces on earth, but still they are not spaces, but **appearances** . . .

10. In the Spiritual World . . . spaces . . . are **appearances** according to spiritual affinities that are of love and wisdom, or of good and truth . . .

40². (One reason why this has not been seen) is that **appearances** are the first things from which the human mind forms its understanding, and that they cannot be dispelled except from an investigation of the cause . . .

73². Since state determines time, time is only an **appearance** . . .

108. That the distance between the Sun and the Angels . . . is an **appearance** according to the reception of the Divine Love and the Divine Wisdom by them. Gen.art.

— . All the fallacies that reign with the evil and the simple, arise from **appearances** confirmed ; so long as **appearances** remain **appearances**, they are **apparent** truths, according to which anyone may think and speak ; but when they are accepted as truths themselves, which is done when they are confirmed, then **apparent** truths become falsities and fallacies. Examp.

125. The Lord is in an Angel and an Angel in the Lord ; but because it **appears** as if the Lord as a Sun is outside of him, it also **appears** that the Lord sees him from the Sun, and that he sees the Lord in the Sun, which is almost as an image **appears** in a mirror ; wherefore if we are to speak from this **appearance**, then the thing is thus . . .

252². His spiritual man . . . sometimes **appears** to the Angels, but because he draws himself back to his natural man, after a short stay there, he disappears. E. 751.

264. From this is the **appearance** that man thinks, speaks, wills, and acts as from himself.

296. The Divine of Love, the Divine of Wisdom, and

the Divine of use . . . are presented in **appearance** outside the Sun of the Spiritual World . . . Gen.art.

322. All things . . . to the life **appear** and exist around an Angel, and around the Angelic Societies, as if produced and created by them . . . When the Angel goes away, or the Society passes to another place, they no longer **appear**.

339². In Heaven **appear** all those things that are of good use . . . but in Hell **appear** all those things that are of evil use, Enum. Such things in the Hells **appear** thus to the life, entirely as these things do upon the earth and in it. It is said that they **appear** there, but still they are not there as they are on earth, for they are mere correspondences . . .

349. Many things in the world are spoken from the **appearance** . . .

381. The universal Angelic Heaven . . . before the Lord **appears** as one man.

P. 14. The good of love not united to the truth of wisdom . . . is **apparent** good, and the truth of wisdom not united to the good of love . . . is **apparent** truth. Gen.art.

49^o. Time is only an **appearance** according to the state of the affection from which is the thought. It is the same with the distance of space in thought. Ex.

50. Since Angels and Spirits are affections that are of love, and thoughts thence, therefore neither are they in space and time, but only in the **appearance** of them ; the **appearance** of space and time is with them according to the states of the affections, and thence of the thoughts . . .

74. Whatever a man does from freedom . . . according to his reason, **appears** to him as his. Gen.art.

76. Man, without the **appearance** that it is his, could not be in any affection of knowing, nor in any affection of understanding . . .

—². It is known that everything good and true is not of man, but is of the Lord, and yet that it **appears** to man as his ; and since everything good and true so **appears**, so also do all things of the Church and of Heaven . . . so **appear**, and yet nothing of them is of man. No one can receive these things from the Lord unless it **appears** to him that he perceives them as from himself.

79^o. From this an enlightened man may see the quality and the strength of the **appearance** in which the Lord wills that man should be ; and this the Lord wills for the sake of his salvation, for no one, without this **appearance**, can be saved.

87^o. Evil can be equally as well confirmed as good ; but evil [is confirmed] through fallacies and **appearances**, which, when confirmed, become falsities . . .

116. That evils in the outward man cannot be removed except by means of the man, is because it is from the Divine Providence of the Lord, that whatever man hears, sees, thinks, wills, speaks, and does, should **appear** entirely as his ; without this **appearance** man would have no reception of Divine Truth, no determination to the doing of what is good, no appropriation of love and wisdom, or of charity and faith, and thence no conjunction with the Lord, thus no reformation and

regeneration, and thus salvation. And that without this **appearance** there would not be possible repentance from sins, nor indeed faith, is evident; also that man, without this **appearance**, would not be man, but would be devoid of rational life, like a beast. 174². 176. 210, Gen.art. 321⁴. 330³. M.444⁵.

162. That (man is led through the Angelic Heaven) is said from **appearance**; but that (he is led from that Heaven) is said from truth. That the **appearance** is that it is through the Angelic Heaven, is because the Lord **appears** above that Heaven as a Sun... The Lord is omnipresent, and is not in space... wherefore distance is an **appearance** according to the conjunction with Him... and since no one can be conjoined with the Lord, as He is in Himself, therefore He **appears** to the Angels at a distance as a Sun... R.465.

—². But since it is from **appearance** that the Lord rules the universal Heaven, and through this the world, from the Sun... and since it is allowable for every man to speak from **appearance**... it is therefore also allowable for everyone who is not in wisdom itself, to think that the Lord rules each and all things from His Sun; from such an **appearance** also do the Angels of the lower Heavens think; whereas the Angels of the higher Heavens do indeed speak from the **appearance**, but they think from the truth... Ex.

174. In outward things man is led and taught by the Lord in all **appearance** as by himself. Gen.art.

183². Evil could not be taken away from anyone unless it **appeared**... 278, Gen.art.

186. The Lord, in His Divine Providence, does not manifestly **appear**. Why.

187². They who, from the confirmation of **appearances** with themselves, have become natural... .

191. [Man's] Own prudence is no prudence; and only **appears** to be so, and also ought to **appear** to be so... Gen.art.

200. How then can a man claim for himself what is Divine merely from the fact that these few outermost things **appear** to him as his own? and still less when he knows... from reason that this **appearance** has been given to him that he may live as a man... That this **appearance** has been given to man that he may act from freedom according to reason, thus as from himself... .

213^o. (The Angel would say,) They are all **appearances** and fallacies.

219⁵. The Lord conjoins man to Himself through **appearances**. Ex.

220⁶. The Lord conjoins Himself to uses through correspondences, and thus through **appearances** according to the confirmations of them by man. Ex. —¹⁰.

278⁵. Sins, with them, do not **appear**, and therefore cannot be removed. Ex.

— . All evil that does not **appear** foment itself... .

310. They are in their Own prudence who confirm **appearances** with themselves, and make them truths; especially this **appearance**, that [man's] Own prudence is everything, and the Divine Providence not anything... .

— . Every **appearance** confirmed as a truth becomes a fallacy. 461².

R. 465. When He manifests Himself, He **appears** in the Heavens and below the Heavens as an Angel... .

655³. In the Spiritual World, at a distance, all things **appear** according to correspondences; which, when they **appear** in forms, are called representations of spiritual things... Examps. M.76².

M. 132⁵. The 'likeness of God' is the perfect likeness and the full **appearance** as if love and wisdom are in man... The likeness or **appearance** that love and wisdom... are in man as his, causes that man is man, and that he can be conjoined to God, and so live to eternity.

158. Since therefore spaces (in relation to spiritual things) are **appearances**, distances and presences are also **appearances**... .

271. On the causes of **apparent** love, friendship, and favour in marriages. Gen.art. 278.

276². It follows that the **appearances** of love and friendship between married partners are necessities.

T. 29. These **appearances** (in the Spiritual World) are real, because they are constant, according to the states (of Spirits and Angels).

42². There are some who do not perceive truth, but conclude it from confirmations through **appearances**; these are represented by singing birds.

344. The states of the faith of the New Church are... 2. The faith of genuine truth and the faith of the **appearances** of truth.

345. The denominations of merely natural faith are... 7. Visionary and preposterous faith, which is the **appearance** of falsity as of truth... .

438^e. The **appearance** (that man has power of his own) is given to every man by the Lord for the sake of regeneration, imputation, conjunction, and salvation.

470. The cause of this fallacious belief, that man also is life... I have deduced from the **appearance**, but the cause of the fallacy from the **appearance** is, that at this day many are natural and few spiritual... and the natural man judges from **appearances** and fallacies thence derived... .

650. When such things are being read in the Word, the very **appearances** of truth, when they pass from the man to Heaven, are turned into genuine truths... .

777². Hence it is evident that the Lord will also now **appear** in the Word. That He will not do so in Person, is because after His ascent into Heaven, He is in the Human glorified, and in this He cannot **appear** to any man, unless He has first opened the eyes of his spirit... .

Ad. 1/1351. (Index). On **apparitions*** and visions. 1353.

D. 2906. On Spirits who in life **appear** good in the eyes of men, and are evil within.

3386. There are innumerable things that **appear** to be so when they are not, as paradisaical things; wherefore they asked whether they were fallacies. It was then given to say... that such things as belong to angelic Spirits and Angels are not fallacies, but are

appearances, and that they are as it were vessels to which may be applied the knowledges of faith. The knowledges of faith, which are not **appearances**, are . . .

[D.] 3428. Preface. **Appearances** according to which it is allowable to speak, but not rightly to think. Enum.

3644. Spirits began to doubt whether it were a fallacy or an **appearance** that Spirits **appear** thus in relation to the body . . . A phantasy can cause one to **appear** above when he is below . . . and so on . . . Wherefore, when thought is perverted . . . one **appears** to himself elsewhere, which then is a fallacy; but when the place is constant to them, it is an **appearance**.

4292³. (Index). **Appearances** in Heaven are real and substantial.

5152-5154. 5159. 5160. (Index). **Appearances**, which, from the Divine things represented in them, fill with joy the minds of the Angels.

5601. (Index). Good Spirits, especially maidens, are instructed by changes of **appearances**.

5646. That Spirits are **appearances**.

— . Changes of the state of the interiors . . . **appear** before Spirits and Angels entirely as walkings, goings, and journeyings . . . These **appearances** are so real that a Spirit is entirely ignorant that they are thence . . . The Angels know, but do not think about it.

—². A Spirit also is an **apparent** man, for a Spirit is a man **appearing** there before the eyes of others. Ex.

5774. (The nature of the real **appearances** in the other life, shown by comparisons.)

5784. On **appearance** in the Heavens. There are magnificent things in the Heavens that **appear** only to the Angels . . . but not to Spirits who are in outward things. Index.

E. 369². These were **appearances** before the Angels of the Ultimate Heaven, and signify such things as are heard and perceived in the Inmost Heaven, where there were not such **appearances**; for whatever is heard, thought, and perceived from the Lord in the Inmost Heaven, when it descends through the Middle to the Ultimate Heaven, is turned into such **appearances** . . .

395. Hence it may be evident that the **appearances** which exist in Heaven before the Angels are entirely real.

553². Many things (here mentioned) were **appearances** from phantasy with them . . . whence it is evident that these **appearances** were not real **appearances**, but fallacious ones; for all **appearances** that exist in the Heavens are real, because they are correspondences; for the interior things that are of the affections and thence of the thoughts with the Angels, when they pass through to the sight of their eyes, are clothed with forms such as **appear** in the Heavens, and because they are visible, they are called **appearances**, and are said to be correspondences, and are real because from creation. But otherwise are the **appearances** in some of the Hells . . . From these persuasions exist phantastic visions, in which there is inwardly nothing real, wherefore also they vanish away when only a ray from the light of Heaven flows in. Such are the **appearances** that are here mentioned concerning the 'locusts.' 575³.

874. These magnificent things, which flash as with gold and precious stones in marvellous forms, **appear** to (the Angels) entirely according to wisdom with them, for they are correspondences.

1199². See ANIMAL at these refs. 1200².

D. Wis. vii. 5². All these things (in the Spiritual World) are **appearances** of the wisdom . . . and of the perception of the loves of the Angels; for they are created by the Lord in a moment, and are also dissipated in a moment; they are permanent and they are not permanent according to the constancy or inconstancy of the Spirits or Angels in those things of which they are **appearances**; which is the reason why they are only the objects of their thoughts and affections, and that the subjects are those things from which they **appear**. Examp.

Appease. *Sedare*. A.987².

Appendage. *Appendentia*. T.224².

Appendix. *Appendix*.

H. 305. The **appendix** to the Heavenly Doctrine.

P. 258⁵. The Memorial **Appendix** to the Book of Psalms.

B. 116. A Coronary **Appendix**.

T. 15. (The **Appendix** to the T. C. R. mentioned.) 177⁴. 343. 485. 591. 605. 627^e. 647^e. 758. Coro.26^e.

Apperceive. See PERCEIVE—*Appercipere*.

Appetite. *Appetitus*. *Appetitio* *.

Appetite for, To have an. *Appetere*.

A. 911³. They who place the life in bodily things; that is, in cupidities, pleasures, **appetites**, and sensuels . . .

1480^e. To the desire of knowledge—*scientiarium*—correspond the very **appetite** and taste. 3570⁶.

3570⁶. It is the soul that gives to the body to **have** an **appetite** for food . . . Food is introduced through the delight of **appetite**.

3849². Outermost affections are those of the body, and are called **appetites** and pleasures.

4017. 'Thirst'=**appetite** * and longing, thus the affection of knowing and imbibing truth . . . 'Hunger'=the **appetite** *, the longing, thus the affection of imbuing good.

4792. Spiritual food is knowledge, intelligence, and wisdom . . . from these also Spirits and Angels are nourished, and they long and **hunger** for them, as men, who are famishing, do for food. Hence **appetite** corresponds to this longing.

4794. The reason Spirits have not taste . . . is lest that sense should put them away from the longing for knowledge and wisdom, thus from spiritual **appetite**.

4976². Wherefore good **hungers** and longs for truth . . . 8562.

5125². If he affirms all that the Sensual persuades and has an **appetite** for . . . then sensual things are in the first place, and then the man is borne along by **appetite** . . . —.

5127². He does not know that to think merely from

sensual things, and to act from **appetite**, are of the outward man.

—. The interior man is in the faculty and power . . . of not willing and thinking what the exterior man from phantasy sees, and from cupidity **has an appetite** for.

5576². (The Angels) then have no greater hunger and **appetite** than that the morning may dawn upon them anew . . . 5579^o.

6054. (A Spirit) has **appetites**, etc.

6110. (During their state of evening, the Angels) are kept in **appetite***, which is such that they yearn for these things more than a famishing one on earth for food. Ex.

—³. Desolation is for the sake of **appetite***, for goods and truths are received according to it, and the yearnings that are from **appetite***, when obtained, make fortunateness and happiness.

6564^e. Pleasures and **appetites** * then carry everything away . . .

9050⁷. 'The fasting soul,' and 'the soul **having an appetite**' (Is.xxix.8)=a yearning to learn the goods and truths of faith.

9140. 'A beast of burden'=the pleasure or **appetite** of the body.

10648³. Evil **hungers** for falsity.

H. 429. Stenches that . . . evil Spirits **hunger** for.

W. 346³. The soul of all (animals) is natural affection, and **appetite**.

—^e. Animals derive from the Spiritual which is their source that they are affections and **appetites**.

363². There are many things of love that have other names allotted to them, because they are derivations; as affections, desires, **appetites**, and their pleasures and delights.

R. 952. Dogs, in the Spiritual World . . . are called bodily **appetites**.

T. 496. Everything that is from the love of nutrition, which is called **appetite** . . .

Ad.2/1957. (Index.) A vision around the table concerning **appetite** . . . D.397.

D. 333. (Index.) Man after death retains the senses, **appetites**, etc. 364. 365.

741. On the **appetite** of Spirits, of knowing.

—. Instead of the **appetites** a man has in the life of the body, namely, of eating and drinking . . . Spirits have the **appetite** or pleasure of knowing. [The **appetite**] of knowing what is good and true only is angelic. But that of Spirits is [to know] whatever is as yet new, which cupidity is almost constant, and succeeds in the place of the **appetite** of nourishing the body . . .

818. The **appetite** of eating is also excited with Spirits . . . and indeed for certain kinds of food . . . and when I promised to eat this day similar things, he was satisfied. Wherefore merely bodily **appetites** are present, because they can be thus excited with Spirits by objects with man, and so be excited by a Spirit in a man.

1563. On bodily **appetite**.

—. There are Spirits who constitute that which is called **appetite**, and indeed that of the body. The **appetites** are various, not only of eating, but of many objects, as it is known that man with **appetite** also yearns for many things, as for baths; also that he wants wherewithal to be clothed, and similar things.

1564. A certain Spirit had such a **craving** for an under-garment—*indusium*—that he could hardly live, as he said, unless I would put one on . . .

1565. But as to sense, as touch, he said he had it not; thus **appetite** is in Spirits, and sense in man.

1566. Wherefore there are Spirits who are to be called **appetites**, with which some so blaze as it were, that they can hardly restrain themselves. Such are of manifold genera and species, for innumerable are the things that are the objects of **appetite**—*appetuntur* . . . The Spirits called **appetites** make a man **crave**, or excite his **appetites**; thence they have their delights, but the sense is proper to man.

1567. These Spirits have derived this from the life in their body, by ardently **craving** for certain bodily things.

1568. For the sake of distinction, to **crave**, or **appetite**, is said of the body; to desire, or cupidity, of the mind . . .

—. (Index.) **Appetite** corresponds to cupidity.

3333. There is also another sphere known to man, namely, that he desires this or that kind of food, which is called an **appetite** that has been determined.

E. 386¹⁹. 'The **longing** soul' (Ps.cvii.9)=those who yearn for truths; and 'the hungry soul,' those who yearn for goods.

Apple. Pomum.

Apple-bearing. Pomifera.

A. 8603². Citrons, **apples**, and the like.

R. 122. Like trees stripped of their leaves, on which hang dried **apples** left there from autumn.

417². (Solifidians say that an **apple-bearing** tree produces **apples**, but if a man does goods for the sake of salvation, as that tree produces **apples** by continuity, then those **apples** are decayed within, and full of worms.)

M. 42^e. Trees full of **oranges**—*pomis aurantiis*.

T. 94². Seed of an orange, a citron, an **apple**, a pear . . .

109^e. The state of the Church before the Lord's Advent may be compared to the rind of any fruit; as of an orange, an **apple**, a pear, a grape . . . D.3738.

112. That innovator, who has cast the **apple** of discord before the leading men of the Church.

380⁴. Like serpents of the tree of knowledge . . . holding in their hands **apples** thence, painted with reddish-yellow colours.

Apple-tree. Malus.

E. 458⁷. 'A palm-tree' (Joel i.12)=joy of heart from spiritual good; and an **apple-tree**, from natural good thence.

Application. See **STUDY**.

Apply. *Appelere.*

A. 8021. A Spirit . . . **applied** to my left side . . .
See **APPLY**—*applicare*—at A. 9234.

Apply. *Appicare.*

Application. *Applicatio.*

Applicable. *Applicable.*

See **APPLY**—*apponere*, and also under **PIESS**—*incumbere*.

A. 795². Each and all things have a signification according to the subject to which they are **applied**—*applicare*. 4307. 4502.

1949². A morose man . . . does not **apply** himself, and study to bend minds.

1983⁴. With **application** to the geniuses, and thus admission into the minds of others.

3603³. In his first age, man . . . can **apply** certain things, not to his own life, but to that of others.

4073. (The **application** of the affections of truth to goods and truths, Sig.) —². 4096. —³, Ex. —⁵. —^e.

4197². (This was done) for the sake of **application**, and thence of conjunction.

4247². Divine Good cannot **apply** itself to other vessels than genuine truths . . .

4335². The hatching of falsities by **applying** truths, and thus persuading. Sig.

—^e. Truths then . . . through **application** to evil become falsities.

4396. 'And (Jacob) encamped at the face of the city' = **application**, to wit, to the goods of that truth. Ex.

5006. 'She caught him in his garment' = that truth not spiritual **applied** itself to the ultimate of spiritual truth.

5135. 'Theft' = the claiming of the things of others . . . when it **applies** (goods and truths) to evils and falsities.

5368. By this is signified that good is adjoined to truth in the Natural, if only the Natural **applies** itself and obeys. Ex.

5706. 'And (Joseph) lifted up portions from his faces to them' = goods **applied** to each one from mercy.

5709. 'And they drank' = the **application** of truths under good.

5713. If the Internals are **applied**, they induce diseases, and at last death.

—^e. Evil Spirits . . . have often and long **applied** themselves, and according to their presence have induced pains, and also diseases . . .

5721². When they are **applied** to a man, they induce a great pain through weariness . . .

6112^e. The Scientific, which has not been perverted through **applications** to falsities and to evils.

6117. 'All Egypt came to Joseph' = **application** to the Internal.

6844. Expressions are to be **applied** to their own subject that is being treated of.

7332. They would **apply** the things that are of intelligence in favour of evil.

7343. 'All the Egyptians dug around the river waters to drink' = the investigation of truth which they might **apply** to falsities. 'To drink' = to **apply** to falsities . . . for he who drinks, **applies** to himself. But it is to be known that **application** takes place according to the quality and state of him who **applies** to himself. He who is in the affection of truth, **applies** to himself truths according to the state and quality of the affection. He who is in the affection of falsity, when he **applies** truths to himself, perverts and falsifies them . . .

7344. 'Because they could not drink of the waters of the river' = no **application** from mere falsities . . . Truths cannot be **applied** to mere falsities; that is, be falsified through mere falsities . . . The reason is, that they are entirely opposite; and opposites cannot be **applied** unless there are intermediates which conjoin . . .

7492. With these, the good that is of love and the truth that is of wisdom are explained in a sinister manner, and are **applied** in favour of evil and thence of falsity.

8311. They almost put off the quality of falsity, which is effected through **application** to good; for such falsities can be **applied** to good, and they can be **applied** to evil; if to good, they become mild, but if to evil, they become hard; for falsities can equally be **applied** to good, as truths to evil; for all truths whatever, by **applications** to evil, are falsified. Examp.

8349. 'To drink waters' = to receive truths, and to **apply** them under good.

8439. 'Draw near before Jehovah' = a state of reception, and **application** to it . . . The reason why it is also **application**, is because reception is not anything, unless there is also **application**, namely, to use. Ex.

8662. 'Moses went forth to meet his father-in-law' = the **application** of truth Divine to Divine Good. 8666. —. **Application** precedes conjunction.

8885². This is effected . . . through sinister **applications** of truths, with the evil.

9018. 'Stealing a man and selling him' = the **application** of the truth of faith to evil, and alienation.

9020. That they are condemned who **apply** the truths of faith to evils, and thus alienate them from themselves, is because they had formerly acknowledged them; for the truth of faith that has once been acknowledged, when it is afterwards **applied** to evil, is commingled with falsity from evil; hence is profanation.

9234. He came to me, **applying** himself to the left side . . .

9738. 'Hollow boarded shalt thou make (the altar)' = **application**.

10021. 'Thou shalt make the bullock approach' = a state of the **application** of the natural . . . man such as there is in his early childhood.

10227³. By the faculty of being wise, is meant . . . the faculty of clearly discerning what is true and good, of choosing what is suitable, and of **applying** to the uses of life. They who ascribe all things to the Lord do thus clearly discern, choose, and **apply**.

10307³. When truths Divine are **applied** to man's loves they are no longer truths, since evil enters them by the **applications** . . .

10308. '(The incense) shall be holy to thee to Jehovah' = that worship is to be **applied** to love Divine.

10652². The other conjunction is profanation; this takes place when evil is **applied** to truth and truth to evil; which is effected through a sinister **application** of truth, and **application** to evil, and thus through the insertion of one into the other.

H. 351³. In proportion as a man learns and **applies** to life, he becomes intelligent and wise . . . 356.

489³. They who have immediately **applied** to life the doctrinal things of the Church that are from the Word are in the Inmost Heaven . . .

577⁴. Man is continually withdrawn by the Lord from the evils which, from consociation with these Spirits, he **applies** to himself, and as it were attracts . . .

W. 197. The **application** may be made . . .

203⁹. Into these degrees no others ascend and are elevated than they who in the world have been in truths, and have **applied** them to life.

218⁹. This . . . may seem doubtful, because not illustrated by **application** to sensible and perceptible things in nature. 228.

219. Let **application** be made of these things to . . .

228. Abstract things . . . are usually better comprehended than **applied** ones . . .

239³. (A man of no remarkable learning, who after death spoke like an Angel.) The reason was that in the world he had **applied** to life the precepts of the Word, and had worshipped the Lord, and thence he was elevated by the Lord into the third degree of love and wisdom. 427³.

P. 231³. The third kind of profanation is [committed] by those who **apply** the sense of the letter of the Word to confirm evil loves and false principles. Ex.

M. 90. That the male is born to become intellectual . . . may be seen from . . . his **application**, etc. . . From his **application**, which is to such things as are of the understanding . . .

91. But that the female is born to be voluntary from the Intellectual of the man . . . may also be evident from . . . her **application**, etc. . . From her **application**, which is to such things as are works of the hands . . .

170. A wife conjoins herself to the man by **applications** to the yearnings of his will.

235⁹. Merely natural Spirits are cold with an intense cold when they **apply** themselves to the side of any Angel who is in a state of love.

T. 70³. These things may be thus **applied** to the Omnipresence of God . . .

364⁹. Everything takes thence . . . and **applies** to itself as much as is sufficient.

370⁹. See ACCOMMODATION at this ref.

640. Redemption . . . is not **applicable**, ascribable, or imputable to any man . . . —⁹. 642. 649.

D. 4312. On those who inhere in general truth without **application** to circumstances. Examp.

Apply. *Apponere.*

A. 7319. Falsity does not stink unless it is **applied** to truth, nor evil unless it is **applied** to good.

E. 219³. 'Set thy heart to the path . . .' (Jer.xxxi.21) = the affection of truth . . .

Apprehend. *Apprehendere.*

A. 2411. 'The men caught hold of (Lot's) hand' = that the Lord powerfully withheld from evils.

6289. 'And (Joseph) took hold of the hand of his father' = influx into the power . . .

9144. 'And (the fire) catches thorns' = (anger) that carries itself into falsities. 'To catch,' when said of anger that is from affection of evil, = to carry itself, and thus to kindle.

T. 589. Man . . . can **apprehend** these things . . .

E. 601¹⁶. 'Lay hold of the prey' (Is.v.29).

701⁵. 'I will hold thine hand' (Is. xlii. 6).

721¹². 'Pain taketh hold of thee' (Mic.iv.9). —²³.

724¹⁹. 'Neither is there any that taketh her by the hand' (Is.li.18).

Apprehend. *Capere.*

Apprehension. *Captus.*

A. 32². Cannot be . . . **apprehended** by any human idea.

39². Man can **apprehend** no otherwise . . .

129. The principles that have been **adopted**, even the falsest, rule the man . . .

191. They then began to believe nothing that they did not **apprehend** by the senses . . . Treated of. 210. 235.

233². That the case is thus can never be **apprehended** by the senses, by science, and by philosophy . . .

237. The Church . . . so loved itself, or proprium, that it could no longer **apprehend** anything of truth . . . Treated of.

241. He who attends closely to the sense of the words of one who is speaking, does indeed hear the words, but as it were does not hear; he **apprehends** only the sense.

314. The spiritual Angels . . . instruct (the Soul) about those things which are in the other life, but [only] so far as he is able to **apprehend**.

588. Unless there is **apprehended** by man an idea . . . he cannot think . . .

589. He who confirms false principles, first **adopts** a principle . . .

590. (This) cannot be explained to human **apprehension** . . . 1414. 1820. 2004. 2034⁹. 1904⁴. 1914³. 2574. 2636. 2665. 2716. 2786. 2795. 2802. 2822. 3085³. 3573³. 3596. 3677. 3993². 4129. 4136. 4234². 4237. 4269. 5117.

608. In place of the revelations of the Most Ancient Church, there succeeded doctrinal things, which they first **apprehended** by the outward senses . . .

[A.] 634. It is exceedingly difficult to say to the **ap-prehension** . . .

794². He who **adopts** the principle, that . . .

926. They who can **apprehend** nothing except from such things as there are with man . . .

1071. He who is not willing to believe before he **apprehends** these things, can never believe. Refs.

1072. They are called 'drunkards' who believe nothing except what they **apprehend** . . . 5120⁸.

—². They who are in the faith of charity . . . say that there are very few things that they can **apprehend**, and therefore to think that a thing is not true because they do not **apprehend** it, is insane.

—⁵. They who believe nothing, except what they **apprehend** through sensual and scientific things, are called 'heroes to drink.'

1164. Here 'Egypt' stands for those who believe nothing unless they **apprehend** it from scientifics . . .

1255. The principles that a man **adopts** from early childhood, the Lord never breaks, but bends . . .

1376. But Spirits to whom bodily and earthly ideas adhere, do not **apprehend** this . . .

1385. They do not **apprehend** that such perception is possible . . .

1408^e. They who from simplicity of heart believe the Word as they **apprehend** it in the letter . . .

1409. When the Most Ancient Church . . . saw (the things that are in the world), or **apprehended** them by some sense, they did not think about them . . . 2896. —.

1510². There was perceived . . . the sphere of those who believe nothing except what they **apprehend** by the senses.

1630^e. It was said to them that they ought not to doubt because they do not **apprehend**; for if nothing is believed except what is **apprehended**, nothing is believed about those things which are of interior nature, still less those which are of eternal life. Hence is the insanity of our age.

1676². Divine mysteries, which human minds, however they were unfolded, would not **apprehend**, and which many would not be willing to **apprehend**.

1756. The . . . beauty of (the inward sense) cannot appear . . . as if they were **apprehended** in one idea . . . This is as when one who hears another speaking attends to the words; he then does not so well **apprehend** the idea of him who is speaking . . .

1815. Everyone is able to **apprehend** merely from the fact . . .

1861¹². The Jews, who were unwilling to **apprehend** anything whatever, except what was according to the senses . . .

1911³. The Rational first conceived does not **apprehend** this . . .

—⁶. Then are dispelled the shades of fallacies, and it is then a matter of no account with him that he does not **apprehend**.

1936. This is the case with all Truths Divine; if the (first) Rational be consulted about them they can never

be believed, for they are entirely above its **apprehension**. Examp. 2657⁵.

1954. Unless the interior sight with man continually inflows into his outward sight . . . never can the latter **apprehend** or discern any object; for it is the interior sight which, through the eye, **apprehends** those things which the eye sees.

1990^e. The rest . . . shall be explained as far as [is possible to] the **apprehension**.

2094². These can never receive any faith, unless they first **apprehend** in some way how it can be so.

2124. At this day with the men of the Christian Church, intellectual good begins to perish . . . The cause is that they believe nothing but what they **apprehend** by the senses.

2162^e. The feet and the hoofs with which the streams and the waters are disturbed (Ezek.xxxii.13)=scientifics from sensual and natural things, from which they reason concerning the arcana of faith; nor believe before they are **apprehended** by means of them; which is never to believe . . .

2177⁵. When the man of the Church thus **apprehended** these (representatives) . . .

2196². Human rational truth does not **apprehend** Divine things, because they are above the sphere of its understanding . . . —. 2209.

—¹². Man, from appearances, cannot **apprehend** that . . . —¹³.

—¹³. Yea, in natural things themselves the Rational is blind, as for instance, it is unable to **apprehend** how (the antipodes) can stand upon their feet . . .

2243. When a man **adopts** any principle . . .

2249³. Heavenly arcana have this characteristic, that although they are above all **apprehension**, still everyone forms for himself some idea about them . . .

2364^e. This they do according to their **apprehension** . . .

2385. Such do they become who hatch doctrinal things from reasoning, and believe nothing unless they first **apprehend** . . .

—³. Any principle . . . once **adopted**, can be confirmed . . .

2510. Doctrine is said to regard rational things, when no other truth of doctrine is acknowledged, than what can be **apprehended** by reason . . .

2520². If truths were set forth nakedly from a Divine origin, they would never be received, but would transcend all man's **apprehension**, thus also belief . . . Examp.

—⁵. Since the human Rational is such, [everything] is spoken in the Word according to man's **apprehension** . . . 2533².

2540. See ANGEL at this ref.

2553. Man cannot **apprehend** anything doctrinal that is purely spiritual and celestial, that is, Divine, because it infinitely transcends his **apprehension**, thus also his belief . . .

2568⁴. This (insane) principle is to deny all things, or to say in his heart that he cannot believe them until he

is convinced by those things which he can **apprehend** or feel . . .

—³. No one can **apprehend** higher things from lower ones . . .

2588⁹. They who have blinded themselves through this, that they were unwilling to believe anything that they did not **apprehend** by the senses, so that at last they believed nothing at all, were formerly called serpents of the tree of knowledge; for from the sensual things and the fallacies thence, which easily fall into the **apprehension** and belief of man, they reasoned much, and led many astray.

2619. This does not fall into the **apprehension** even when most highly enlightened through those things which are of the light of the world.

2625². He is unwilling to believe (the arcana of faith) except through those things that are in the world; yea, that he should **apprehend** them by means of sensual things . . .

2694². From this he gets a sphere of perception . . .

2701³. That they 'saw the Lord' . . . did not make anyone 'blessed,' but that they **apprehended** with the understanding . . .

2723². By 'Beersheba' is signified human rational things again adjoined to the doctrine of faith . . . and thus doctrine made for human **apprehension**.

2728. This does not appear to the sense, or the **apprehension** . . .

2768. No otherwise can man **apprehend**, than that he who permits also wills.

2814. See APPEARANCE at these refs. 3362. 3387².

2889. Evil Spirits cannot at all **apprehend** that they do not live from themselves . . .

3024¹. 'The daughter of Egypt' stands for the affection of reasoning from scientifics about the truths of faith, whether they are so; thus for the religiosity that rises forth thence, which is such, that nothing is believed unless it is **apprehended** by the senses. Refs.

3086². Since the inward sense describes these things . . . it cannot be otherwise than that they should be expounded, however much they may appear to be above the **apprehension**.

3175⁹. It is good that **apprehends** . . .

3321². There are innumerable things which the natural man does not **apprehend** . . . and what he does **apprehend**, he believes either not to exist, or not to be so.

3325¹². [When] a man no longer believes anything but what he can **apprehend** sensually and scientifically, he then perverts and extinguishes the things that are of the doctrine of faith, and most of all those which are of charity. Sig.

3343. The ideas (of the Angels of the interior Heaven) not only exceed **apprehension**, but even belief.

3365². The Rational is such that it can never **apprehend** Divine things; for it is finite, and this cannot **apprehend** those things which are of the infinite . . .

3385⁹. Since the spiritual have not a perception whether it is so, there is given to them what appears

to be truth, and this according to their Rational, that is, according to their **apprehension**, for so it is received. Everyone is permitted to believe truths as he **apprehends** them; otherwise there would be no reception . . .

3386. By rational truth is meant that which appears to be true according to the **apprehension**, or before the Rational.

3387. Truths Divine themselves . . . exceed all their rational **apprehension**, thus all their belief . . .

—⁴. The Lord replied according to their **apprehension** . . .

3388. The first of the confirmation of truth is that it is called Divine; immediately they have an idea of what is holy, which gives a universal confirmation to each and all things that are said, and this although they do not **apprehend** it; but still the things that are said must be adapted to their **apprehension**; for it is not enough that man knows that it is so . . .

3394³. No matter of faith, not even the deepest arcanum, is ever **apprehended** by any man without some rational, and even natural, idea . . .

3410. 'The Philistines envied him' = that those who were in the mere science of knowledges did not **apprehend**.

3417. That the Lord disposed truths so that they were adapted to the **apprehension** and genius of those who are not in life, but in the doctrinals of faith. Sig.

3539⁴. A man is able to **apprehend** this from the understanding, although the will dissents, or even goes into the contrary.

3563. Although most clearly expounded, yet when the knowledge is wanting, they are not **apprehended**.

3599⁹. (These things) are adapted to the understanding and **apprehension** of the Angels . . .

3610². They who are in the affection of self and of the world can by no means **apprehend** these things . . .

3625². Thus the Word could be written, that it should be according to the **apprehension** of the man who read it, and according to the understanding of the Angels with the man . . . If it had been otherwise, it would not have been adapted to the understanding of readers, especially of that time . . .

3660³. Yet are such things adapted to the understanding and **apprehension** of Angels, also to the **apprehension** of Spirits.

3704². For the sake of man's **apprehension**, the Lord's Divine is distinguished into Divine Good and Divine Truth.

3900¹⁰. Reasonings about goods and truths, that they are not, except in so far as they are **assumed** . . . (Signified by the 'eagles at the carcase.')

3938. Divine or Infinite things are only **apprehended** from finite ones . . .

3974³. The things now adduced are indeed such as to fall into the **apprehension** of but very few . . .

3982². Man is led . . . by many affections of good and truth that are not genuine . . . but are only useful for the **apprehending** of them . . .

4005³. This arcanum . . . cannot be manifest except to an **apprehension** instructed . . .

[A.] 4027. They who are not regenerate can **apprehend** nothing whatever about this thing.

4041. The heavenly form . . . is far above the ideas of the forms that man can ever **apprehend** from worldly things, even by means of analytics.

4054^e. They live at last in such . . . stupidity, that hardly anything of what is human, as to **apprehension**, is left in them.

4096^e. The rest care nothing for such (spiritual knowledges) . . . and such a one would say that he **apprehends** nothing about them . . . But if such things are said to him as relate to his business in the world, although they are very recondite . . . this he not only **apprehends**, but also perceives the interior things.

4154². This is how it is with man's **apprehension** . . .

4249. These (truths) cannot come to man's intuition and **apprehension** until good becomes the primary agent . . .

4286^e. What a man loves, he easily draws in and **apprehends**, but with difficulty that which he does not love.

4459⁴. They who are in mere outward things cannot **apprehend** what inward things are, thus cannot be affected by them; for no one is affected by those things which he does not **apprehend**. Examp.

4967. What a man does not see from the Natural he does not **apprehend**.

5089². They who are sensual . . . rarely **apprehend** anything about the things that are of Heaven . . .

5321². This is Infinite, and thus transcends all **apprehension**, even the angelic.

5373^e. Unless spiritual things are presented representatively in what is natural, thus by means of such things as are in the world, they are not at all **apprehended**.

5477². All truths of faith that man draws in from early childhood, are **apprehended** by means of such objects, and thence ideas, as are from the light of the world . . .

5478. 'There was an interpreter between them' = that then spiritual things are **apprehended** altogether otherwise. Ex.

5648³. The more interior such things are, the more remote they are from the **apprehension** of men to whom the things of the world and the body are alone pleasant and delightful.

6479. If there are any things that they do not **apprehend**, they reject them to the sides, and say, that they do not as yet understand them, and still remain in the faith of truth.

6775. Those are said to be in simple good who . . . believe the Word simply as to its literal sense, each according to his **apprehension** . . .

6839. The things in the sense of the letter are such as accommodate themselves to the **apprehension** of the simple . . .

6943. Naked spiritual things man does not **apprehend** . . .

6997⁷. Man is such that what he sees and **apprehends** from his Sensual, he believes; and what he does not see, nor **apprehend** from his Sensual, he does not believe . . .

7064. 'He made signs to the eyes of the people' = confirmation to the **apprehension**.

8325². If the natural man concludes with himself, that nothing is to be believed except what he **apprehends**, he then casts himself into enormous errors. Ex.

8636. These things no one can know from himself, for man does not **apprehend** [anything] except what has been in the way of the senses . . .

8705². The sense of the letter is according to the **apprehension** of simple men, in order that they may be introduced into interior truths themselves.

8782. 'That the people may hear when I speak with thee' = that those who are of the Spiritual Church may **apprehend** Divine things. . . 'To hear' = to perceive, thus to **apprehend**.

8783. Truth Divine is not received by anyone, unless it is accommodated to the **apprehension** . . . for human minds do not at first **apprehend** [anything] except earthly and worldly things. 8920². 8922.

8941³. The second religiosity is that in which the lumen of nature is everything; those who are in it acknowledge nothing as truth that they do not **apprehend** . . .

9109. He who is wise only from the world believes nothing except what the senses **apprehend**; and what he believes, he believes from the fallacies of the senses . . .

9176². These truths can indeed be described, but not to the **apprehension**, except of those who are in the light of Heaven from the Lord . . .

9348⁸. 'To be taken' (Is.xxviii.13) = to be carried away by (the evils of the love of self and of the world).

9430. When such a man comes into Heaven, he **apprehends** the Word not at all otherwise than according to its inward sense . . .

9577². (The eyes of the body) are formed to **take in** earthly and bodily things . . . they are therefore so gross that they cannot even **take in** by sight the interior things of nature.

9780². Hence man perceives what is good, and feels it, thus **apprehends** the quality of it.

9993³. These arcana can hardly be **apprehended** by anyone at this day . . . It would be quite otherwise if the mind were delighted with heavenly things more than earthly ones, for those things with which a man is delighted are **apprehended** . . .

10099⁴. (Such) can no otherwise **apprehend** the Spiritual than as a purer Natural . . . Hence it is that by such learned men there is not **apprehended** the difference between the inward . . . and the outward . . . man . . . Hence also neither can they **apprehend** anything about faith and love, Heaven and Hell, and the life of man after death. N.47², Refs.

10216. The Angels . . . **apprehend** what comes up according to its essence; that is, spiritually.

10367⁵. They who love their evils . . . can indeed **apprehend** and after a fashion understand truths from the Word . . .

10724. The happiness that follows the removal (of the loves of self and the world) is so great as to exceed all man's **apprehension**.

H. 435. Rational things are, by many, not **apprehended**.

W. 155. (*Captus* and *Comprehendere* used synonymously.)

D. 2930. There are very many such in the world, who reject spiritual things because they do not **apprehend** with the senses . . . Such were with me . . . They kept me awake the whole night, and so punished me because I have spoken and written so much about spiritual things, when yet these things cannot be **apprehended** by such things as are of the sense of the body . . .

2931. I could come into no spiritual thought . . . Their Spiritual was represented by them as a leafy cloud . . . This [was] from their **conception** that a cloud can feel and perceive nothing, so that it is a mere Natural as with beasts. (Their punishment.)

2932. It was given to say to them . . . that man never knows anything, as for instance, how the muscles effect actions . . . there are indefinite things that we do not know . . . and yet they suppose that unless they know and so **apprehend**, or as they say, understand with the sense how the case is with spiritual things . . .

2934. They have now also confessed that they can never perceive anything of what I write about spiritual things; but that they can only **apprehend** effects when they **apprehend** the effects with the sense of the body; other things are nothing.

E. 107. Everything that man **apprehends** from himself alone is false . . .

811¹⁸. By 'them that are bound' and 'him that is **captured** in the eyes' (Is. lxi. 1) are signified those to whom it is denied to see truths.

Approach. *Accedere. Accessus. Accessio*.*

A. 1740. The more horror there is for evils and falsities, the less dare evil Spirits **approach** . . .

2249. 'Abraham **drew near** and said'=the Lord's thought from the Human, which more closely adjoined itself to the Divine.

2354³. In proportion as his life **approaches** what is evil, Hell flows in; but in proportion as the life **approaches** what is good, Heaven flows in, thus the Lord.

2370. 'Come on further'=threats of anger.

2376. 'They **drew near** to break down the door'=that they came even to the endeavour of destroying both. . . 'To **draw near**'=to endeavour.

3402. 'To touch that man and his wife'=to **approach** Divine Truth and Divine Good.

3441. Thus **approach** the Divine . . .

3559. '**Draw near**'=presence. 3572. 3574. 6259.

3913². When man is being regenerated, the inward

man is to be conjoined with the outward . . . means are such things as . . . cause that in so far as the man **approaches** the one, so far the other is subordinated.

5433². The Angels . . . depart, and then infernal Spirits **approach**. 5854. 8054³.

5794. 'Judah **drew near** to him'=communication of the outward man with the inward through good. 'To **draw near** to speak with anyone'=communication. 5883.

6268. 'He made [them] **draw near** to him'=adjunction.

6423. Good is such that nothing of evil and falsity can **approach** it, thus not anyone from the infernal crew. 'To **approach**-*appropinquare*,' when said of man [approaching] the Lord, =thought from the Divine, because man cannot **approach** the Divine with the body as a man to a man, but with the mind . . . there is no other **approach** to the Divine . . .

7193². The Infernals, who tempt, cannot even **approach** the Celestial Angels; for when they **approach** they are seized with horror and anguish . . . Since they cannot **approach** these, and that on account of the Divine that is with them, still less can they **approach** the Divine.

7519. As soon as Heaven **approaches** nearer to them . . . they perceive (their own) falsities and evils . . . and are seized by them more grievously.

7766². If an evil Spirit **approaches** a heavenly Society, where there is charity, a stench is manifestly smelt from him.

8809. 'Not to **approach** a woman'=to abstain from what is impure.

8832. 'To **draw near** to Jehovah' . . . =in whom is the Divine.

8928. 'Moses **drew near** to the thick darkness where God was' . . . 'To **draw near**'=conjunction; for to **draw near** to the Divine is to be conjoined with Him.

10694. 'They feared to **draw near** to him'=not to endure the Outward of the Church, etc.

10695. 'And Moses called to them'=the **approach*** of that nation to what is outward.

H. 400. So far as they then **approach**-*appropinquant*, they come into anguish . . . Hence they rarely dare **approach near**.

W. 6. There are successively added . . .

M. 231⁴. They only say, I agree with you . . .

T. 89^e. In proportion as man **approaches**, and **approaches**-*appropinquant*-God, which he must do entirely as from himself, the Lord **approaches** and **approaches**-*appropinquant*-man. 100.

126. Every man on his part ought to **approach** God, and in so far as man **approaches**, so far the Lord on His part enters.

722. They **approach** the Holy Supper worthily who . . . 725. 728.

Approach. *Adire. Aditus*.

A. 6971². When once the **avenue** is opened for the influx of the light of Heaven . . .

9509. 'Thou shalt make two cherubs'=no intro-

mission and **approach** to the Lord except through the good of love. Ex.

[A.] 10187. Termination from good lest it be **approached** and injured by evils. Sig. . . Good cannot be **approached** by evils. Ex.

—². But as to truth, this can be **approached** by evils . . . but in so far as there is good in the truths, so far they cannot be **approached**.

P. 230^e. Hence it is evident that the Lord Himself is to be **approached** in order that anyone may be saved, and that he who **approaches** Him is 'the shepherd of the sheep;' and that he who does not **approach** Him is 'a thief and a robber.'

R. 500. They have confirmed themselves . . . that not the Lord, but that God the Father is to be **approached**.

504². From this the cause is evident why the men of the Church immediately **approach** God the Father, and many also the Holy Spirit immediately, and rarely anyone the Lord immediately.

566. They disputed whether anyone (can see any doctrinal truth in the Word) unless the Lord is **approached** immediately. On one side they said that the Lord is to be **approached** immediately because He is the Word; on the other side that doctrinal truth may also be seen when God the Father is **approached**; wherefore the dispute rested in this first of all; whether it is allowable for any Christian to **approach** God the Father immediately, and thus climb above the Lord . . . T. 162.

839¹¹. 'To believe in Him' is to **approach** Him . . .

883^e. Conjunction with the Lord is given to no others than those who **approach** Him immediately; there is presence with others.

933². This takes place with those who **approach** the Lord immediately . . . for they who do not **approach** the Lord immediately cannot be conjoined with Him, thus neither with the Father, and hence cannot be in the love that is from the Divine. Ex.

M. 70. No others come into (true marriage love) . . . than those who **approach** the Lord . . . Gen.art. 336, Gen.art.

356. Unless ye shun evils, ye cannot **approach** the Lord; the Lord does not receive those [who do not].

T. 107. After this, no one from Christians comes into Heaven except he who believes in the Lord God the Saviour, and **approaches** Him alone. Gen.art. 108.

165. If thou dost not **approach** the Lord, and redest the Word a thousand times . . . thou wilt understand no otherwise than that there are three Divine Persons . . .

176^e. Jehovah dwells in light inaccessible, who therefore can **approach** Him unless . . . He has descended and assumed the Human . . .

337. Therefore they who **approach** (the Lord) at the same time also **approach** the Father.

358. Man procures for himself (the life of faith and of charity) when he **approaches** the Lord, who is life itself, and the avenue to Him is not blocked against any man, for He continually invites man to come to Him . . . Ill.

379⁴. Not all who **approach** the Lord are in faith in Him; for true faith is inward and at the same time outward . . .

538. The Lord God the Saviour is to be **approached**, because He is the God of Heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, at once mercy itself and justice itself; and because man is His creature, and the Church His fold, and He has many times commanded in the New Covenant that they should **approach**, worship, and adore Him. Ill.

Approach. *Allapsus.* A. 8384.

Approach. *Appropinquare. Appropinquatio.*

A. 1466. 'When he **approached** to come into Egypt' = when He began to learn.

1666. Such unclean things exhale from them to the sense when they **approach** the sphere of good Spirits. 7225^e. 7997.

2405. 'As the morning went up' = when the Kingdom of God **approaches**.

2519. 'Abimelech had not **approached** her' . . . 'To **approach** (Sarah as a sister)' = to touch, or to consult rational truth in any way. 2531.

4299. 'To see God' = **approach** to Him through interior things . . . hence presence.

4348. '(Jacob) even **approached** himself even to his brother' = conjunction on the part of good by the truth which is 'Jacob' . . . 'To **approach** himself' = to conjoin himself.

5470. If he betakes himself to evils, the two Spirits from Hell **approach** . . . but if . . . to good, the two Angels from Heaven **approach** . . .

6176. 'There **approached** the days of Israel to die' = the state just before regeneration. . . 'To **approach**' = to be near; thus just before.

6843. '**Approach** thou not hither' = that he should not think about the Divine from sensual things. . . 'To **approach** Jehovah' = to think about the Divine. Ex.

7568. The **approach** of Heaven, Sig.

— . All **approach** in the Spiritual World is effected by means of determination of thought.

7643³. When (the Lord arranges the Heavens in order) Heaven **approaches**; that is, flows in more strongly.

8067². When (a Spirit or Angel) **approaches**, it is at once known from this sphere in what faith and in what charity he is . . .

8159. 'Pharaoh **approached**' = influx . . .

8198. 'Did not come near' = no communication.

8439. 'Come ye near before Jehovah' = a state of reception and application. . . In so far as a man receives the Divine influx, he is said to come near before Him; **approach** before Jehovah, in the spiritual sense, is nothing else, for **approach** to Him is effected through faith and love; and since both faith and love are from Jehovah . . . **approach** to Him is also the reception of the good and truth inflowing from Him.

8630. If (the inhabitants of our Earth) **approach**, (those of Jupiter) either flee from them, or repel them.

9378. 'Moses alone shall come near Jehovah'=the conjunction and presence of the Lord through the Word in general.

—³. That 'to approach' is conjunction and presence, is because in the other life the distances of one from another are entirely according to dissimilitudes and diversities of interior things. Ex. and Ill. 9579.

9379. 'And they shall not come nigh'=no separate conjunction and presence.

9806. 'To approach' = conjunction and presence. 9997. 10001. 10021.

H. 193. Approaches are similitudes as to the state of the interiors . . .

299. According to their approach and removal . . .

399². If such only approach towards any heavenly Society, the delight of those who are in the Society is diminished . . .

400. The delight in which they are when they approach a heavenly Society is the delight of their concupiscences . . . into which they come from the . . . removal of the heavenly delight from those who are in it. It is otherwise when there is no such removal; they cannot then approach, because in so far as they then approach, they come into anguish . . .

P. 32². Conjunction by approach can be increased to eternity . . .

R. 342². When the Judgment was at hand, the Lord caused the Heavens to approach over the World of Spirits . . . 343.

T. 89^o. See APPROACH=*accedere* at this ref.

124. Jehovah God, as He is in His infinite essence, cannot approach Hell . . .

E. 331³. 'To come near'=to be conjoined by love.

365³². 'He hath delivered my soul in peace, lest they should come near me' (Ps.lv.18)= . . . the removal of evils and falsities.

630¹¹. 'Blessed is he whom thou choosest, and causest to approach' (Ps.lxv.4)=spiritual affection or love; for so far as he is in this love he is with the Lord; for everyone approaches according to this love.

Approach. *Appproximare. Approximatio.*

A. 34. They cannot approach the first threshold of the court of the Heavens . . .

1321. Such light of life is turned into mere darkness when they approach towards Heaven.

1397. Evil Spirits cannot approach the sphere, or any Society, where there are good Spirits . . . when they only approach, they begin to be tortured . . . 2049⁴. 4175^o. 4299². 4459⁶. Ex. 4555.

1740^o. Evil Spirits . . . are seized with terror at their first approach (to those who feel horror at evils and falsities).

2321. The evil fear and feel horror at the Holy of the Lord, so that they cannot approach it . . .

2733. When (adulterers) merely approach the heavenly Societies, they smell their own stench . . .

2795². Not even the Angels can approach the Divine . . .

4214⁵. When they approach any heavenly Society, this lumen is extinguished . . . 4319^o. 4531.

4330³. When the outwardly sensual approach the inwardly sensual . . . they begin to breathe with difficulty . . .

4341². The ideas of the natural man formed from the fallacies of the senses . . . cannot endure the approach (of good).

4750. No others can approach (those who are in celestial love) . . .

6423. Good acts through truth, for so it can approach (the evil).

H. 399². As often as Spirits who had lived in these loves approached, my delight . . . vanished.

Approbation. *Approbatio.*

A. 10410. 'To see'=approbation.

Appropriate. *Appropriare.*

Appropriation. *Appropriatio.*

See EAT=*edere*, *comedere*, and DRINK.

A. 150^o. Man . . . by supposing that he lives from himself, appropriates to himself all evil and falsity; which he never would appropriate to himself if he would believe as the case really is. 761. 4151⁶. 6206. 6324. 6325. See below, P.320.

233². Nor do the evil Spirits so act, but the evil itself that they have appropriated to themselves.

1316². See AHSORE at this ref.

1644^o. A garment neatly fitted to a kind of stomacher.

1675^o. Persuasions from the love of the world . . . want to appropriate to themselves the goods of others . . .

1707³. Then the inward man appropriates to itself the interior or middle man, and makes it its own . . . In like manner . . . it appropriates to itself (the outward man) . . .

1937⁶. Thus is appropriated to them the life of celestial love . . .

2308. No one pays a penalty in the other life on account of hereditary evil . . . but on account of actual evil . . . thus also in so far as he has appropriated to himself from hereditary evil by actual life.

2881. That which is done under compulsion is not conjoined, thus is not appropriated.

3108². As soon as truth is initiated to its good, it is then appropriated to the man . . .

3161². So long as these doctrinal things are only in the memory, they are only scientific truths, nor as yet are they appropriated to the man as his; but they are then for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life . . . thus are truths appropriated to him, and become of the will. 3911.

3394². The celestial . . . can acknowledge that all good and truth flow in from the Lord, and that there is a Perceptive of good and truth which is communicated and appropriated to them by the Lord . . .

3513. 'To eat'=to be appropriated (Refs.). Appropriation takes place when truths, or the knowledges of

good and truth, are insinuated into the Natural by means of pleasant and delightful things; and when these truths are adjoined to good there, there is then effected a communication with the truth and good of the Rational, thus with the Rational; this communication is what is called **appropriation**, for they are of the Rational in the Natural. 3596.

[A.] 3735. 'To put on' (garments)=to be **appropriated** and conjoined.

3742. The Angels manifestly perceive the influx... But still the Lord's life is **appropriated** to them thus, that they have a perception as if they live from themselves, but yet they know that they do not. The **appropriation** of the Lord's life comes from His love and mercy towards the universal human race, to wit, that He wills to give Himself and what is His to everyone, and does actually give so far as they receive... and since there is constantly such a Divine endeavour from the Lord, His life... is **appropriated**. 4320. 4735². D.4079.

3744. Hence it is that the evil **appropriate** evil to themselves, because they do not believe that evils are from Hell, and that they cannot **appropriate** good to themselves, because they believe that good is from themselves, and not from the Lord. 3812². 4319.

3951. Since all truth comes from the Lord; that is, all **appropriation** of good through its conjunction with truth...

3986². Varieties exist from affections... which are rooted in and **appropriated** to man through his life.

4031². He who does not know that no conjunction of good and truth, that is, **appropriation**, thus no regeneration, can take place except in man's freedom... 5982. 6125. 7290². 8700².

4097. The first state is that the mind is kept in doubt; the second is that the doubt is dispelled by reasons; the third is affirmation; the last is act; thus does good with its truths insinuate itself from the intellectual into the voluntary part, and is **appropriated**.

4151³. Still it appears as if good and truth were his own; and for this reason, that they may be **appropriated** to man...

4247. This signifies that good continually flows in, in order to **appropriate** to itself truths... Since it is influx, it is **appropriation**.

—². In the beginning, before man is regenerated, good also flows in, but as yet has not vessels, that is, truths, to which it may apply itself, that is, be **appropriated**...

—³. From this it may be evident how the case is with influx, and the **appropriation** of truth by good...

—^c. It follows that good is what produces, and that inflows into truths, and **appropriates** them to itself, in so far as man is in the knowledges of truth, and at the same time in so far as he wills to receive them.

4397. 'He bought a portion of the field'=the **appropriation** of good from that truth. 'To buy'=to **appropriate** to himself.

4576. Divine Good **appropriated**, Sig... 'To give thee'=to **appropriate** to the Natural.

4577. Divine Truth **appropriated**, Sig... 'To give the Land to thy seed,' in the supreme sense, =to **appropriate** Divine Good to Divine Truth; but the reason it is Divine Truth **appropriated**, is that, before He was glorified, the Lord as to the Human was Divine Truth...

4735³. The **appropriation** (of Divine Good and Divine Truth) is effected through the life of love and of charity, which also is the life of faith.

4902. Truths are not **appropriated** to them unless they live according to them. 5276^e.

4976. '(Joseph) ministered to (Potiphar)'=that the Scientific was **appropriated** to its own good. Ex.

4977^e. Unless (at first) there is given as it were dominion to truth, or unless good so applied itself, truth would never be **appropriated** to good.

4992. 'The lord knoweth not what is with me in the house'=that natural good did not desire **appropriation**. Ex.

5069. All who are in the good of charity are called 'the just,' not that they are just from themselves, but from the Lord, whose justice is **appropriated** to them.

5114⁴. Since there is with man a connexion with the Divine, and his Inmost is such that he can receive the Divine, and not only receive, but also **appropriate** it to himself through acknowledgment and affection...

5120. **Appropriation** by the interior Natural, Sig. 5126.

5371. 'To sell'=to **appropriate** to anyone. 'To sell,' and 'to buy'=**appropriation**. 5374. 5418. 5582. 6137.

5374. Procuring and **appropriation** are effected spiritually by means of good and truth; to this correspond the procuring and **appropriation** which in the world are effected by means of silver and gold.

5376. When a man grows up... he views (truths) from his Own sight, whereby he causes them either to be **appropriated** to himself, or rejected; for nothing can be **appropriated** to anyone that is not acknowledged from his Own view...

5402^e. If (a man) consults the Word from the end and affection of knowing truths... they are then **appropriated** to him from the Divine.

5432. The subject treated of in the inward sense is concerning the truths of the Church, that they are to be **appropriated** to the Natural, and that they cannot be **appropriated** to it except by means of influx from the Celestial of the Spiritual through a medium.

5435. These truths are to be **appropriated** to the Natural by means of good, Sig.

— Truth is never **appropriated** to a man otherwise than by means of good; but when it is **appropriated** by means of good, then truth becomes good...

5820. That the good of truth is to be **appropriated**, Sig.

6142. (The **appropriation** of the whole natural mind by the Internal,) Sig. 6145.

6157^e. Goods and truths do not become remains before they are **appropriated** to man, and they are

then first **appropriated** to man, when they are received from affection in freedom.

6717. So long as he does not consider whether it is true, and thence acknowledge it, it is not his own, wherefore neither is it **appropriated** to him.

—². But when he is regenerated . . . since he wills the truth that he acknowledges, and acts according to it, it is **appropriated** to him ; because . . . what is in the will is **appropriated**.

6960. 'Put thy hand into thy bosom' = the **appropriation** of truth.

—². That the 'bosom' is . . . **appropriation** and conjunction through love, III.

7493. When a man begins to think for himself . . . then (the loves of self and of the world) begin to be **appropriated** to him.

7902. (Truth is **appropriated** by good and good through truth.) Sig.

7909. If falsity is **appropriated** ; that is, firmly believed, there is no reception of the good of innocence . . . It is one thing to **appropriate** falsity to one's self, and another to adjoin it . . . they who **appropriate** to themselves falsity retain it . . .

8051. Falsity and what is falsified cannot (as such) be **appropriated** to anyone that is in good, and thence wills to be in truth, but to him who is in evil, and thence does not will to be in truth.

8179. If man does not fight as from himself, there are not **appropriated** to him the good and truth that flow in through Heaven from the Lord ; but when he fights as from himself, and still believes that he does so from the Lord, then they are **appropriated** to him . . .

8422. The arrangement of **appropriated** goods, Sig.

8439. When the influx of good and truth from the Lord passes in this way, then good and truth are **appropriated** to man . . .

8497. The good and truth that flow in from the Lord are conjoined and as it were **appropriated** ; such is the conjunction of Heaven . . . with the Lord.

—². Since life is from the Lord, it cannot be otherwise **appropriated** than that it may appear as his Own . . .

8500. That there was nothing filthy in it, because it was thus **appropriated** by the Divine, Sig.

8910. The things that become of the will are **appropriated** to man, for the will is the man himself. P.233⁹. 296⁸.

8981⁴. What does not enter into the Voluntary is not **appropriated** . . . P.318^e.

8983. Good adjoined to truth by the Spiritual, with the truths and goods thence derived, shall not be **appropriated** to truth. Sig. and Ex.

9009². The evils that proceed from one part of the mind, and not at the same time from the other . . . are not rooted in and **appropriated** to the man ; that only is rooted in and **appropriated** to him which passes over from the intellectual part into the voluntary part . . . 9132^e. 9224³.

9273. **Appropriation** takes place when the truths that had been of doctrine, become of life.

9274². Truths are not **appropriated** to man until he wills and loves those things which he learns and sees. 9386. 9995².

10087. 'Thou shalt take the breast' = the Divine Spiritual in the Heavens, and **appropriation** there.

10109². So long as a man is in evils and thence in falsities, good cannot be at all **appropriated** to him . . . By the **appropriation** of good is meant the implantation of good in the will, for good cannot be said to be **appropriated** to a man until it is of his will . . .

— . By the **appropriation** of good with man is only meant the faculty of receiving good from the Lord, with which faculty he is endowed through regeneration.

10110. The first of all that is **appropriated** to man is good, and successively truth. Ex.

10283⁶. 'Food for fire' = the **appropriation** of evils . . .

10640². The man who wills to be enlightened by the Lord must take special care that he does not **appropriate** to himself anything doctrinal that supports evil ; a man **appropriates** it to himself, when he confirms it with himself . . .

10686². When man is in temptations, the goods of love and truths of faith are not **appropriated** to him, but after them.

H. 298^e. What man receives in thought from affection is **appropriated** to him, but what he does not receive in thought from affection is not **appropriated** to him.

423^e. What is in both (the understanding and the will) is in the man, and is **appropriated** to him. Ex.

598². Nothing is **appropriated** to man except what is done from affection that is of love . . .

W. 116^e. See ANGEL at this ref.

425³. Freedom and rationality . . . cannot be **appropriated** to man as his . . . P.285².

P. 43^e. The Lord never forces anyone, because that to which anyone is forced does not appear as his own, and that which does not appear as his own cannot become of his love, and thus be **appropriated** to him as if it were his own.

78. Whatever a man does from freedom according to his thought is **appropriated** to him as his, and remains. Gen.art.

—². A man can also act from freedom against reason, and from no freedom according to reason ; but these things are not **appropriated** to the man . . . but the things that are of his spirit and heart, when they also become of the mouth and of the body, are **appropriated** to the man . . . By being **appropriated** to a man is meant to enter into his life, consequently to become his Own.

—³. All the good that a man does from freedom according to reason is **appropriated** to him as his own, because in thinking, willing, speaking, and doing it, it appears to him as his own . . . 113.

79. Nothing that a man has **appropriated** to himself can be eradicated. Ex. (But it can be removed to the circumference. Examp.)

—⁴. Goods are no otherwise **appropriated** to a man than as being constantly of the Lord with the man . . .

80. There is not **appropriated** to a man anything that

he only thinks, not even what he thinks to will, unless he at the same time wills it to such a degree, that he also, when an opportunity is given, does it. Ex.

[P.] 81. The evils that a man believes to be allowable, although he does not do them, are also **appropriated** to him. Ex.

85. So long as the delight of the love of evil reigns, man cannot will good and truth freely, and make them of his reason, wherefore he cannot **appropriate** them to himself . . . and unless they are **appropriated** as his, the man is not reformed and regenerated. 138.

186°. Hence it is evident that freedom **appropriates** to man what the Divine Providence introduces . . . To be **appropriated** is to become of the life.

227. Whatever a man thinks, speaks, and does from the will is **appropriated** to him and remains, both good and evil. Ex.

285°. What is Divine cannot be **appropriated** to man as his, but can be adjoined to him, and thereby appear as if it were his. R.854°.

308. The Divine Providence does not **appropriate** evil to anyone, nor good to anyone, but [man's] Own prudence **appropriates** both. Gen.art.

320. If a man would believe, as is the truth, that all good and truth are from the Lord, and all evil and falsity from Hell, he would not **appropriate** to himself good, and make it meritorious; nor would he **appropriate** to himself evil, and make himself guilty of it. Gen.art. D.4228. 4275. 4286.

327°. Evil is indeed from Hell, but as he receives it as his own, and thereby **appropriates** it to himself . . .

M. 196. This formation takes place by an **appropriation** of the husband's affections. Gen.art.

B. 69°. Whatever a man believes that he does from himself he **appropriates** to himself; if good, he **appropriates** that to himself, and makes it his own, when yet it is of God and from God; if evil, he also **appropriates** that to himself, and makes it his own, when yet it is of the Devil and from the Devil.

T. 246. That nation not only did not **appropriate** to itself any truths from the Word . . .

380°. In so far as anyone believes himself to be more eminent than others in learning and judgment is he more prone to seize and **appropriate** to himself ideas about the Lord, that He is a man, and not God . . . —.

383. Since man is in the midst between these two opposites . . . he can choose, adopt, and **appropriate** to himself, from freedom, either one or the other . . .

496. That remains which is received from freedom, because the will of the man adopts and **appropriates** it to itself . . .

614. All the evil that a man has actually **appropriated** to himself remains.

651. The essence or nature that anyone has **appropriated** to himself in the world cannot be changed after death.

659. What he wills is received by the will and is **appropriated**; but what he does not will is not received, and thus is not **appropriated**.

E 616. See ACTION at this ref. and Ask at R.376.

Apsis. A.8215°.

Ar. *Ar.*

A. 2468°. 'Ar'=such (general) good, 'Moab and the Sons of Ammon'=those who are in such good.

E. 652°. The city of 'Ar' in the land of Moab (Is.xv.1) = the doctrine of those who are in truths from the natural man.

Arabia. *Arabia.*

Arabian. *Arabs.*

Arabic. *Arabicus.*

See KEDAR.

A. 382°. 'Arabia and the sons of the east' (Jer.xlix.28) = the possession of celestial riches, or of those which are of love. 414°.

1238. See ANCIENT CHURCH at this ref.

2830°. 'Arabia and all the Princes of Kedar, these were thy traders' (Ezek.xxvii.21), where Tyre is treated of, by which is signified those who are in knowledges of good and truth; 'Arabia' stands for their wisdom; 'the Princes of Kedar,' for their intelligence.

3048°. 'Arabia and the kingdoms of Hazor' (Jer.xlix.28), in the opposite sense, stand for those who are in knowledges of celestial and spiritual things, with the end of no other use than that they may be reputed wise and intelligent by themselves and the world.

3240°. 'Arabia' (Is.xxi.13)=those who are in celestial things; that is, who are in the goods of faith.

3268°. That 'Kedar' is Arabia, is evident from the following places; and that Arabia was named Kedar from a son of Ishmael, may be evident from . . .

—4. 'Arabia' (Ezek.xxvii.21) stands for spiritual good; 'the Princes of Kedar,' for spiritual truths.

—6. They who are not in truth, because not in good, are they who are represented by 'the Arabians' and by 'the Kedarites' in the desert. Ill.

—7. 'To pass the night in the forest of Arabia' (Is.xxi.13)=being devastated as to truth.

9595°. 'Arabia and the sons of the east'=those who are in knowledges of good and truth.

9942°. The manner of writing of the Arabians, Syrians and Greeks . . .

10042°. 'The flocks of Arabia'=all the goods of the inward man. . . 'Arabia'=where good is.

10252°. The science of correspondences among the Arabians . . .

S. 21. (How it was that the science of correspondences came to be cultivated in Arabia.) 102.

102. The ancient Word was in Arabia, etc.

R. 707°. The Arabic language referred to. E.1010. See Ad.2/1956.

T. 241. The letters used by some Angels of the Celestial Kingdom are like the Arabic letters.

E. 282°. 'The flocks—pecora—of Arabia'=knowledges of truth and of good.

314°. 'Arabia and the Princes of Kedar'=those who are in truths and goods from knowledges.

405¹². 'Arabia' = the natural man, for an Arab in the desert is the natural man.

406¹⁴. 'Arabia' = where they are who live naturally in goods; that is, according to their religiosity.

417⁷. 'Arabia and Hazor' = knowledges of good and truth.

422²⁰. Because the Orientals were in knowledges of good and truth, they were called the 'sons of the east'; that they who were from Arabia were so called . . .

730¹⁸. 'An Arab in the desert' (Jer.iii.2) = him who as a robber in the desert kills and deprives [others].

799¹². 'Arabia' = the Church that is in truths from good.

1029¹⁴. 'An Arabian' = one who lives in the desert.

P. P. (Jer.xlix). 'Arabia' = those who pervert knowledges of good.

Coro. 41. That wisdom flourished in Arabia appears from the coming of the Queen of Sheba to Solomon, and from the three 'wise men.'

Aram. *Aram.*

Aramean. *Arameus.*

See SYRIA.

A. 1223. 'The sons of Shem . . . Aram.' 'Shem' = the inward Church; 'the sons of Shem' = those things that are of wisdom. 'Aram' etc. were so many nations, by whom are signified those things which are of wisdom . . . by 'Aram,' knowledges of good. 1227.

1232. That by 'Aram,' or Syria, are signified knowledges of good follows thence, and also from the Word, Ill.

—e. 'Aram,' or Syria, in the opposite sense, stands for knowledges of good perverted.

1234. 'Aram' = knowledges of good; 'the sons of Aram,' knowledges thence, and the things that are of knowledges. . . Knowledges thence, are natural truths; and the things of knowledges, are things done according to them.

2864. 'Kemuel the father of Aram,' etc. = various religiosities and worships thence.

3051. 'He went to Aram Naharaim' = knowledges of truth thence . . . 'Aram,' or Syria = knowledges of good; and 'Aram Naharaim,' or Syria of the rivers, knowledges of truth, from Naharaim, or the rivers . . .

3249. 'The land of the sons of the east' was Aram, or Syria . . . which = the knowledges of good.

3676. 'Laban the son of Bethuel the Aramean' = collateral good. . . Bethuel is here called 'the Aramean' because by 'Aram,' or Syria, are signified knowledges of good and of truth.

4112. 'Jacob stole the heart of Laban the Aramean' = a change of the state signified by 'Laban' as to good. . . 'Laban' represents mediate good, which is now being separated, and because it is being separated, Laban is now called 'the Aramean'; for 'Laban the Aramean' is such good, in which there is not Divine Good and Truth, as before. The reason why it signifies this, is that Aram, or Syria, was separated from the Land of Canaan by a river, namely, the Euphrates; thus it was outside the Land of Canaan . . .

—2. By 'Aram' and 'Syria,' specifically, are signified knowledges of truth and of good (Refs.), and this because the Ancient Church was there (among other countries), and there its remains lasted long, as is evident from Balaam, who was thence . . . But after idolatry had sprung up there, and Abram had been called forth thence, and a representative Church had been instituted in the Land of Canaan; then Aram, or Syria, put on the representation of a region outside the Church, or separated from the Church, thus remote from those things which are of the Lord's Kingdom, yet retaining the signification of the knowledges of good and truth. 4125.

Ararat. *Ararath.*

A. 854. 'Mount Ararat' = lumen. . . 'Ararat' = lumen, and, in fact, the lumen of the regenerate. Ex. This lumen is the first lumen after temptation, and being the first, is dim.

Arbitrary. Under FREE-WILL.

Arcade. *Porticus.*

A. 1629. The habitations of good Spirits and Angels commonly have arcades, or long courts, arched, sometimes doubled, where are their walks. Des. D.2160.

2296. (Laurel arcades in the gardens there where little children walk.) H.337.

7353^e. These are compared to courts, and those which are outside and cohere with interior things, to porches.

9659⁹. Truths leading to good, and from good to truths, are signified by 'the porch,' and 'the steps' (Ezek.xl).

M. 7. He introduced them into a colonnade constructed of pillars and pyramids; in front there was a low palace, through which the entrance into the colonnade opened . . .

17³. Sitting in the porches of the houses . . .

56. Lo! there was seen an arcade of palms and laurels, along which we advanced; the arcade wound in a circuit, and terminated in a garden.

132. Lo! at the foot of the hill there was an arcade of palms, that was continued to its very summit; we entered and ascended. T.48.

316. I saw afar off a grove, in the midst of which there was an arcade leading towards a small palace.

D. 1681. (Arcades formed of trees in Jupiter, Des.)

E. 219^e. 'The porch' (of the Temple) = those things which are of the Ultimate Heaven, and which support the two higher Heavens.

620³. 'The porch,' and 'court' (of the Temple) = all things that are without the Church, but that still regard it, which are all things that, with the man of the Church, are in his natural man.

Arcanum. *Arcanum.*

Arcanist. *Arcanista.* R.875^e.

A. 1. The Word of the Old Testament contains arcanum of Heaven . . . 4. 1408.

37. These words contain more arcanum than can be

told at present, although in the sense of the letter nothing of an **arcenum** appears.

[A.] 41^e. These things, to man, are **arcana**.

47. That the Word contains the **arcana** of regeneration . . .

64. The **arcana** are so many, that volumes would not suffice . . . 1676².

167. If anyone knew how many **arcana** are contained in each verse, he would be astounded ; so many **arcana** are contained that they could never be uttered . . . 1414.

293. It is evident that (these words) involve more hidden things—**arcaniora**. 894. 940^e.

299. Here there are two **arcana** . . . 2715. W.221.

300. For a hidden reason . . . 1756³.

310. Each word of this verse involves so many **arcana**, that they could never be expounded . . . 1904⁴. 2618. 4560. 4563⁴.

391. And what is as yet an **arcenum** . . .

1143². There is not a syllable, which, in the inward sense, does not involve **arcana**.

1301^e. (These things) would not have been worthy of mention in the Word of the Lord, unless these **arcana** were involved. 1834.

1422². 'In a vision of the night was the **secret** revealed' (Dan.ii.19).

1763². They who find out the **secrets** of others with an end of doing injury . . . 5388.

1861¹². They who do not know the **arcana** of the Lord's Kingdom . . .

1904^e. These **arcana** are not manifest to man except in the other life.

1984. The sense of the letter . . . is representative and significative of **arcana** that no one sees, except the Lord, and the Angels . . .

2051². Everyone can see that there is a Divine **arcenum** (contained here). The **arcenum** is . . . 2075³. 2310³. 2342². 3952². 3993. 4675. 6574. 7050.

2053³. This is an **arcenum** not known before . . . 4180⁵. 6472^e.

2069³. The **arcenum** therein contained is too deeply concealed to be . . . described in a few words.

2161². Hence it may be evident how great are the **arcana** in the Word, and how deeply they are concealed. 2162. 2176. 3599³.

2162^e. Scientific and sensual things . . . from which they reason about the **arcana** of faith . . . 2492².

2329⁶. All **arcana** whatever, yea, the deepest **arcana**—**arcantissima**, convey an idea . . . 2249³.

2520². To the ideas that a man cherishes concerning Divine **arcana** there always adheres some idea from worldly things . . .

2601. They seem to themselves to be building small cities, and to hide some **secret** thing in the midst of them . . . these cities they give others, with prayers that they will not violate the **secret** in the midst of them.

2628. From these few words shine forth three **arcana** to those who are in the inward sense . . .

2629^e. These things are too deeply hidden—**arcaniora**—to be described ; yea, to be illustrated by anything that is in the world . . . 2643^e. 3086². —.

2665. Many **arcana** would have to be unfolded, before . . .

2761. 'A serpent' (Dan) = those who reason from sensual and scientific things about Divine **arcana**.

3952. The **arcana** of the heavenly marriage are described in (these words). —³.

3993². The **arcana** that treat about these things cannot be easily expounded to the apprehension . . .

4129^e. To expound these things one by one . . . would be to speak mere **arcana** . . . But it is sufficient to know that the **arcana** of that process are here contained in the inward sense ; and, in fact, such great and wonderful ones that they cannot be expounded to the apprehension as to the thousandth part.

4148. (The word **arcenum** occurs.) 4149. 4162. 4249. 4264. 4266. 4295. 4379. 5006. 5583. 6371. 6516.

4180⁷. Such are the **arcana** that come before the Angels when these words are being read by man . . . The Angels are in the most profound **arcana**, when the man does not even know that there is any **arcenum** in it. But these things that are mentioned are only a very few, for in these **arcana** the Angels see and perceive innumerable things ; yea, relatively, indefinite ones, which can never be uttered . . .

4321. There are so many and such great **arcana** (in nature), that what man knows is hardly anything relatively to what he does not know ; how much more must this be the case with the **arcana** that exist in the . . . Spiritual world. Enum.

4379. These **arcana** are manifest only to those who are in the light of Heaven, and as to some rough image to those who are in the light of the world, when the light of Heaven is admitted into it.

4502². 'Into their **secret** come not thou my soul' (Gen.xlix.5). [This is rendered *secretum* in 6351.]

6724³. Unless this **arcenum** be known . . .

8772. Whoever knows the formation of good from truths, knows the veriest **arcana** of Heaven ; for he knows the **arcana** of the formation of man anew . . .

10831. (This) is an **arcenum** from Heaven, and is for those who will be in the New Jerusalem. T.154^e.

H. 1³. (These words signify) that the Lord would reveal the **arcana** of Heaven. The **arcana** that are revealed in what now follows are concerning Heaven and Hell . . .

269³. An Angel . . . described regeneration, and brought forth **arcana** concerning it to the number of a hundred in their order, and filled each **arcenum** with ideas in which there were more interior **arcana** . . . He said that he could augment the number of **arcana** to some thousands . . .

P. 70. The laws (of the Divine Providence) are **arcana**, hitherto stored up in the wisdom with the Angels, but now to be revealed. —.

172^e. This is an **arcnum** of **arcana** of angelic wisdom.
 296¹⁰. Withdrawal from evil is effected by the Lord by a thousand modes, even the most secret. Ex.

R. 949^e. This **arcnum** can only be understood by those who are in wisdom from reception of the light of Heaven from the Lord . . .

M. 76. Representatives of the **arcana** of marriage love . . . He replied, To us here they are not **arcana**, and therefore neither are they mystical.

208. . . one other **arcnum** of marriage love. I replied, Why do you say one, while I have come hither to learn many. They replied, They are **arcana** . . .

277. There is a communion . . . of certain **secrets** (between married partners).

T. 360. Wherefore this great **arcnum** shall be discovered.

508³. Now it is allowable to enter intellectually into the **arcana** of faith.

617. The learned . . . in the **arcana** of that faith . . .

D. 3385. They wanted to ask some things that are more **arcane**, yea, most **arcane**; but . . . it was given to tell them, that I may answer nothing to such [questions] . . .

D. (Index.) [At the word **arcana** E. S. gives a cross reference to *Mysterium*.]

E. 601⁸. 'The Lord Jehovah will not do a word without revealing His **secret** unto His servants the prophets' (Amos iii. 7)=that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good.

Arcana Coelestia. *Arcana Coelestia*.

A. 742. (Heavenly **arcana** in the Word.) 1748. 1756. 2048. 2177.

1632. A heavenly **arcnum**. 1659.

1676^e. He to whom it is not given to know **heavenly arcana** . . .

2249³. **Heavenly arcana** have this, that although they are above all apprehension, still everyone can form for himself some idea about them . . .

4592¹². He who knows what all the particulars involve will find therein **heavenly arcana**.

H. 1. The **Arcana Coelestia** referred to. W. 288. 324. 377. P. 151^e. 241^e. 254, etc. R. 5, etc. T. 121. 201, etc. D. 4620. 4630. 5192. 5600. 5643. D. Min. 4832.

R. 424⁴. Our **Arcana Coelestia** . . .

T. 461^e. (The **Arcana Coelestia** seen there.) See R. 875¹⁵.

D. 4422. (Slow sale of the first volume of the **Arcana Coelestia**.)

Archangel. *Archangelus*. A. 5428².

A. 8313^e. They believe . . . that they will be **Archangels**.

E. 735². There indeed are higher and lower **Angels** . . . but still there are no **Archangels** who exercise any arbitrary authority . . .

Archbishop. Under BISHOP.

Archer. *Sagittarius*.

A. 2709². The spiritual man was formerly called a Shooter and Archer . . . Ill.

6422. 'The archers hold him in hatred' . . . 'Archers, here, are they who are opposed to those who are of the Spiritual Church; for a Shooter with the bow, or archer, is the spiritual man, from the circumstance that a bow signifies the doctrinal things of the Spiritual Church . . .

E. 223⁷. 'The voice of the horseman and of the archers on account of which the city will flee' (Jer. iv.) is reasoning and combat from falsities. 355¹⁸.

357². They who attack by falsities of evil are signified by 'the archers who will hold him in hatred.'

—²⁰. 'The archers,' or those who hold the bow (Jer. iv.), are they who attack truths from falsities of doctrine.

411¹⁹. 'The voice of the archers' (Jer. iv.) = false doctrinal things.

Architecture. *Architectura*.

Architectonic. *Architectonicus*.

Architect. *Architectus*.

A. 1626. (The architectonic art in Heaven.) 10514^e. H. 185. T. 740³. D. 4303.

1628. The **architecture** of them is such that the art itself is thence . . . 3216. 4622. H. 185. M. 12². 477⁴.

6486^e. Only in the understanding of the **architect** . . .

E. 417^e. 'The builders,' or 'architects,' who have rejected that stone (Ps. cxviii. 22) are they who are of the Church, here, of the Jewish Church, which has rejected the Lord, and with Him, all Divine Truth.

831^e. In the Spiritual Heaven there are magnificent palaces . . . art there is in its own art, especially the **architectonic**; from that Heaven many arts in the world derive their laws and harmonies.

Arch-teacher. *Archididasculus*.

M. 261². (The word **arch-teacher** occurs.) 315². T. 661. 697.

326. (Relation concerning the **arch-teacher** whom E. S. instructed as to the difference between the Spiritual and the Natural.) T. 280.

Ardour. *Ardor*.

Burn. *Ardere*.

A. 1691⁴. 'It will burn even to the lowest Hell' (Deut. xxxii. 22).

1861⁴. 'Burning pitch' (Is. xxxiv. 9) stands for direful cupidities.

2253. (The Lord burned to save the human race.)

3614^e. 'Anger' is said relatively to evil; 'wrath,' to falsity; and 'the burning heat of anger' (Deut. xxii. 24) to both.

4018. The **ardour** of affection, Sig.

4122. The continued **ardour** of conjunction, Sig.

[A.] 6833. 'Lo! the bush was **burning** with fire'= that scientific truth was full of the good of Divine love.

6834. The solar fire in the other life is fire of such **ardour** that . . . 6849.

7356². 'To **burn**,' 'to grow warm,' 'fire of flame' (Hos. vii. 4-7) stand for cupidities themselves.

7519⁴. '**Burning** as a furnace' (Mal. iii. 19) stands for the cupidities of evil.

8148². They speak and preach from **ardour** as of zeal . . . but it is **ardour** from the fire of the love of self and of the world.

8760². Divine Good itself is in itself a flame of infinite **ardour**; that is, of love . . .

9020⁶. The **ardour** of domineering and of getting rich . . .

9143. Hence it is that anger is described in the Word by 'fire,' and is said 'to **burn**.' Ill.

H. 120. The Divine Love . . . is most **ardent**, and . . . much more **ardent** (than the natural sun), wherefore the Lord as a Sun does not flow in immediately into the Heavens, but the **ardour** of His love is tempered on the way by means of degrees . . . T. 691.

354². From infernal **ardour** he torments those who do not worship him as a deity . . .

R. 403. 'As it were a mountain **burning** with fire . . . '= the appearance of infernal love.

408. 'There fell from Heaven a great star **burning** as it were a lamp'=the appearance of Own intelligence from pride arising from infernal love. . . By 'a star,' and also by 'a lamp,' is signified intelligence; here, Own intelligence, because it was seen to **burn**, and all Own intelligence **burns** from pride, and the pride of it arises from infernal love, which is signified by 'a **burning** mountain.'

T. 155. A zeal which is outwardly sharp, harsh, **burning** . . .

504². That smoke, when kindled, **burned** as a flame . . .

665. The Angels . . . are **burning** to know . . .

838. As God, from His essence, **burned** with the love of uniting Himself with man . . .

E. 504. (The use of the word 'burn,' Ill.)

517. 'To **burn** as a lamp'=to be falsified from Own love; 'to **burn**' is said of Own love, because fire signifies it.

Argue. Under DISCUSS—*diserere*.

Argument. *Argumentum*.

Argumentation. *Argumentatio*.

A. 1272. This is not an **argument** . . .

S. 13³. 'They had breastplates as breastplates of iron' = **argumentations** from fallacies by means of which they fight and prevail. R. 436. 450.

M. 302. This is evident from the **arguments** advanced in the foregoing article.

T. 336. An abundance of **arguments** for faith . . .

603². He arranges the **arguments** in order . . .

E. 558². Spiritual combats from truths are maintained from the Word, and confirmed by series of **arguments** . . .

— . Sensual reasonings appear outwardly like spiritual ones, but differ inwardly, for they have no series of **arguments** . . .

Argus. *Argus*. I. 9⁵. T. 165².

Arise. *Surgere*.

See RISE—*exurgere*, etc.

A. 1612. '**Arise**, walk through the Land'=that he should survey the heavenly Kingdom.

2218. 'The men **rose up**'=that this perception was finished.

2326. '(Lot) **rose up** to meet them'=acknowledgment, and also being affected with charity.

2333. 'In the morning **rise up** and go ye on your way'=thus confirmation in good and truth.

2401. '**Arise**, go ye out from this place'=that they should not remain in a state of evil. . . 'To **arise**' is often read in the Word . . . In the inward sense, it involves elevation. 2785. 2857. 2912. 2927. 3050. 3188. 3334. 3458. 3552. 3663. 4092. 4103. 4115. 4539. 4881. 7435. 9028.

2540. See MORNING at this ref.

2673. 'To **rise up** early'=to perceive clearly.

2696. '**Arise**'=elevation of the mind. 7717.

3761. Since the Natural is here treated of, and this is represented by Jacob, it is not said that 'he **arose**' . . . but that 'he **lifted up** his feet' . . .

4160. 'I cannot **rise up** before thee' (said by Rachel, when she was sitting on the teraphim)=that they cannot be revealed.

4687. 'My sheaf **arose** and stood up'=the doctrinal concerning the Lord's Divine Human . . . 'To **arise** and stand up'=what is supreme that will reign, and that will be adored.

5605. 'To **arise**'=elevation to higher, or more interior things, thus to those which are of the spiritual life. Refs. 5627. 5637. 9387.

6010. 'Jacob **arose**'=the elucidation of natural truth.

10413. 'To **arise**,' when said of those who are in externals without an internal, does not signify elevation, but excitation.

10553. 'To **arise** and bow themselves'=to adore holily.

R. 486. '**Arise**, and measure the temple of God'=to see and know.

E. 687¹⁴. 'Thou knowest my sitting and mine **uprising**.' 'To know his sitting,' has regard to the esse of his life, which is the will; 'the **uprising**,' to the intention thence.

Aristippus. *Aristippus*. M. 151a.

Aristocratic. *Aristocraticus*. T. 133².

Aristotle. *Aristoteles*.

Aristotelian. *Aristotelicus*.

A. 4658². (Aristotle seen; his character described.) M. 151a. D. 3961.

4966. The scientifics, which at this day are called philosophics, like the **Aristotelian** ones . . . were unknown to the Ancients.

S. 115³. (Source of **Aristotle's** knowledge of spiritual things.)

I. 19. (**Aristotle**, Des Cartes, Leibnitz, and Wolff, with some of their followers, converse together about their respective philosophies.) T.696.

T. 9^e. Plato and **Aristotle** held that Jupiter etc. were not gods, but attributes of the one God . . .

D. 3497. On **Aristotle**.

3498. He was quite different from his followers . . . 3949, Ex.

3951. His idea of God.

3952. A Pallas sometimes appeared to him during his life here, and stroked his cheek . . .

3953. In what manner Spirits governed him, shown.

3954. His idea of the soul or spirit.

3955. He is among sane Spirits . . .

3960. (Character of the so-called **Aristotelians**.)

4446. (The method of **Aristotle**, and the difference between him and his followers.)

Arithmetic. T.184.

Arius. *Arius.*

Arian. *Arianus.*

C. J. 88. The Moravians think of the Lord as the **Arians** do.

P. 257⁴. They would have made themselves Socinians, or **Arians**, and thus would have destroyed the whole Church.

262². Have not Socinianism and **Arianism** sprung from the thought of God as of three Persons?

R. 571. Wherefore they who deny the Divine in His Human are not far from the Socinians and **Arians** . . .

T. 133^e. **Arius** mentioned.

137¹¹. The damnable heresy of **Arius** . . . 174.

159⁶. **Arius** and his partizans are in the deep.

174. This deed was done by **Arius** and his followers . . .

339. (Character of the **Arian** and Socinian faith.)

380². The two wicked heresies, the **Arian** and the Socinian . . . These abominations still lie hidden in the general spirit of the men of the Church at this day. . . Such are in fellowship with the **Arians** and Socinians who are in Hell.

638. (**Arius** likened to the serpent sent forth from Hell into the garden of God.)

—^e. **Arius** reigns clandestinely to the end.

795. They who, like the **Arians**, have denied the Divinity of the Lord's Human, come among these (in Hell) after death.

E. 778⁴. Hence the Socinians and **Arians** are not of Heaven.

Ark. *Arca.* (Of Noah.)

A. 602. The man of the Church called 'Noah' . . . who is described by 'the ark.' 639. 655. 896.

605. The formation (of the new Church, called 'Noah') is described by 'the ark,' into which were received all the living creatures. 811.

606. The 'Flood,' 'ark,' and the things described in relation to them, signify regeneration, and also the temptations that precede it.

639. By 'the ark' . . . are signified arcana . . . In like manner by the little ark-*arculam*-in which Moses was hidden . . . and still more loftily by the holy ark in the wilderness . . .

642. This first description of the ark, that it was constructed of Gopher wood, (with) stories, and was bituminated with bitumen outside and inside, involves that the other part, that of the will, was preserved from inundation, and only that part was opened which is of the understanding, and which is described by 'the window,' 'the door,' 'the lowest, the second, and the third.'

649. The numbers, or measures, of the ark, signify . . . the remains that were with the man of this Church, while he was being reformed, and that they were few.

667. 'He entered into the ark . . . ' = that he was saved. 764.

710. 'Enter thou, and all thy house into the ark' = those things which are of the will.

711. 'To enter into the ark' is to be prepared.

719. As to its being here said that unclean beasts were also to be introduced into the ark, the case stands thus; there is here described the man of this Church, what sort of a man he was, and that in fact by the ark, and thus by the things that were in the ark, or that were introduced into the ark; that is, which were with the man before he was regenerated . . .

741. 'Noah entered into the ark from before the waters of the Flood' = that he was safe. 748.

767. 'They entered into the ark' = that they were saved. 779.

789. The fluctuations of the man of this Church are described . . . also by the waters, that is, falsities, 'bearing up the ark'; further, that it 'was elevated above the earth' . . . at last, that the ark 'went upon the faces of the waters.' Ex.

891. So long as he remained in the ark, he was in a state of servitude, or of captivity, or imprisonment; being tossed about by the waters of the Flood . . . His state of freedom is described, not only by Noah's going forth from the ark, but also all things that were with him. 905. 912. 918.

1030. 'All that go forth from the ark' = the men of the Church . . . or the regenerate. 1061.

4334⁵. 'Till the day that Noah entered into the ark' = the end of the former Church, and the beginning of the new one. 'The ark' = the Church itself.

Ark. *Arca.* (Of the Covenant, etc.)

A. 85². By the journeyings of the ark in the wilderness are signified combats and temptations; by its resting, a state of peace; wherefore, when it journeyed, Moses said, 'Arise, Jehovah, and let Thine enemies be scattered, and let them that hate Thee flee from Thy

faces;' and when it rested, he said, 'Return Jehovah, the myriads of the thousands of Israel' (Num. x. 35, 36).

[A.] 308. The ark, in which was the Testimony, signified the same as here the 'tree of lives;' that is, the Lord and the heavenly things that are only of the Lord.

878⁷. The ark represented the Lord, thus all that is holy and heavenly; Uzzah's putting forth his hand to the ark represented Own power . . .

2576². The ark, which was the inmost, represented the Lord Himself, for there was the Testimony; but the Tent, being outside, represented the Lord's Kingdom . . .

3478. There was represented before certain (Spirits) the Tabernacle, with the ark . . . The Lord Himself was represented by the Testimony in the ark, upon which was the propitiatory.

4197⁸. Because these tables were placed in the ark, the ark is called 'the ark of the Testimony.' Ill.

4288³. Since they were in outward worship without inward . . . and thus worshipped the mountains and groves themselves . . . they were therefore restricted to what was common . . . and finally to the ark in the temple. 4580³.

4763². When the ark of God was taken by the Philistines . . . the 'rent garments' and 'dust on the head' = mourning on account of Divine Truth and Divine Good having been lost; for since 'the ark' represented the Lord's Kingdom, and, in the supreme sense, the Lord Himself, and thence what is holy of the Church, 'rent garments' signified mourning over Divine Truth lost, and 'dust upon the head,' over Divine Good.

4926⁶. By the ark was represented Heaven, in the supreme sense, the Lord, thus Divine Good; by 'Uzzah' was represented that which ministers, thus truth, for this ministers to good; this separation was signified by 'the breach in Uzzah.' 5945⁶.

6596. (Joseph) was placed in an ark in Egypt' = hiding in the scientifics of the Church. 'An ark' signifies that in which something is stored up, or hidden.

6723. 'A coffer,' or little ark = that which is round about, or that in which something is enclosed.

—³. Since it was provided that Moses should represent the Lord as to the Law Divine, or the Word; specifically, as to the historical word; it therefore came to pass, that, when an infant, he was placed in a coffer, or little ark, but in a common one, because at the first birth . . . But afterwards, that the Law Divine itself, after it had shone forth from Mount Sinai, was placed in an ark that was called 'the ark of the Testimony' . . . Thence the ark was most holy, because it represented the Lord's Divine Human as to the Divine Law . . .

6804⁶. Because the two tables . . . were deposited in the ark . . . therefore the ark was called 'the ark of the Covenant.' Ill.

9229⁵. By the Law in the ark in the midst of the Tent was represented the Lord as to the Word.

9455. By 'the ark' is represented the Inmost Heaven.

9457⁴. The ark, in which was the Testimony, represented the Inmost Heaven, and the Lord Himself there.

9485. 'Thou shalt make an ark' = the Inmost Heaven . . . for by the Testimony, or Law, in the ark, is signified the Lord, because the Testimony is Divine Truth, and Divine Truth is the Lord in Heaven. Hence now the ark signifies the Inmost Heaven. Wherefore it was most holy, and was worshipped by the people as Jehovah, for it was believed that Jehovah dwelt there, and between the cherubim. Ill.

—². That the ark is a representative of the Lord, is manifest from Jer.iii.14,16,17. . . A representative of the former Church, then to be abolished, is (here) meant by 'the ark' . . . (See below, at E.700³⁶.)

9496. (The ark and Habitation represented Heaven, from the relation of their form and construction to the human form. Ex.)

9499. 'The sides of the ark' = the Divine sphere encompassing Heaven in ultimates.

9500. 'To carry the ark in them' = the steadfastness and subsistence of Heaven.

9503. 'Thou shalt give to the ark the Testimony' = Divine Truth, which is the Lord in Heaven. 'The ark' = Heaven.

9506³. The ark = Heaven where the Lord is. 9518.

9519. 'To the ark thou shalt give the testimony' = from the Lord in Heaven . . . 'The ark' = Heaven.

9524. 'Which are upon the ark of the Testimony' = with the Lord in Heaven. 'The ark' represents Heaven.

9594. By the ark where was the Testimony, was represented the Inmost or Third Heaven. E.277⁴.

9668. It is manifest that . . . the ark was on the west.

9670. By the ark, in which was the Testimony, was represented the Inmost Heaven, where the Lord is. Refs. 10206⁶.

9679. 'Thou shalt bring in thither from within the veil the ark of the Testimony' = the existence of the Inmost Heaven within that uniting medium. . . 'The ark of the Testimony' = the Inmost Heaven.

9682. 'Thou shalt give the propitiatory upon the ark of the Testimony in the Holy of Holies' = the hearing and reception of all things that are of worship from the good of love in the Inmost Heaven by the Lord. . . 'The ark of the Testimony' = the Inmost Heaven, where the Lord is.

10195. 'Thou shalt give it before the veil, which is upon the ark of the Testimony' = in the interior Heaven, where that is conjoined to the Inmost Heaven . . . 'The ark of the Testimony' = the Inmost Heaven.

10269. '(Thou shalt anoint) the ark of the Testimony' = in the celestial good that is of the Inmost Heaven. . . By 'the ark of the Testimony' is signified the good of the Inmost Heaven. That the ark is the Inmost Heaven, and that the Testimony is the Lord there, and since the good that reigns in that Heaven is the good of love to the Lord . . . therefore by 'anointing the ark of the Testimony' is signified to induce the representation of the Divine of the Lord in celestial good that is of the Inmost Heaven.

10338. 'The Tent of the Assembly, and the ark with

the Testimony'=a representative of Heaven in general, where the Lord is... By the Tent of the Assembly within the veil, where the **ark** was, was represented the Inmost or Third Heaven...

Life 55². On account of the holiness of the Tabernacle from the law in the **ark**, the universal Israelitish people encamped around it in order according to the tribes, and in order marched after it... and the **ark** was called Jehovah there... and therefore the **ark** was introduced into Zion by David, and afterwards was deposited in the midst of the Jerusalem Temple, and constituted its alytum. T.283. D.6065⁶.

—³. On account of the presence of the Lord in that Law and around it, miracles were also performed by the **ark**. Enum. T.283². D.6065⁶.

R. 529. 'The Temple of God was opened in Heaven, and there was seen in the Temple the **ark** of His Covenant'=the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the precepts of His decalogue; which are the two essentials of the New Church, by which there is conjunction... By 'the **ark** in the Temple' is meant the decalogue...

T. 192. (The letter of the Word compared to a cabinet made of jasper, etc.)

260². By the **ark** is signified the Word, because the decalogue therein was the primitive of [the Word].

E. 283¹⁴. By the Testimony, or Law in the **ark**, is signified the Lord Himself; by the **ark**, the Inmost or Third Heaven.

336^o. Since by the **ark** is signified the Divine Celestial proceeding from the Lord, from the Law, or Testimony, that was in it...

684²⁸. 'The **ark** of His strength'=Heaven and the Church.

700. 'There was seen in His Temple the **ark** of His Covenant'=Divine Truth, by which there is conjunction with the Lord. 'The **ark** of the Covenant'=Divine Truth proceeding from the Lord... That the **ark** of the Covenant was seen, was because the Temple appeared, and in the midst of the Temple at Jerusalem was the **ark**, in which were deposited the two tables of the Law, by which, in the universal sense, is signified the Divine Truth proceeding from the Lord, thus the Lord Himself, who is the Divine Truth in the Heavens... That the **ark** signifies this, was because the Tent of the Assembly represented the three Heavens; its Court, the Ultimate or First Heaven; the Tent itself, even to the veil... represented the Middle, or second heaven; and the **ark** that was within the veil, upon which was the propitiatory with the cherubs, represented the Inmost, or Third Heaven; and the Law itself, that was in the **ark**, represented the Lord as to Divine Truth, or the Word; and since conjunction with the Lord is by means of the Word, that **ark** is called 'the **ark** of the Covenant.' 701.

—². That the **ark**, with the Covenant, or Testimony enclosed, signifies the Lord as to the Divine Celestial, which is Divine Truth in the Inmost or Third Heaven...

—³. Hence it was that the **ark** was overlaid with gold within and without, and that the propitiatory was

upon the **ark**, and upon the propitiatory and from it were two cherubs that were of pure gold; for gold, from correspondence, signifies the good of love, in which are the Angels of the Third Heaven.

—⁵. That the Law, which is called both the Testimony and the Covenant, was put into the **ark**, and in like manner the book written by Moses...

—⁶. That by the **ark** was represented the Lord as to Divine Truth, and thence was signified the Divine Truth that is from the Lord, thus the Lord...

—⁷. Since the Lord in Heaven and in the Church is the Divine Truth, or Word, and this is meant by the Law enclosed in the **ark**, and since the presence of the Lord is in the Law, or Word, therefore where the **ark** was, there was Jehovah, or the Lord. Ill. From which it is manifest that Jehovah, or the Lord, is here meant by 'the **ark**,' on account of His presence in the Law that was in the **ark**, thus on account of His presence in the Word. Since this is here meant by the Law, and thence by 'the **ark**,' Moses said, 'Arise Jehovah, and let Thine enemies be scattered...' That He continually leads them by means of His Divine Truth, is signified by the **ark** of the Covenant of Jehovah journeying before them three days' journey to seek for peace for them...

—⁸. That truths from good, which are implanted in man after temptations, are signified by Moses saying, when the **ark** rested, 'Return, Jehovah, the myriads of the thousands of Israel...'

—¹⁰. By 'the **ark** of Thy strength' (Ps.cxxii.) is meant the Divine Truth proceeding from Him; for by this the Lord has Divine power.

—¹¹. Since the **ark**, from the Law that was in it, signified the Lord as to Divine Truth, and since the Lord has omnipotency from Divine Good through Divine Truth, miracles were performed by the **ark**. (These miracles enumerated, and fully explained).

—²⁷. The translation of the **ark** from Gath to Zion signified the progression of the Church with man, from his ultimate to his inmost. Ex.

—³⁵. Moreover by the **ark** is signified a representative of the Church in general... in Jeremiah... 'In those days they shall say no more, the **ark** of the Covenant of Jehovah'... 'By 'the **ark** of the Covenant of Jehovah' are signified the outward things of worship, which are then to be abolished.

Arkites. *Arki.*

A. 1205. See JEBUSITE at this ref.

Arm. See WEAPON.

Arm. *Brachium.*

A. 574. 'Cursed is the man who... maketh flesh his arm'... 'arm'=power.

878^o. In the World of Spirits there sometimes comes into view a naked **arm**, in which there is such strength that it can break the bones to pieces, and as it were pound the very marrow to nothing; and such terror is struck by it that their hearts melt; yea, there actually is such power in it. 4934. 4935. H.231^o. D.881. 1754, Ex.

1085. 'The hand'=power... 'the arm,' power still greater.

[A.] 1736³. 'He shall come in strength, and His arm having dominion for Him' (Is. xl. 10) = that by His Own power He will conquer the Hells. 1793². 1813. E. 629¹⁰.

1773². See HEAT at this ref.

2025². 'Arm' = power. 2072. 3105^e. 3322². 4933, Ill. 7518.

2162³. 'The breast and arms (of the statue seen by Nebuchadnezzar)' = spiritual or rational things, which are 'silver.' 3021⁸.

—4. 'The arms and feet (of the man seen by Daniel)' = the exterior things of the Word, which are the sense of the letter . . .

2296. See INFANT at this ref.

3091. See HAND at this ref. 9836². W. 220.

4931. On the correspondence of the arms, etc. Gen. art.

4934. I have seen this naked arm twice; and from it I was given to know that the arms signify strength, and the hands, power. Heat was also felt exhaling from that arm.

6424. 'The arms of his hands are made strong' = the power of the forces of fighting. E. 357². 448⁶.

7205. 'I will redeem you with a stretched out arm' = leading out of Hell by Divine power. . . That 'a stretched out arm' is omnipotence, or Divine power, is because by an arm, when it appears outstretched in the Heavens, is represented power from the Divine; but when not outstretched, but bent, there is represented power in a general sense. Ill. 7673³, Ill.

8099³. 'The arm of Jehovah' is the Lord as to the Divine Human.

8319. 'In the greatness of Thy arm' (Ex. xv.) = from omnipotence. 'Arm' = power, but when said of the Divine, it = omnipotence. E. 406⁶.

8409². 'To make flesh his arm' = to confide in his Own power; therefore 'to eat the flesh of his arm' = to confide in himself. 10283⁷.

9163². 'To break the arms (of Pharaoh)' (Ezek. xxx. 22) = to dissipate their forces.

9406⁶. Truth Divine, or the Lord in ultimates, is meant by 'the arms and feet as the splendour of burnished bronze' (Dan. x).

9496². The staves (of the ark) had relation to the arms with man.

9514². Good is to truth as the body to the arms and feet.

9555. The branches of the candlestick have a similar signification to the arms and hands of man . . .

9715⁴. 'The arm that performed salvation for Him, and upon which they will confide = Own power, by which He subjugated the Hells.

9872. 'The wheels of the cherubs' have a similar signification to that of the arms and feet with man; namely, the power of acting and advancing; which is of truth from good.

10019⁶. 'Their arm has not saved them, but Thy right hand, and Thine arm . . .' (Ps. xlv.) . . . 'arm' = strength.

10030². By 'the breast and arms (of the statue)' is signified the second state of the Church.

10061⁴. 'His arm drying shall dry up' (Zech. xi. 17). 'Arm,' here, = the power of truth applied to confirm evil . . . See below, at E. 600¹⁷.

— 'Arm' = the power that is of truth from good.

10186. The horns of the altar also have relation to the arms and hands with man, by which is also signified truth in its power in ultimates, or extremes.

H. 3. Those who, within the Church, have denied the Lord . . . have their arms hanging down and dangling as though they were devoid of force in the joints. D. 6025².

65^e. The Ultimate or First Heaven forms the feet down to the soles, and also the arms down to the fingers; for the arms and hands are ultimates of man, although at the sides.

96. They who are in the arms and hands are in the power of truth from good.

97. Hence it is that . . . by the arms and hands is signified the power of truth.

231². In the greatest power are they who constitute the arms in the Grand Man, because they who are there, are in truths more than others, and into their truths there flows in good from the universal Heaven; the power of the whole man also goes into the arms, and the whole body exercises its force through them. Hence it is that by 'arms' and 'hands' in the Word there is signified power.

M. 325. Her husband had been . . . as it were her arm . . .

E. 386². 'They shall eat [every] man the flesh of his own arm' (Is. ix. 20) . . . = that evil will extinguish all truth, and falsity all good. . . 'The flesh of the arm' is the power of good through truth. 617²⁰.

411⁴. By 'the breast and arms of silver' is signified the Ancient Church.

435⁸. '(Gad) seizeth the arm, also the crown of the head' (Deut. xxxiii. 20) . . . = that he is nourished by outward and inward truths . . . for 'the arm,' and 'crown of the head,' in sacrifices, signified these things.

594⁵. 'Underneath are the arms of the world' (Deut. xxxiii. 27) . . . 'The arms of the world' are Divine truths where men are; the truths of the sense of the letter of the Word are what are meant by 'the arms of the world;' for that sense is the very strength itself of Divine Truth; 'arms' signify strength.

600¹⁷. 'Woe to the shepherd of naught that deserteth the flock! the sword upon his arm, and upon his right eye, his arm drying shall dry up' (Zech. xi. 17) . . . By 'the sword upon his arm' is signified falsity destroying all the good of the will. . . That they must be deprived of all good and truth is signified by 'his arm drying shall dry up, and his right eye darkening shall be darkened.' See above, at A. 10061⁴.

608². By 'the arm of His strength,' etc. (Is. lxii. 8), 'is meant the Lord as to Divine Truth, thus the Divine Truth proceeding from the Lord.

684²². 'With whom My hand shall be firm, Mine arm also shall strengthen him' (Ps. lxxxix. 21) . . . 'The hand' = the omnipotence of truth from good, and 'the arm,' the omnipotence of good through truth.

Armageddon. *Armageddon.*

R. 707. 'Armageddon'=a state of combat from falsities against truths, and a disposition to destroy the New Church arising from the love of rule and of pre-eminence.

—². In Heaven, **Armageddon**=the love of honour, of rule, and of pre-eminence, and in Hebrew also *aram* or *arom*=loftiness, and in old Hebrew, *Megiddo*=love from loftiness. Ill. E.1010.

839. An army of **armageddoni**, seen and Des. T.113.

—⁴. In Heaven, **Armageddon**=the state and disposition to combat from falsified truths, arising from the love of rule and of pre-eminence.

— The place called **Armageddon**, described.

—⁵. (Report of a long discussion between Angels and the **armageddoni**).

—¹³. On attempting to do violence to the Angels they were struck blind.

Army. *Exercitus.*

A. 82. 'The heavens and the earth were finished, and all the host of them.' . . 'The host of them' are love, faith, and the knowledges thereof, which before were signified by 'the great luminaries,' and 'the stars.'

1808⁶. 'The host of the heavens and the stars (trampled down by the he-goat)' (Dan.viii.) are goods and truths.

2760². 'The armies in the Heavens who followed Him upon white horses' (Rev.xix.)=those who are in the understanding of the Word as to interior things. W.H.1².

3448. 'Phicol the General of his army' (Gen.xxvi.26) . . . 'army'=the doctrinal things themselves . . . and also, in the opposite sense, false, or heretical things. Ex. and Ill.

—². 'The host of the heavens'=truths.

— Since 'army,' in a good sense, is truth, it is said that 'he cast of the host to the earth,' and then that 'he cast down truth to the earth' (Dan.viii).

—⁴. 'His army who followed Him in Heaven' (Rev.xix.)=truths thence, thus those in Heaven who are in truths.

—⁵. 'By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth' (Ps.xxxiii.6). 'The host of them,' or of the heaven=truths.

— Since by 'an army' is signified truths, the sons of the Kingdom, and the Angels, from the truths in which they are, are called 'the host of the Heavens,' as in Luke; 'Suddenly there was with the Angel a multitude of the heavenly host, praising God' (ii. 13). (Further Ill.) 'The host of the Heavens' (in these passages)=truths; thus the Angels, who are in truths.

—⁶. 'I will put the camp at My house concerning the army' (Zech.ix.8) . . . 'The Lord's army'=Divine truths. For this reason, and also because the Lord alone fights for man against the Hells . . . the Lord is many times called in the Word 'Jehovah Zebaoth' . . . that is, of armies. (See ZEBAOOTH.)

—⁷. Since the twelve tribes of Israel represented the Lord's heavenly Kingdom, and since 'tribes,' and also 'twelve,' signified all the things of faith in one complex;

that is, all the truths of the Kingdom, they were called 'the armies of Jehovah.' Ill. 3858⁸.

—⁸. That by 'armies' are signified truths, Ill.

—⁹. That 'armies,' in the opposite sense, are falsities, Ill.

3614². That the stars, which are called 'the host of the heavens,' are knowledges, thus truths; and, in the opposite sense, falsities, Refs.

4236. An army=truths and goods.

4581⁸. 'The hosts of the heavens,' in the genuine sense, are truths; but in the opposite, falsities.

4769⁸. 'The host of the heavens, and the stars' (Dan. viii.), are the knowledges of good and truth.

5717². Such were they who formerly slaughtered whole armies . . . D.1783.

6535. 'It was an exceeding great army' (Ex.1.9)=truths and goods conjoined . . . 'An army'=truths and goods.

7236. 'By their armies' (Ex.vi.26)=according to the genera and species of good in truths. . . 'An army'=the truths that are of faith. But the goods of the Spiritual Church, in their essence, are nothing but truths . . . Hence by 'an army,' when said of the regenerate within the Spiritual Church, are signified the goods of truth, or goods in truth. Its being said that the Sons of Israel are to be brought forth 'according to their armies,' is because it is said of them at the time when they will go forth from Egypt; in the inward sense, when they will come out of combats with falsities; thus after they have practised spiritual warfare. Their being brought forth 'according to armies' properly means, that they were to be distinguished as to goods in truths, thus into classes according to the quality of good; and this in order that they might represent the Lord's kingdom in the Heavens . . .

7277. 'I will bring out My army, My people, the Sons of Israel'=that they are to be delivered who are in truths and goods. . . 'Army'=all kinds of good in truths.

7808. Because in this same day I brought forth your armies from the land of Egypt' (Ex.xii.17)=because there was then a state of charity and faith, through which separation took place from those who are in evils and falsities. . . 'Armies'=those things which are of charity and faith.

7988. 'All the armies of Jehovah went forth from the land of Egypt' (Ex.xii.41)=that those who were in truth from good . . . were taken out. . . 'The armies of Jehovah'=the truths and goods that are of the Spiritual Church, thus those who are in truth and good.

8019. 'As to their armies' (Ex.xii.51)=these distinguished according to the quality of good from truth. . . 'Armies'=goods and truths. 'As to armies' signifies that those who are represented by the Sons of Israel were distinguished according to the quality of good from truth . . . for all good has its quality from truth.

8138. 'In Pharaoh and in all his army' (Ex.xiv.4)=the immersion in Hell of those who are in falsities from evil. . . By 'the army of Pharaoh' are signified the falsities themselves. 'Armies' are truths from good;

and thence, in the opposite sense, falsities from evil. 8156. 8188.

[A.] 8275. 'The chariots of Pharaoh and his **army** hath he cast into the sea' (Ex.xv.3)=that the falsities from evil, both specifically and in general, of those who are of the Church and in a life of evil there, cast themselves into the Hells at His presence. . . 'Army'=falsities in general.

9642⁶. 'To the **host** of the heavens' (Dan.viii.)=against all the goods and truths of Heaven.

9987. 'All the **host** of them' (Ps.xxxiii.6) are the Angels, in so far as they are receptions of Divine Truth. . . 'The host of the heavens'=Divine Truths.

10217². 'Army' is the truths and goods of the Church and of Heaven. Refs.

10225⁹. By 'army' are signified truths arranged in such an order that they do not fear falsities and evils, but repel them if they make an attack.

R. 447. 'The number of the **armies** of the horsemen two myriads of myriads' (Rev.ix.16)=reasonings about faith alone, with which the interiors of their minds were filled from mere falsities of evil in abundance. By 'armies' are signified goods and truths, and in the opposite sense, evils and falsities, here, falsities of evil. E.573.

—³. That by 'armies' in the Word, are signified the goods and truths of Heaven and the Church, and in the opposite sense, evils and falsities, may be evident from the places where the sun, moon, and stars are called 'an army,' and by 'the sun' is signified the good of love, by 'the moon,' the truth of faith, and by 'the stars,' the knowledges of good and truth; and contrariwise in the opposite sense. Ill.

826. 'The **armies** in Heaven followed Him upon white horses' (Rev.xix.14)=the Angels in the New Christian Heaven who are conjoined to the Lord in the interior understanding of the Word. . . By 'the armies in Heaven' are meant the Angels who are in Divine truths and goods.

833. 'I saw the beast, and the kings of the earth, and their **armies** gathered together to make war with Him Who sat on the horse, and with His army' (Rev.xix.19)=that all the inwardly evil, who have professed faith alone, with their leaders and their adherents, will make an assault on the Lord's Divine Truths in His Word, and will infest those who will be of the Lord's New Church. . . By 'their armies' are signified all among them who in like manner are in falsities.

—^e. By 'army' are signified those who are in Divine Truths; thus, abstractedly, Divine Truths, and thus those who are of the Lord's New Heaven and New Church.

839. I saw an **army** on red and black horses . . . T.113.

M. 75³. The **armies** of the Lord Jehovih (in the most ancient Heaven). Coro.37.

T. 10. What army could prevail against the enemy without a general?

117. Like an **army** of plunderers, or rebels . . .

123³. Like a fight with the **armies** of all the nations in the world . . .

680². (Comparison with the order and subordination in armies).

E. 155³. 'The **army** of Jehovah' is said of those who are in truths.

275¹¹. 'The **host** of the heavens'=all things of love and faith.(=all the truths and goods of Heaven and the Church. 316¹⁶.)

401²⁰. 'The **host**'=all evils.

—²³. 'Praise Him all His **host**'=goods and truths in the whole complex.

403³. 'The **host** of the heavens' (that is, the sun, moon, and stars)=all the goods and truths that are of love and faith. 453⁷.

444⁷. 'The **host** of the heavens'=the knowledges of truth and good in the spiritual man; 'the sand of the sea,' those knowledges in the natural man.

573². By 'armies,' in the Word, are signified truths from good fighting against falsities from evil; in the opposite sense, falsities from evil fighting against truths from good. Ex. and Ill.

— That they signify all truths from good, is evident from the fact, that the sun, moon, and stars, and also the Angels, are called 'the **army** of Jehovah,' because they signify all truths from good in the complex; and that the Sons of Israel, because by them are signified the truths and goods of the Church, are called 'an **army**.' Ill.

—⁴. By 'the **host** of the heavens, of which he cast down to the earth' (Dan.viii.) are meant the truths and goods of Heaven . . . 632⁵.

—⁵. That the Angels gathered together, or the consociation of them, are called **armies**, is because by 'Angels,' in like manner as by 'armies,' are signified Divine Truths and Goods, since they are receptions of them from the Lord.

—⁶. The reason the Sons of Israel are called 'armies,' in the plural, is that each tribe is called 'an army.' Ill. . . The reason the tribes were called 'armies,' is that the twelve tribes, taken together, represented all the truths and goods of the Church, and each tribe, some universal essential of it.

—⁸. By 'the **armies** of the heavens' are here meant the sun, moon, and stars, because by these are signified all goods and truths in the complex; but here, all falsities and evils in the complex . . . Ill.

—¹³. 'When ye shall see Jerusalem encompassed with **armies**' (Luke xxii.20) . . . =the Church occupied by falsities.

—¹⁴. 'Thou goest not forth with our **armies**' (Ps. xlv.9)=that He did not protect them, because they were in falsities of evil.

—¹⁵. 'The locust, the grub, the unwinged locust, and the caterpillar, My great **army** that I sent among you' (Joel ii.25). That falsities and evils of every kind are signified by 'the **army**,' is manifestly evident.

659²⁴. 'The **host** of the heavens' (Jer.viii.2)=falsities and evils of every kind.

Arnel. D.Min.4789.

Aromatic. See SPICE.

Around. *Circum. Circumcirca.*

A. 2762². The signification of a horse . . . was derived to the wise men **round about**.

2973. 'In all its border **round about**'=exterior knowledges. . . 'Borders,' and '**round about**'=those things which are exterior.

—². Those parts that were **round about** (Zion and Jerusalem in the Land of Canaan), even to the boundaries, represented celestial and spiritual things flowing forth and derived thence in order. Ex.

—⁶. With those whose interiors are darkness, and the exteriors appear as if they were lucid . . . when those things that are **round about** are destroyed, they are carried headlong into Hell. These things were represented by the city of Jericho, the walls of which fell after the priests with the ark had gone **round** it seven times . . . and are what are meant in Jeremiah; 'Set yourselves in array against Babylon **round about** all ye that bend the bow, sound upon her **round about**, she hath given her hand, her foundations are fallen, her walls are destroyed' (I. 14, 15).

5344. 'What things were **round about** it, he gave in the midst thereof' (Gen.xli.48)=what things were being in the exterior Natural, he stored up in the interiors of the interior Natural. . . '**Round about**'=the things that are outside, thus that are in the exterior Natural.

6723. 'She took a coffer of bulrush'=what is meant that is **round about**, but is still derived from truth. . . 'A coffer,' or little ark=that which is **round about**, or that in which something is enclosed.

8815. 'The voice of a trumpet heavy'=the heavenly state that is **around**.

8823. What is **around** and without is general relatively to that which is in the middle, or within.

E. 335. By '**around**' in the Word is meant that which is in the further boundaries, thus what is distant; but where Heaven is treated of, there is meant what is distant in degree of intelligence and wisdom, thus what is below.

462. 'To stand **around**'=conjunction.

Arphaxad. *Arphachschad.*

A. 1223. 'The sons of Shem, Elam and Ashur, and **Arphaxad** . . . ' (These) were so many nations, by which are signified those things which are of wisdom; by 'Elam,' faith from charity; by 'Ashur,' reason thence; by '**Arphaxad**,' science thence. 1227. 1230. 1235. 1329. 1334. 1336. 1339. 1341.

1227. With these nations there was an inward Church.

Arrange. See DISPOSE, and ORDER—*ordinare*.

Array. See CLOTHE—*amicire*.

Arrogate. *Arrogare.*

Arrogance. *Arrogantia.*

Arrogantly. *Arroganter.*

A. 1396. A certain Spirit who wanted to **arrogate** merit from his acts . . .

4156². Through scientific things they confirm not

only evil of life, but also principles of falsity, and this **arrogantly** and with persuasion . . .

4949. They are in a certain kind of stupidity, for such **arrogance** extinguishes and suffocates the light of Heaven, thus intelligence.

6203⁹. He then makes evils allowable and clever, and at length even creditable and honourable, such as . . . various kinds of **arrogance** and boasting . . .

N. 322. The king who regards himself as being above the laws . . . **arrogates** to himself that which is Divine.

P. 257. They do indeed say that they have not **arrogated** the Divine power to themselves . . .

Arrow. *Sagitta.*

See DART and SHAFT.

A. 2686². **Arrows**, darts, etc. are the doctrinal things from which and with which they combat; especially those who are spiritual, and who on that account were formerly called Shooters with the bow.

2709. Darts, shafts, or **arrows**=truth. . . That truths of doctrine, or rather doctrinal things, are called 'shafts,' 'darts,' and '**arrows**,' Ill.

2799². 'A cleansed **arrow**' (Is.xlix.2)=truth of doctrine.

E. 357. '**Arrows**,' 'darts,' and 'shafts'=the truths of doctrine that combat. Ill.

—¹². In the opposite sense, 'a bow'=the doctrine of what is false fighting against truths and goods and destroying them, and 'the shafts' and '**arrows**,' the falsities themselves thereof.

—²⁵. By 'the **arrows** that will be consumed upon them' (Deut.xxxii.23) is signified that they will be imbued with all evils and falsities.

Arrow-snake. *Serpens jaculus.*

A. 6399. 'An **arrow-snake** upon the path'=reasoning from truth concerning good. . . 'An **arrow-snake**'=reasoning concerning good . . . for 'a serpent'=reasoning, and therefore 'an **arrow-snake**'=that which throws itself forward; namely, from truth to good; for the truth with those who are represented by 'Dan' is below, and the good is above.

Arsenal. *Armamentarium.*

A. 6661². The word in the Original Language for 'stores,' also means **arsenals**, and also treasuries, which, in the inward sense, have almost the same signification. . . **Arsenals** are where the arms of war are stored up, by which are signified such things as are of truth fighting against falsity, and in the opposite sense, of falsity fighting against truths. . . Thus by 'cities of stores,' or 'of **arsenals**,' or 'of treasuries' are signified in general doctrines from falsified truths.

Art. *Ars.*

Under ARCHITECTURE.

A. 695. By means of **arts** unknown in the world, and by which they know how to induce exquisite sensations . . . also phantasies . . .

831². (Such) seize there upon **arts** unknown in the world . . . These are, that they can speak as if they were

somewhere else, so that the voice is heard as if it came from good Spirits, in another place ; that they can be as it were together with many at once . . . ; that they speak as many at once, and in many places at the same time ; that they can turn away the things that flow in from good Spirits . . . and at once pervert them into their own favour ; that they can induce the likeness of another by means of ideas which they take and effigy ; that they can inspire into anyone an affection for themselves, by insinuating themselves into the very state of another's affection ; that they can suddenly snatch themselves away out of view, and go off invisible ; that they can represent before Spirits a bright flame around the head . . . ; that they can simulate innocence in diverse modes, even by representing infants whom they kiss ; they also inspire others, against whom they bear hatred, to murder them . . . 1983².

[A.] 1495^e. In (the thought and faculty of judging) lie hidden all the arcana of **art** and of analytical science . . .

1820⁴. Besides innumerable other **arts** . . . See **EVIL SPIRIT** at this ref., and at 7501.

522³. The magicians . . . thence learned illusory **arts**, by means of which they performed their magical miracles.

6493. Evil Spirits by their **arts** found out how to produce a sphere, whence came misfortunes that had every appearance of being from chance.

6621. They who, in the life of the body, have studied the critical **art** when they read the Word . . .

6692². In the other life they are very prone to magic . . . especially those who, in consequence of having trusted in themselves, and of having ascribed all things to their own prudence, have excoagitated many **arts** and cunning [devices] in order to uplift themselves above others . . .

7296². They who, in the life of the body, have been used to cunning, and have excoagitated many **arts** of defrauding others, and at last, from their success, have attributed all things to their Own prudence, in the other life learn magic . . .

7297. 'Enchantments' = the very **arts** themselves of perverting order. By 'sorceries' and 'enchantments' in the Word, wherever mentioned, is signified the **art** of presenting falsities so as to appear as truths, and of presenting truths so as to appear as falsities, which is especially done by means of fallacies.

7437². Then break forth evils, either through **arts**, or through hostilities . . .

8383. Evil Spirits of our Earth were once permitted to act by means of their evil **arts**, and to infest the Spirits of Jupiter . . .

9353. The reason the Word could be written on our Earth, is that the **art** of writing has been here from the most ancient time . . .

9793. **Arts** (on our Earth which are not on others), as that of ship-building, of the casting of metals, of writing on paper, and of printing the same . . . D.4663¹.

10286. 'The man who shall make ointment like it' = the imitation of Divine things from **art** . . . The reason imitation from **art** is signified, is that all imitation of Divine things from man is done from **art**.

— (Spirits) who attribute all things to fortune, and to their own prudence, and nothing to the Divine, as they had done in the world, know how to imitate Divine things by various methods ; for they present to view palaces such as there are in the Heavens ; they present to view groves and fields almost like those which are from the Lord with good Spirits ; they adorn themselves with splendid garments ; yea, Sirens even induce on themselves a beauty almost angelic ; but all these things from **art** by means of phantasies . . .

10409⁶. Those of them who, by means of machinations, **arts**, and cunning, have come to honours, or riches, there become magicians . . .

10755^e. In the world he had been . . . most pathetic, so that he could powerfully move his hearers to holiness, but that pathos had been an acquired **art**, thus from himself and the world, and not from Heaven.

10777. The reason there is success with the evil according to their **arts**, is that it is from order for everyone to do what he does from reason, and also from freedom ; wherefore unless man were left to act according to his reason from freedom, and thus also unless the **arts** which are thence succeeded, man could not be at all disposed to receive eternal life . . .

H. 185. Such is the architecture of Heaven, that you would say the **art** is there in its **art** ; and no wonder, because that **art** itself is from Heaven. M.12².

229. Numbers are of no avail against (the Angels), nor **arts**, cunning, and confederacies.

241^e. Hence it is that the **art** of music is skilled to express various kinds of affections.

576. On the malice and wicked **arts** of infernal Spirits. Gen. art.

580. The nature of the malice of infernal Spirits may be evident from their wicked **arts** ; which are so many, that it would fill a whole book to enumerate them, and many books to describe them. They have **arts** unknown to almost all in the world. One kind has reference to the abuses of correspondences ; another, to the abuses of the ultimates of Divine order ; a third, to the communication and influx of thoughts and affections by means of conversions, by means of inspections, and by means of other Spirits outside of themselves, and by means of emissaries ; a fourth, to operations by means of phantasies ; a fifth, to ejections out of themselves, and thence presences elsewhere . . . ; a sixth, to simulations, persuasions, and lies. Into these **arts** does the spirit of an evil man come of itself when loosed from its body, for they are in the nature of its evil in which it then is. By means of these **arts** they mutually torment each other in the Hells. But however, as all these **arts**, except those which are carried on by simulations, persuasions, and lies, are unknown in the world, I am unwilling to describe them here specifically ; both because they are not comprehended, and because they are wicked.

J. 58^e. They who were (in the western quarter) had excoagitated wicked **arts**, in order to keep the common people under the yoke of their dominion, and also to compel others to submit themselves to that yoke ; these **arts** it is not allowable to describe, because they are

wicked. They were such as are described, generally, in H. 580.

C. J. 18. They were permitted to form Societies for themselves, and to live together as in the world, and there, by **arts** unknown in the world, to present to view splendid things, and thereby to persuade themselves and others that they were in Heaven.

R. 793. See **ARTIFICER** at this ref., and at E. 1186.

M. 14^e. The heavenly forms, on which were the dishes and plates, were forms of **art** from wisdom, and which in the world cannot be produced by any **art**, nor described by any word . . .

T. 120. From this cause, and from wicked **arts** unknown in the natural world, the (World of Spirits) is as full of wickedness as a stagnant pond is of frog-spawn.

123³. This is said because very many in Hell are skilled in **arts** unknown in the world, and which they practise among themselves, how to advance upon, ensnare, obsess, and attack those who are of Heaven.

665⁴. We then turned to the company that consisted of the learned, among whom were also many practised in the art of physic.

D. 4239. See **SIREN** at this ref.

De Conj. 93. Women (there) fascinate men, and men, women, by diabolical **arts**, which are many, but which it is not allowable to recount.

Artery. *Arteria.*

H. 95. The heart reigns (in the body) through the **arteries** and veins . . .

W. 391. The pulsation . . . of the **arteries** (with Spirits and Angels).

408^e. In this way the **arteries** (of the heart) participate in the pulmonic motion . . .

412. The determinations of the heart, which are **arteries** and veins, correspond to affections; and in the lungs, to affections of truth.

413². This follicular substance is such that it can be expanded and contracted in a twofold state . . . in one state with the heart, through the pulmonary **arteries** and veins, which are from the heart alone; and in a state almost separate from the heart, through the bronchial **arteries** and veins, which are from the vena cava and aorta.

420. The same thing is effigied in the lungs, the **arteries** and veins of which correspond to affections that are of love . . .

T. 147^e. Every **artery** (consists) of coats in a triplicate series.

577². The heart acts, and the **artery**, from its coverings, or coats, co-operates; hence is the circulation.

Article. *Articulus.*

A. 362. Wherever there is any Church, there heresies arise, because when they are thinking about a single **article** of faith, they make it the principal thing . . .

H. 308. (The word **article** used in the sense of the subdivision of a work.) 348. W. 85. P. 2. 8. T. 49. 126. 509. 603. 604.

B. 17. (Articles of faith in which the Reformed agree with the Roman Catholics.)

T. 336^e. The **articles** of faith (of the New Church) are these . . .

Articulate. *Articulare. Articulus.*

Articulation. *Articulatio.*

A. 608. Together with outward breathing came the speech of words, or of **articulate** sounds, into which were determined the ideas of thought. 1120.

1118. 'The speech (of the men of the Most Ancient Church), when they lived in the world, was not **articulate**, like the speech of words of our time . . .

— By such speech they could much more fully express the feelings of the mind, and the ideas of the thought, than can ever be done by **articulate** sounds, or sonorous words . . .

1759. The speech of celestial Spirits cannot easily inflow into **articulate** sounds or words with man. Why.

6057. Hence are **articulate** sounds, or words, and harmonious sounds . . .

10587^e. (The Spirits of the fourth Earth) said that they do not know what **articulation-articulatum**-of sound is.

10588. Their breathing . . . is not **articulated** on the way as it goes out into sound, as is done with us in the trachea and larynx.

10708. They said that the inhabitants (of the fourth Earth) have no **articulate** speech such as I have, but still that it ceases in what is sonorous with a sort of speaking that is as it were **articulate**. Ex.

H. 235. The Angels have an atmosphere, in which the sound of their speech is **articulated**.

236. The sound of the speech corresponds to their affection, and the **articulations** of the sound, which are words, correspond to the ideas of thought that are from the affection. 241.

248^e. The speech of an Angel and of a Spirit . . . flows down into the tongue, and vibrates it lightly, but not with any motion, as when the sound of the speech is thereby **articulated** into words by the man himself.

W. 280. The Angels know a man's love from the sound of the speech, his wisdom, from the **articulation** of the sound . . .

T. 135. Then were heard ineffable voices from the Heavens, which, when collected, were **articulated** into this utterance . . .

351. The **articulations** of each [subject] make series . . .

Artifice. *Artificium.*

Artificial. *Artificialis.*

A. 521. He who knows how to think well, has no need to learn to think from what is **artificial** . . .

1298². 'Hewn stones, and those upon which the iron has been moved' signified things **artificial**, and thus counterfeit things of worship; that is, what are from the proprium, or from a production of the heart of man; which was to profane worship.

1648. The speech of good Spirits, and of angelic Spirits

... in choirs, has often been heard by me ... no words, or ideas flow in ... to which there adheres anything **artificial** ...

[A.] 1773^o. Evil Spirits can also, by their **artifices**, produce heat ...

5188. There are some in the world who act by means of **artifices** and lies, whence come evils ... the means (they make use of) are deceits, lies, and **artifices-artificiosa**. Such relate to the sores called tubercles ...

8633. (The inhabitants of Jupiter) do not care for things **artificial**.

C. J. 57. (Thus the formation again of **artificial** Heavens is guarded against.)

M. 207³. There are (in Heaven) ... **handicrafts** and works. T. 694³.

D. 251. That **artificial** things, relatively to natural ones, are of no value. 252, Ex.

656. False miracles are those which are contrived by evil Spirits, or Devils, by **artificial** methods ...

657. Evil Spirits study nothing more than ... to imitate those things which are of Heaven, in order by imitations and **artifices** to make game of minds ...

755. 756 (Index). That the delights and deliciousnesses produced by evil Spirits are like the **artificial** things in the world [made of] colours and wax.

1629-1635 (Index). I was shown by means of a choir, who wanted to celebrate the Lord by means of representations, and I perceived that it was from themselves, thus **artificial-artificiosum** ...

1992 (Index). **Artificial**. That good is turned into evil and truth into falsity, in the World of Spirits, from deceit, from art, or from nature.

2558. Whatever is done **artificially**, closes the way towards interior things. Ex.

2627. Bread cut with a knife is that which counterfeits what is celestial ... as everything done **artificially** ...

3750. (On a Spirit who was delighted with **artifices** for their own sake.)

3948-3955 (Index). Aristotle said that he is a fool who wishes to think from what is **artificial**, for these things are seen from thought, not thought from things **artificial**.

4561. There was one whom I supposed to be a good Christian, because he was in natural good, and did his work eagerly; he was also good-natured, and at the same time very ingenious in his **handicraft**, but I observed that he would not have been of that character if he could have helped it ...

— The evil turn that (sphere) to themselves, with every **artifice** of dominion ... but the good make use of no **artifice**, but simply say that that is not good, and do not add **artifices**, or inspire desires and pleasures, as the evil do.

Artificer. *Artifex.* See WORKMAN.

A. 421. 'Tubalcain, an instructor of every **artificer** in brass and iron' = the doctrine of natural good and truth.

424. By 'an **artificer**' is signified in the Word one who

is wise, intelligent, and knowing-*sciens*; here, by 'the **artificer** in brass and iron,' those who are knowing in natural good and truth. As in John; (Rev. xviii. 22.) 'Every **craftsman** of every craft' = one who is knowing, or the science of truth and of good. In Isaiah; 'The **artificer** casteth a graven image ... he seeketh for himself a wise **artificer** to prepare a graven image' (xl. 19, 20) = those who invent for themselves what is false (a 'graven image') from phantasy, and teach it so that it appears as true.

—². In Jeremiah '... gold (is brought) from Uphaz, the work of the **artificer**, and of the hands of the founder ...' (x. 9), which words signify one who teaches falsities, and compiles from the Word wherewithal to produce a figment ... These persons were formerly represented by **artificers** who produce idols, or falsities ...

3574². 'All of it the work of the **craftsmen**' (Hos. xiii. 2) = Own intelligence.

8932⁶. 'All of it the work of the **craftsman**' = that everything is [done] by means of reasonings from proprium.

8941⁷. 'The **artificer**' (Is. xl.) = those who hatch and produce from proprium ...

9424⁵. 'The work of the **craftsmen**' (Hos. xiii.) = doctrine from man's Own intelligence, and not from the Lord, thus from the outward sense of the Word separated from the inward; which has place with those who are in outward things only, and not at the same time in inward ones; that is, with those who are in the loves of self and of the world, and not in love to the Lord and love towards the neighbour.

10406⁴. 'The **artificer**' (Is. xl.) is the man who forms (what is false) from his Own intelligence.

Life 39. That good loves truth may be illustrated by comparisons with ... an **artificer**. If he devotes himself with assiduity to his work, and loves it as the good of his life, he buys tools, and perfects himself by means of such things as belong to his science: thereby he causes his work to be good.

R. 793. 'Every **craftsman** of every craft-*artis*-shall be found in thee no more' (Rev. xviii.) = that with those who are in that religiosity from doctrine and from life according to it, there is not any understanding of spiritual truth, and thence not any thought of spiritual truth either, in so far as it depends upon themselves. By 'an **artificer**,' in the spiritual sense of the Word, is signified one who is intelligent, and from understanding a thinker; in a good sense, a thinker from understanding of truths which are heavenly, and in an evil sense, a thinker from understanding of falsities which are infernal. And since both the former and the latter are of many kinds, and every kind is of many species, and each species of many kinds and species again, which however, are called particulars and singulars, therefore it is said 'the **craftsman** of every craft.' By '**craftsmen**' also, from their handicrafts and arts, from correspondence, are signified such things as are of wisdom, intelligence, and science. It is said from correspondence, because every work of man corresponds, and in like manner every operation, if only it be for some use, to such things as

are of angelic intelligence. To certain things or subjects of angelic intelligence (correspond the works) of **artificers** in gold, silver, and precious stones; to others, those of **artificers** in brass, iron, wood, and stone; and to others, those of **artificers** in other desirable uses, as in cloth, linen, garments, and things to wear of various kinds . . .

—². That 'an **artificer**'=those who are in the understanding of truth, and thence in the thought of truth. III.

—³. In the opposite sense, by 'the work of the **artificer**,' is signified that work which is done from Own intelligence, from which nothing but what is false can be produced. III.

M. 207⁶. They were afterwards conducted about the city (in the Spiritual World) . . . to see the wonderful works that are executed in a spiritual method by the **artificers**. T.694⁶.

E. 585¹¹. By the work of a 'smith,' '**artificer**,' and 'workman,' in the Word, is also signified that of doctrine, religion, and worship which is from Own intelligence; hence it was that the altar, and also the Temple, was, from command, built of whole stones.

587⁴. By 'the **artificer**,' and 'the caster,' also by 'the wise **artificer** whom he seeks for himself' (Is.xl.) is meant him who produces and forms such doctrine (as is produced from his Own intelligence).

1186. 'Every **craftsman** of every craft shall be found in thee no more'=no more wisdom, intelligence, and science. 'The **craftsman** of every craft'=everything that is of the understanding; hence, wisdom, intelligence, and science . . . The reason 'the **craftsman** of every craft' signifies these things, is that these things are endowments of the understanding, and its endowments are signified by 'crafts.' Ex.

Arvadites. *Arvadi*.

A. 1205. See JEBUSITE at this ref.

As. *Sicut*.

See under SELF.

A. 1414. The Lord . . . was born **as** another man . . . 1428. 1444.

1457. The Lord was also instructed **as** another man . . . 1461.

1712⁶. He is **like** one who will not learn anything unless he has a revelation; or **like** one who will teach nothing unless the words are infused into him; or **like** one who will attempt nothing unless he is actuated **as** one devoid of will. Yet if this were done, he would be still more indignant to be **like** an inanimate thing; when, nevertheless, what is animated by the Lord with man, is that which appears as if—*tanquam*—it were from him; **as** that man does not live from himself, which is an eternal truth; yet unless he appeared **as if** he lived from himself, he could not live at all.

1904³. Man can never think **as** from himself from intellectual truth, but from rational and scientific truth, because this appears **as** his.

1954⁶. See APPEARANCE at this ref. 1937⁶. 4299³. P.76². 174. M.132².

2016. Yet man ought to do what is good, and think

what is true, **as**—*ut*—from himself. 2877. 5759, Refs. W.425⁶. E.701³, Ex.

2196³. [If it be said] that man has no life except that which is from the Lord; the Rational, from appearances, supposes that he cannot live **as** from himself; when yet he first truly lives when he perceives that it is from the Lord.

2290⁶. It was given to perceive . . . how an opportunity was given to (the little children) of thinking the same things **as** from themselves.

2877. What a man does **as** from himself is [done] in freedom.

3325. 'Sell **as** today thy birthright to me'=that as to time the doctrine of truth was apparently prior. . . 'As today'=as to time. . . 'Today'=what is perpetual and eternal; and lest it should have this signification here, it is said '**as** today;' and thus by '**as**' is signified that it is apparently so.

3938². From the being—*esse*—that is Jehovah are all the things which appear **as if** they are.

4286⁶. In the Ultimate Heaven . . . they do not love others more than themselves, but **as** themselves . . .

4319. Neither man, Spirit, nor Angel thinks, speaks, and acts from himself . . . however completely it may appear **as** from himself.

7401. That thou mayest know that there is none **like** unto Jehovah our God'= . . . that there is no God besides Him.

8497. The enjoyment of all good and truth **as if** from proprium, Sig.

—². It is said **as if** from proprium, because the good that is of faith and of charity cannot be given to a man or an Angel so as to be his Own . . .

Life 31⁶. Every man can, **as** of himself, shun evils from Divine power, if he prays earnestly for it.

96. See AUTOMATON at this ref.

101. Man ought to shun evils **as** sins, and fight against them, **as** from himself. Gen.art.

W. 115. An Angel does not perceive otherwise than that he is in love and wisdom from himself . . . and hence **as if** love and wisdom were his own . . . Nor is it possible that the Lord can be in any Angel or man, unless he, in whom He is with love and wisdom, perceives and feels them **as** his own . . . Who can will to love the Lord and the neighbour, and who can will to be wise, unless he feels and perceives what he loves, learns, and imbibes **as** his own? Who otherwise can retain it? M.132⁶.

116. Since (freedom and rationality) are intimately conjoined to his life, so intimately that they may be said to be joined into it, they therefore appear **as** his Own . . . and what he thinks, wills, speaks, and acts from them appears **as if** from himself.

394². The Lord, for the sake of His reception by man, makes it appear that life is **as it were** man's.

P. 42. The more closely that man is conjoined to the Lord, the more distinctly he appears to himself **as if** he were his own . . . Gen.art. 43². 44.

43. Whatever a man thinks, wills, speaks, and does from freedom, he perceives **as** his own.

[P. 43]^e. See APPROPRIATE at this ref. 78.

54. It appears **as** if the Infinite could not be conjoined with the finite . . .

—^e. Thus the finite is capable of containing the Infinite, not the finite in itself, but **as** in itself, from the Infinite from itself, in it.

76. Who can have this pleasure of affection, unless that with which he is affected appears **as** his? . . . If anyone from his own affections should infuse anything into the mind of another who had no affections for knowing and understanding **as** from himself, would he receive, nay, could he receive it? . . . Hence it may be evident that although all things flow in . . . still it is of the Lord's Divine Providence that it should appear **as** the man's. 116.

78³. There is not anything proper to man, but it appears to him **as** if there were.

— . All good that a man does from freedom according to reason is appropriated to him **as** his own, because in thinking, willing, speaking, and doing, it appears to him **as** his own . . .

79⁴. Goods . . . are constantly of the Lord with man, and so far as man acknowledges this, the Lord grants that good should appear to man **as** his; that is, that it should appear to man that he loves the neighbour, or has charity, **as** from himself; that he believes, or has faith, **as** from himself; that he does what is good, and understands what is true, thus is wise, **as** from himself.

88². It follows that man wills and understands nothing from himself, but only **as** from himself.

90. It follows that man cannot do this from himself, but from the Lord; but still he can do it **as** from himself; this the Lord gives to everyone.

92³. The Reciprocal with man is this; that the good which he wills and does from freedom, and the truth which, from that willing, he thinks and speaks according to reason, appear **as** if from him; and that this good in his will, and this truth in his understanding, appear **as** his. Yea, they appear to man **as** from himself, and **as** his, altogether **as** if they were his.

96⁵. It is this will of the Lord that causes what a man thinks, speaks, wills, and does to appear in the man **as** his.

100. It is a law of the Divine Providence that a man should **as** from himself remove evils as sins in the outward man . . . Gen.art. 102.

164⁵. As freedom is not taken away from man, man can be led and taught no otherwise than according to reception **as** by himself.

210. Unless a man **as** from his Own prudence disposes all things that are of his employment and life, he cannot be led and disposed by the Divine Providence . . .

321. It is from a law of the Divine Providence that man should think **as** from himself, and should act prudently **as** from himself, but still should acknowledge that it is from the Lord. (He who does this) is a man.

R. 224⁹. Wherefore man can reform and regenerate himself **as** from himself, provided that he acknowledges in his heart that it is from the Lord. Everyone who performs repentance, and believes in the Lord, is reformed and regenerated. Man must do both **as** from

himself, but **as** from himself is from the Lord. . . Do it from yourselves, and believe that it is from the Lord; thus you do it **as** from yourselves. But then the Englishmen inquired, whether to act **as** from one's self, is implanted in man from creation? An Angel answered, It is not implanted, because to act from Self is of God alone, but it is given continually; that is, adjoined continually; and then, so far as a man does what is good, and believes what is true, **as** from himself, he is an Angel of Heaven; but so far as he does what is evil, and believes what is false, which also is **as** from himself, so far he is an Angel of Hell. That this also is **as** from himself surprises you, but still you see that it is so, when you pray that you may be guarded from the Devil . . . But everyone incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but guilt is not incurred by him who believes that he acts **as** from himself. B.69³. T.621⁹.

376. See Ask at this ref.

541². The one thing from which man is man, and by which he is conjoined with the Lord, is his being able to do what is good, and believe what is true, **as** from himself; that is, **as** from his own will according to his own judgment.

566^e. For the Lord in His Word enjoins every man who wills to be saved to do what is good to the neighbour **as** from himself, and yet to believe that it is from the Lord.

875⁹. There then came upon me a longing to know how man can do what is good from God, and yet **as** from himself. Fully Ex. T.461.

M. 134⁵. Man becomes a 'likeness of God' by his feeling these things in himself, **as** from himself. This he feels because he is not born into knowledge, but receives it, and what he receives appears to him **as** if from himself. To feel thus is also given to man by the Lord, that he may be a man, and not a beast, since by willing, thinking, loving, knowing, understanding, and being wise **as** from himself, he receives knowledge and exalts it into intelligence, and through its use, into wisdom. Thus the Lord conjoins man to Himself, and man conjoins himself to the Lord.

269^e. Every man is constituted of the three loves above mentioned; namely, the love of use, the love of the world, and the love of self . . . in order that he may think from God, although **as** from himself. . . The highest things in man are turned upwards to God, the middle ones, outwards to the world, and the lowest, downwards to self; and because the latter are turned downwards, man thinks **as** from himself, when yet [he does so] from God.

I. 14¹. For man thinks and wills **as** from himself, and this **as** from himself is the Reciprocal of conjunction. . . God alone acts, and man suffers himself to be acted upon, and reacts in all appearance **as** from himself, although interiorly from God. T.588^e.

T. 371⁶. For the Lord acts, and man receives action from the Lord, and operates **as** from himself; thus of himself from the Lord. This operation of man is imputed by the Lord to him as his . . .

438. No one can of his Own power purify himself from evils . . . but still it cannot be done without the man's power and force, **as** if they were his Own.

442. If there is a belief that all the good which a man does **as** from himself, is from the Lord, the man is then the instrumental cause, and the Lord is the principal cause, which two causes appear before the man as one . . .

576². Wherefore the power of acting well is from the Lord, and hence the will of acting is **as** of the man, because he is in free-will . . .

E. 554. 'Their faces were **as** the faces of men' = that they appeared to themselves **as** spiritual affections of truth. . . By 'faces' are signified . . . affections of truth; but here, that they appeared to themselves **as** affections of truth, and thence intelligent and wise, because it is said of the locusts that their faces were seen '**as** the faces of men.' See also R.433.

1134². Everyone can see that a recipient of life cannot act at all from itself . . . but still it can act **as** from itself . . .

—³. The Angels of the higher Heavens feel this plainly, and the wisest of them do not even will to think and to will **as** from themselves. Ex.

As. *Velut.* T.396. 451.

As it were. *Tanquam.*

R. 47. 'His head and His hairs were white **as** wool, **as** snow.' 48. 50. E.69.

617. 'They sung **as it were** a new song . . . ' = the celebration and glorification of the Lord in the New Christian Heaven; here, specifically, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens; the expression '**as it were**' involves this; for '**as it were** a new song' is **as it were** this is new, when yet it is not new.

659. 'I saw **as it were** a sea of glass mingled with fire' = the last boundary of the Spiritual World, where they were gathered together who had religion and worship thence derived, but not good of life. . . Since a gathering together of these is signified, it is said '**as it were** a sea of glass.'

Asbestos. *Amianthus.* T.192.

Asceticism. See MISERY at D.1285.

Ascend. *Ascendere.*

Ascent. *Ascensus.*

A. 951. They are kept in the most intense desire to ascend into Heaven . . .

1543. 'Abram went up out of Egypt' = from scientific things. . . 'To go up' is predicated of coming forth from lower things, which are scientific, to higher ones, which are heavenly.

1871. When (the literal sense of the Word) is being read by man, especially by a little boy or girl; as it **ascends**, it becomes, by degrees, more beautiful and delightful . . .

1874^e. Thus perishes the sense of the letter, as it **ascends**, and becomes spiritual, then celestial, and at last Divine. 1876. 3382.

1875^e. These ideas were purified as they **ascended** higher; the **ascents** were represented by rejections.

2098. 'God went up from Abraham' = the Lord's entrance into the former state (of glorification).

3084. '(Rebecca) went up' = elevation. Ex.

— Hence it is that '**going up**' is predicated of going towards Jerusalem, but '**going down**' of going from Jerusalem; also from Jerusalem to Zion, and from Zion to Jerusalem . . . 4539³, Ill. and Ex. . .

3391². 'To go up into the houses' (Joel ii. 9) = to destroy the goods that are of the will.

3436. 'Isaac went up from thence to Beersheba' = that the doctrine of faith was thence Divine.

3701. 'Behold the Angels of God **ascending** and descending upon it' = infinite and eternal communication, and conjunction thence derived. That from the lowest there is as it were an **ascent**, and afterwards, when the order is inverted, a descent, is evident from the signification of 'the Angels,' which is something Divine of the Lord.

—². How the case is with this **ascent** and descent, may be evident from what has been said above. Refs.

—^c. Thus by those truths which were of man's infancy and childhood, the Angels of God as by a ladder **ascended** from earth to Heaven; but afterwards, by the truths that belong to his adult age, the Angels of God as by a ladder descend to the earth.

3702. All goods and truths descend from the Lord, and **ascend** to Him; that is, that He is the First and the Last; for man is so created, that the Divine things of the Lord may descend through him to the ultimates of nature, and from the ultimates of nature **ascend** to Him. Fully Ex. 3726.

3759. By the four sons of Jacob by Leah is described in the supreme sense the **ascent** from outward truth to inward good; but in the representative sense, the state of the Church . . . that it **ascends** to interior things according to this order . . . 3902.

3762. What is treated of in the whole of this chapter; namely, **ascent** to the truths of love.

3882. '(Leah) stood still from bearing' = **ascent** by a ladder from the earth even to Jehovah, or the Lord. Ex. 3939^e.

—². It is also this **ascent** which is signified by the ladder seen by Jacob . . .

— Descend then follows, for man cannot descend until he has first **ascended** . . .

3901². 'They shall go up with strong wing as eagles' = to grow as to the understanding of truth, thus as to the Rational.

3909. Every natural affection, when it **ascends** towards interior things, or towards Heaven, becomes milder, and at length is changed into a heavenly affection.

4009. The Natural of man on one side communicates with the sensual things of the body, and on the other, with the rational things of the rational mind; by means of these intermediates there takes place as it were an **ascent** from sensual things which are of the body and open towards the world, to rational things which are of the rational mind and open towards Heaven; thus also a descent from them; namely, from Heaven to the world. This takes place in man alone. It is this **ascent** and descent which are treated of in the inward sense of these chapters.

4042. Hence now it is, that by man alone is there a

descent from the Heavens into the world, and an **ascend** from the world into the Heavens. It is the brain, and its interiors, by which the descent and **ascend** take place . . .

[A.] 4283. (The man who wrestled with Jacob said to him) 'Let me go, because the dawn **goeth up**'=that temptation ceased when conjunction was at hand. 4300.

4539. 'Arise, **go up** to Bethel'=perception concerning the Divine Natural. 'To arise' involves elevation . . . 'To **go up**'=more towards interior things.

—². The reason 'to **go up**'=towards interior things, is that interior things are what are called higher; therefore when advancement towards interior things is treated of in the inward sense, '**going up**' is spoken of, as from Egypt to the Land of Canaan; and in the Land of Canaan itself, toward the more interior parts. Ill. 5406².

4578. 'God **went up** from above (Jacob) in the place in which he spake with him'=the Divine in that state . . . for 'to **go up**' involves elevation to interior things, and when it is predicated of the Lord . . . elevation to the Divine.

4815. 'To **go up**' involves elevation to good. Ex.

4853. '(Judah) **went up** to the shearers of his flock'=something of elevation, to take counsel for the Church. 'To **go up**'=to be elevated; namely, from what is exterior to what is interior. 4969.

5202. 'Behold seven other kine **coming up** after them out of the river'=falsities that are of the Natural, also in the boundary. . . That they were in the boundary is also manifest from the fact of its being said that 'they **came up** from the river'; for 'to **come up**' is predicated of advancement from what is exterior towards interior things. 5268.

5406. In various places in the Word '**going up**' and '**going down**' are mentioned, as from one place to another, not because one place was in a higher situation than another, but because '**going up**' is predicated of going towards more interior or higher things, and '**going down**,' of going towards more exterior or lower things; that is, '**going up**' is predicated of going towards spiritual and celestial things, for these are interior, and are also believed to be higher; and '**going down**,' of going towards natural and earthly things, for these are exterior, and also, in appearance, lower.

5492². Angelic thought and speech are . . . spiritual, (human thought and speech) are natural; the former falls into the latter when it descends, and the latter is turned into the former when it **ascends** . . .

5817. 'When we **go up** to thy servant my father'=elevation to spiritual good.

5964. '(Joseph's brethren) **went up** out of Egypt'=departure from the scientific things of the Church. 'To **go up** thence'=to depart. . . Here, by '**going up**' is signified going away.

6007. 'I will also make thee **come up** in **coming up**'=elevation afterwards. 'To **come up**'=elevation.

6348. 'Because thou **wentest up** on thy father's bed'=because separate from the good of charity it has filthy conjunction.

6523. 'There **went up** with him all the servants of Pharaoh'=that it adjoined to itself the scientifics of

the Natural. 'To **go up** with him'=to adjoin to himself . . .

6658. '(Lest) they **go up** out of the land'=that so the Church will be established. 'To **go up**'=to be elevated; namely, towards the interior things that are of the Church.

6855. 'To make him **go up** out of that land'=that they should be elevated; namely, from the place and state where they are being infested by falsities. 'To make to **go up**'=to be elevated.

6897. 'And I say, I will make you **go up** from the affliction of Egypt'=elevation and deliverance from infestation by false scientific things. 'To make to **go up**'=elevation towards interior things. (Refs.) Elevation towards interior things is elevation from infestation by falsities to the truths and goods of faith; hence also 'to make to **go up**' is deliverance. 8570.

7675. 'It shall **come up** upon the land of Egypt'=an outpouring into all things there. 'To **come up**'=to be poured out. For the 'locust'=what is false in the extremes, and its passing from the extremes towards the interiors is called '**coming up**.'

7976. '(A mixed multitude) **went up** with them'=that were adjoined. 'To **go up** with them,' when said concerning goods and truths,=that they were adjoined.

8279. Truth from good is of such a nature, that it **ascends** to higher things, like a light body in the world.

8456. 'The deposit of dew **went up**'=the insinuation of truth. 'To **go up**,' here,=to be dissipated, and thus not to appear in view.

8760. 'Moses **went up** to God'=truth from the Divine which is below Heaven, conjoining itself with Divine Truth which is in Heaven. . . 'To **go up**'=to conjoin itself, for he who **goes up** to the Divine conjoins himself to it, as when mention is made of '**going up** into Heaven,' there is meant being conjoined with the Lord . . .

8795. 'Take heed to yourselves **coming up** into the mount'=no extension at all to the heavenly Societies that are in the love of good. 'To **come up**'=to the Divine that is in a higher Heaven. 8803.

8797. It sometimes happens that they who are in a lower Heaven strive to **ascend** into a higher Heaven. (The consequence.)

8835. 'The people cannot **come up** to Mount Sinai'=that they cannot elevate themselves to the Celestial Kingdom. . . 'To **come up**'=to elevate.

8841. '**Come up**, thou and Aaron'=conjunction with truth from the Divine, inward and outward. 'To **come up**,' namely, to Jehovah=conjunction. 9373. 9380. 9415.

8945. 'Thou shalt not **go up** by steps unto Mine altar'=no elevation to interior things, which are celestial. 'To **go up** by steps'=to elevate themselves to higher, or more interior things.

—⁴. If those who are below Heaven desire to **ascend** into Heaven before they have been prepared, when they are elevated thither, they feel torment almost infernal, and appear to themselves as corpses . . .

9435. The degrees of **ascension** from the people to the Lord are thus described . . .

9436. 'He **went up** to the mount'=elevation to Heaven. 'To **go up**'=elevation towards interior things.

10202. 'In making the lamps to **ascend** between the evenings, Aaron shall fumigate it'=elevation even in an obscure state of love, when truth also is in its shade. 'To make the lamps **ascend**,' or to kindle them=to enlighten by Divine Truth, and intelligence and wisdom thence derived.

—^e. 'To make to **ascend**'=to elevate and augment the light of truth as much as possible.

10400. 'To make the Sons of Israel **come up** from the land of Egypt'=elevation from the natural or outward man to the inward or spiritual man, in order to be made a Church. 10409. 10421.

10499. 'And now I will **go up** to Jehovah'=elevation of the interiors to the Lord. 'To **go up**'=elevation towards interior things.

10526. 'Go, **get up** from hence, thou and the people whom thou hast made **come up** out of the land of Egypt, to the Land'=that that nation will represent the Church, but that the Church will not be with it, because it cannot be elevated from outward things. 'To **go up** into the Land'=to institute the Church . . . but here, only to represent it . . . therefore it is said 'Go, **get up** from hence . . . the people whom thou hast made **come up**,' thus Moses . . . and not Jehovah. And in a following verse, 'I will not **go up** in the midst of thee' . . . by which is signified that the Divine is not with them. . . 'To make to **come up** out of the land of Egypt'=to be elevated from outward things to what is inward; but here, not to be elevated, because it is said that Moses 'made them **come up**,' and not Jehovah. 10531. 10568. 10607.

10677. 'In thy **going up** to see the faces of thy God three times in a year'=when there is the Lord's presence in the truths of faith.

H. 35. No one can **ascend** from a lower Heaven, nor can anyone descend from a higher Heaven. He who **ascends** from a lower Heaven is seized with anxiety even to pain, nor can he see those who are there, still less speak with them; and he who descends from a higher Heaven is deprived of his wisdom, falters in his voice, and is in despair. (From experience.) W.179.

48. The hypocrites . . . then quickly cast themselves down into the Hell where are their like, nor do they venture to **ascend** any more.

335. They first represented the Lord **ascending** from the sepulchre . . .

—². Afterwards I saw represented by them the descent of the Lord to the bound, and his **ascend** with the bound into Heaven . . .

353. Their learning does not **ascend** beyond such things as appear in the world before the eyes . . .

L. 35¹¹. Since the Lord **ascended** into Heaven with the Divine and the Human united into one . . . it follows that His Human substance or essence is as His Divine one. . . This union of the Father with the Son, or of the Divine with the Human, is meant in . . . 'If therefore ye shall see the Son of Man **ascending up** where He was before' (John vi.62); 'No one hath **ascended** into Heaven, except He who came down from

Heaven' (John iii.13). Every man who is saved **ascends** into Heaven, not of himself, but still from the Lord. The Lord alone **ascended** of Himself.

W. 65. The uses of all things that have been created, **ascend** through degrees from ultimates to man, and through man to God the Creator . . . Gen.art.

66. There are three degrees of **ascend** in the natural world, and three degrees of **ascend** in the Spiritual World . . .

67. How man **ascends**; that is, is elevated, from the ultimate degree to the first.

110. An Angel of the Ultimate Heaven cannot **ascend** to the Angels of the Third Heaven, for if he does **ascend** and enter their Heaven, he falls as it were into a swoon, and his life wrestles as with death. Ex.

199. All perfections grow and **ascend** with degrees, and according to them. Gen.art.

— Of degrees of height it is said that they **ascend**, or descend . . .

218. These **ascending** and descending degrees, which are also called prior and posterior, also degrees of height, and discrete, are in their power in their ultimate. Ex.

235. These things are said generally, concerning the threefold **ascend** of the degrees of height . . .

P. 34. The **ascend** of love according to degrees is not perceived by man, except very obscurely, but the **ascend** of wisdom, clearly, with those who know and see what wisdom is. Ex.

R. 226. 'Come up hither'=elevation of mind; for in the Spiritual World, the higher anyone **ascends**, into the purer light he comes, by which the understanding is, by degrees, opened; that is, the mind is elevated. 512. E.263.

513. 'They **ascended** into heaven in a cloud'=an uplifting into Heaven . . .

611. All who have been prepared for Heaven . . . see a way . . . which they enter, and **ascend**, and in the **ascend** there is a gate . . . T.622.

675^e. Then we went away from them, and behold steps before our eyes, by which we **ascended**, and returned above the earth . . .

861. 'They **went up** upon the breadth of the earth . . .'=that being stirred up by the dragonists, they spurned all the truth of the Church . . . for 'to **go up** upon'=to climb over and pass by, thus to spurn.

M. 10². (Various Spirits give an account of their experience when attempting to **ascend** into Heaven.)

11. (Ten Spirits were chosen, and followed the Angel to Heaven. Their **ascend** described.)

144. The deliciousnesses of this love **ascend** and enter Heaven . . .

294⁸. The deliciousnesses of marriage love **ascend** to the highest Heaven . . .

302. Upon true marriage love is inscribed this order, that it **ascends** and descends; it **ascends** from its first heat progressively towards their souls, with an effort to effect conjunctions there . . . but at the same moment at which that love **ascends** towards their souls, it also descends towards the body, and thereby clothes itself. . .

Marriage love in its descent, is such as it is in the height to which it **ascends**; if it [**ascends**] high, it descends chaste; if it does not [**ascend**] high, it descends unchaste. Ex.

[M.] 305. Into this lowest (degree) man is born, but he **ascends** into a higher one, which is called spiritual, by a life according to the truths of religion, and into the highest, by the marriage of love and wisdom.

415°. Protection was then given to the Satans, and with the two Angels they **ascended** into Heaven . . .

E. 422. 'I saw another Angel **ascending** from the rising of the sun'=the Divine Love going forth from the Lord. . . 'To **ascend** thence'=to go forth and proceed.

669. 'Come up hither'=separation, and protection therefrom. 670.

889. 'The smoke of their torment **ascendeth** up for ever and ever'=dense falsity encompassing them, and flowing forth from their loves continually. . . 'To **ascend**'=to encompass and flow forth. Ex.

Ascribe. *Addicare.*

Ascription. *Addicatio.*

A. 8042. 'Sanctify to Me every first-born'=the faith that is from the Lord. 'To sanctify to Jehovah'=to **ascribe** to Him; that is, to confess and acknowledge that it is from Him.

8078. 'Every opening of an ass thou shalt redeem in small cattle'=that faith merely natural is not to be **ascribed** to the Lord, but the truth of innocence which is therein. Ex.

8080. 'And every first-born among thy sons thou shalt redeem'=that the truths of faith are not to be **ascribed** to the Lord, but its goods. Ex.

8088. 'I sacrifice to Jehovah every opening of the womb, the males'=that the faith of charity, which is of the new birth, is to be **ascribed** to the Lord.

— By **ascribing** is meant not claiming for one's self, but confessing and acknowledging that it is from the Lord.

9223. 'The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay'=that as all goods and truths are from the Lord, they are to be **ascribed** to Him, and not to self.

—³. That the first-fruits were to be given to Jehovah, signified that the first of the Church consisted in **ascribing** to the Lord all the goods and truths of faith, and not to self. To **ascribe** to the Lord, is to know, acknowledge, and believe that they are from the Lord, and nothing of them from self. 9300.

9224. 'The first-born of thy sons thou shalt give to me'=that also all things of faith which come by them, are to be **ascribed** to the Lord, and not to self. Ex.

9300. Goods and truths have their life from the Lord when they are **ascribed** to Him.

10175½. By 'the expiation of everyone by silver' is signified the **ascription** of all the things of worship to the Lord, and nothing to self, that no one may have merit.

10220. 'This shall give everyone that passeth, upon

them that are numbered'=the **ascription** of all things that are of faith and love to the Lord.

10227. 'A rich man shall not give more, and a poor one shall not give less, from the half of a shekel, to give to Jehovah'=that all, of whatever capability, are alike to **ascribe** to the Lord all things of truth from good.

—². All have the faculty of understanding and of being wise, but the reason one is wiser than another, is that they do not in like manner **ascribe** to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who **ascribe** all things to the Lord, are wiser than others, since all things of truth and good, which constitute wisdom, flow in from Heaven, that is, from the Lord there; the **ascription** of all things to the Lord opens the interiors of man towards Heaven . . .

—³. By the faculty of being wise, is meant . . . the faculty of clearly seeing what is true and good, of choosing what is suitable, and of applying it to the uses of life; they who **ascribe** all things to the Lord, clearly see, choose, and apply; but they who do not **ascribe** them to the Lord, but to themselves, only know how to reason about truths and goods; nor do they see anything except what belongs to others; not from reason, but from activity of memory . . .

10299⁴. Man ought to think, will, and act as of himself, and yet **ascribe** to the Lord everything of the thought of truth and of the endeavour of good; thereby there is implanted in him by the Lord the faculty of receiving Him, and influx from Him.

10660. 'Every opening of the womb is for Me'=that all the good of innocence, of charity, and of faith, is to be **ascribed** to the Lord.

—². It is said that these things are to be **ascribed** to the Lord; that is, it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord, they are not goods . . .

H. 230. See ANGEL at this ref.

291. No one ought to **ascribe** anything good to himself as his own.

379. Like a man **attached** . . . to many Churches.

390. In the Heavens . . . the person is so far loved, esteemed, and honoured as he does not **ascribe** the use to himself, but to the Lord; for so far he is wise, and so far the uses which he performs, he performs from good.

L. 18². Nothing of the Lord can be imputed to man, but salvation can be **attached** by the Lord after he has performed repentance . . . then is salvation **attached** to him in this way . . .

R. 921. 'The kings of the earth shall bring their glory and honour into it'=that all therein who are in truths of wisdom from spiritual good will confess the Lord, and **ascribe** to Him everything true, and everything good, which are with them.

T. 58. The **ascription** and imputation of the righteousness of His Son . . . 642°.

717. Since by redemption are meant deliverance from Hell, conjunction with Him, and salvation . . . therefore these fruits are **ascribed** to man; not, in very deed, as much as the Lord wills, because, from His Divine Love, He wills to **ascribe** all things, but in so far as man receives . . .

Ascribe. *Adscribere.*

A. 4214⁴. They who **ascribe** each and all things to their own prudence . . .

Ashamed. See SHAME, and also under BLUSH.

Asher. *Ascher.*

A. 3939. 'Asher,' in the Original Language, signifies blessedness, but involves all those things which are signified by the words of his mother Leah, 'in my blessedness, because the daughters will make me blessed;' namely, the delight of the affections corresponding to the happiness of eternal life. This is the fourth general principle that conjoins the outward man with the inward . . .

—². 'Asher' is mentioned in various places in the Word, but there is there signified by him, as also by the rest [of the tribes], the quality there treated of; that is, of what quality they are in that state to which the subject there has reference; and [the signification] is also according to the order in which they are named . . .

4609. 'The sons of Zilpah the handmaid of Leah, Gad and Asher'=things serviceable to exterior things. . . By 'Asher,' in the supreme sense, is represented eternity; in the inward, the happiness of eternal life; in the outward, the delight of affection.

6024⁴. 'The sons of Asher; Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel'=the happiness of eternal life, and the delight of the affections, and their doctrinal things. 'These are the sons of Zilpah'=that these are of the outward Church.

6408. 'From Asher'=the blessedness of the affections; namely, of the celestial ones, which are of love to the Lord, and of charity towards the neighbour; as is evident from the representation of 'Asher,' which is, the happiness of eternal life, and the blessedness of the affections; for 'Asher' was so called from blessedness. Ex.

R. 353. 'Of the tribe of Asher were sealed twelve thousand'=mutual love, which is the love of doing the good of use to the community or society prevailing with those who will be of the Lord's New Heaven and New Church. By 'Asher,' in the supreme sense, is signified eternity; in the spiritual sense, eternal blessedness; and in the natural sense, the affection of good and truth; but here, by 'Asher,' is signified the love of doing uses, which prevails with those who are in the Lord's Celestial Kingdom, and is there called mutual love . . . He was also named from blessedness, and they who are in the love of doing uses to the community and to society, in Heaven, are in blessedness above all others.

D. Index. Deliciousnesses can also be produced by Spirits who do not live in order; thus they are 'the deliciousnesses of a king,' or 'Asher.'

E. 70³. 'Asher,' as one of the tribes, signifies the happiness of life, and the delight of the affections.

438. 'Of the tribe of Asher were sealed twelve thousand'=charity towards the neighbour, and that all who are in it are in Heaven, and will come into Heaven. 'The tribe of Asher'=spiritual affection, which is charity. . . Charity

towards the neighbour is signified by these three tribes; namely, Asher, Naphtali, and Manasseh.

—². By 'the tribe of Asher,' is meant charity towards the neighbour; by 'Naphtali,' their regeneration; and by 'Manasseh,' the good of life of those who are in that charity.

—³. But what 'Asher' signifies in the Lord's Kingdom, or in the Church, shall first be stated. 'Asher'=the blessedness of the spiritual affections, and thence, the spiritual affection itself, and since spiritual affection is what is called love towards the neighbour, or charity, hence it is that by 'Asher' is here signified charity; consequently, by the 'twelve thousand' from that tribe are here signified all who are in charity, and thus in the Second, or Middle Heaven . . .

—⁴. That 'Asher' signifies the blessedness which is of love and of charity, is further evident from the blessing of him by Israel . . . 'from Asher his bread shall be fat, and he shall give the deliciousnesses of a king.' 'From Asher'=from the celestial and spiritual affections, which are of love to the Lord and of charity towards the neighbour . . .

—⁵. By 'Asher' (in the blessing of him by Moses), and who is there mentioned in the last place, is signified the spiritual affection of truth from the Word . . .

—⁶. Since 'Asher'=the delight of the affections, such as is in those who are in truths from the sense of the letter, therefore that tribe encamped, together with the tribes of Dan and Naphtali, on the north.

—⁷. That 'Asher'=spiritual blessedness, which is blessedness from love and charity, is also evident in Ezek. xlviii. 2, 3; 34, 35. . . There also it is evident that by 'Asher' is signified the affection of spiritual truth, which makes one with charity towards the neighbour.

—^e. That by 'Asher,' in the supreme sense, is signified eternity; in the inward, the happiness of life from the blessedness of the affections which are of love and of charity; and in the outward, natural delight thence, Refs.

441. By the tribe of 'Asher,' is signified charity towards the neighbour, which is the very spiritual Internal itself of those who are in the Second, or Middle heaven.

—². By 'Asher' is signified the Internal, and by 'Manasseh,' the corresponding External.

Ashes. *Cinis.*

A. 2265. 'I am dust and ashes'=the humiliation of the human . . .

2327. See DUST at this ref., and at 4293³.

4779³. 'To roll themselves in ashes' (Ezek. xxvii. 30) =to be condemned on account of what is false.

9723. 'Thou shalt make pans for the sifting of the ashes—*ad decinerantum*'=the removing agents after uses. . . For 'ashes'=such things in the natural or outward memory of man as remain after uses, and which are to be removed, lest they should stand in the way of other things following, by which again there may be uses. Ex.

—³. The scientifics which have served for these uses are signified by the 'ashes' that are to be removed; and the knowledges of truth and of good, through which man attains spiritual life, after they have served their use;

that is, have imbued life, are signified by 'the ashes of the altar,' which also are to be removed . . .

[A. 9723]⁹. 'Ashes,' in the opposite sense, = what is condemned, remaining after the consuming that is worked by the fire of self love.

P. 278a⁵. Like fire in wood, under the ashes. M. 365^e.

M. 151a⁶. Like a shrub raised up again from its ashes . . . T. 692⁴.

E. 391³⁰. That there was no worship whatever, is signified by 'the altar's being rent, and the ashes poured out' (1 Kings xiii. 3).

637⁹. 'To gird herself with sackcloth, and roll herself in ashes' (Jer. vi. 26) = mourning on account of the destruction of the good and truth of the Church.

—¹³. 'To perform repentance in sackcloth and ashes' (Matt. xi. 21) = to grieve and mourn on account of the non-reception of Divine Truth, and on account of the falsities and evils which have stood in the way.

1175. 'To roll themselves in ashes' (Ezek. xxvii. 30) = mourning still deeper [than is signified by the putting of dust on their heads]. For 'ashes' = what is condemned, because the fire that produces them signifies infernal love.

Ashes. *Favilla*.

A. 7519. 'Ashes of the furnace' = falsities of cupidities. E. 962⁸.

7520. That 'ashes' = falsity, may be confirmed from the places where 'ashes-cinīs' are mentioned, for they are from a similar origin. Ill.

T. 135⁴. As fire reduces wood to ashes,

Ashkenaz. *Aschkenas*.

A. 1154. 'Ashkenaz, Riphath, and Togarmah' were so many nations, with whom there was such (outward) worship, and by them are signified so many doctrinal things that were rituals, derived from the outward worship with 'Gomer.' Ill.

— The destruction of Babel is here treated of (Jer. li. 27), where 'Ashkenaz' = its idolatrous worship, or outward worship separated from inward . . . specifically, false doctrinal things.

Asia. *Asia*.

Asiatic. *Asiaticus*.

A. 4333. The Ancient Church was spread through a great part of the Asiatic world. 4680².

S. 102^e. In (our) Word are retained many names of places in the Land of Canaan, and round about it in Asia, in which they have a similar signification to that which they had in the ancient Word.

105³. The nations and peoples in Asia and the Indies constitute the last circumference (of the Grand Man).

R. 11. 'Which are in Asia' = to those who are in the light of truth from the Word. . . The reason why by 'Asia' are meant those who are in the light of truth from the Word, is that the Most Ancient Church, and after it the Ancient, and afterwards the Israelitish Church, were in Asia; also because they had the ancient Word, and afterwards the Israelitish one. 34.

—². Concerning that ancient Word that was in Asia before the Israelitish Word . . . T. 279³.

40. 'Send it to the Churches, to those in Asia' = for those in the Christian world who are in the light of truth from the Word.

M. 76⁴. (The Angels of the Silver Age were from peoples in Asia.)

78. (The people of the Iron Age visited, who were from the old inhabitants of Asia.)

D. 4643. There is a Hell where are they who, from falsities, are in evils of violence done to charity, as are they who, during their whole life, do nothing else than kill and plunder, as do many in Asia, and where there is a great desert.

4652. On a method by which they examine some of the Asiatic gentiles; to see whether they gravitate towards Heaven or towards Hell.

4676. Many of those who are in this middle Celestial Kingdom are from the gentiles of Asiatic regions, and very many of those who have been converted to the Christian religion by missionaries. These, when they acknowledge the Lord, and so receive faith, believe in the Lord, nor do they care about those tangled questions and arguments as to whether faith saves, or charity; nor about the Pope, as to whether he is the head of the Church; but they live as Christians. These, for the most part, are there, and enjoy eternal blessedness; blessedness and wisdom that can never be described . . .

4770. (On the commencing of a new Church) as it were in Asia, in the neighbourhood of Africa.

4774^e. It was perceived that those on Earth with whom there is the communication and influx, were round about the region of Africa, partly in Asia also, nearer the Indian sea, but not at the sea.

4779. I was afterwards brought back again, but higher up, where there were Spirits from the regions of the north part of Asia, and I perceived that, from their life in the world, they were of such a genius that they could receive the heavenly doctrine.

E. 21. 'In Asia' = those who are in the light of intelligence. The Angels, when Asia is mentioned, perceive the south . . . and since by 'the south' is signified the clear light of intelligence, that light is signified by 'Asia.' This also it has been granted to me to perceive, whenever I have been in a spiritual idea, and thought of Asia. The reason there is such an idea about Asia, is that the Church was there in ancient times . . . and therefore they who are in Heaven from thence are in the light of intelligence; whence it is that when Asia is thought of, light flows in such as there is in the south of Heaven. . . But still, by 'Asia,' here, are not meant those who are in Asia, but all, wherever they may be, who are in the spiritual light of intelligence; or, what is the same thing, who are in truths from good . . . All these constitute the Lord's Church. 58.

Ask. See under INQUIRE—interrogate.

Ask. *Petere*.

Asking. *Petitio*.

A. 2919. When assent is given to that which is asked for . . .

6674³. 'Whatever ye shall **ask** the Father in My name' . . . It is not meant here that they should **ask** the Father in the Lord's name, but the Lord Himself, for there is no way of approach open to the Divine Good which is 'the Father,' except through the Lord's Divine Human . . . wherefore, to **ask** the Lord Himself, is [to **ask**] according to the truths of faith, and whatever is so **asked** is granted; as also the Lord teaches in . . . John, 'If ye shall **ask** anything in My name, I will do it.' 9310³. R.618⁴.

9174. 'When a man shall **borrow-commodato petiverit** from his companion' = truth from another stock. . . The reason '**borrowing**' has this signification, is that in the Spiritual World there are no other goods **asked** for from others, and given, than those of intelligence and wisdom. . . Hence it is manifest that 'to **borrow**'=to be instructed by another, and so to receive truths, or knowledges of truth and good from some other source than self. Ex.

—³. In the Word, where '**borrowing-mutuo petere**-' and 'lending' are spoken of, there are signified being instructed, and instructing, from the affection of charity; as in Matthew, 'Give to everyone that **asketh** thee, and from him that would borrow-*mutuum accipere*-of thee, turn not thou away.' That here, by '**asking**,' is not meant **asking**, is manifest, for it is said, 'Give to everyone that **asketh** thee' . . . for if a man were to give to everyone that **asketh** . . . he would be stripped of all his goods; but . . . by '**asking**' . . . and 'giving' . . . is meant the communication of heavenly goods, which are the knowledges of good and truth. (See GIVE at this ref.)

S. 51³. '**Ask**, and it shall be given you' . . . Without doctrine it is believed that everyone will receive who **asks**; but from doctrine it is believed, that whatever a man **asks**, not from himself, but from the Lord, is given; for this the Lord also teaches, 'If ye abide in Me, and My words abide in you, ye shall **ask** what ye will, and it shall be done unto you.' R.951⁶. T.226³.

R. 376. We very often read in the Word that the Lord answers when they cry unto Him (Ill.); and also that He gives when they **ask** (Ill.); but still the Lord gives to them to **ask**, and also what they shall **ask**; wherefore the Lord knows it already; but still the Lord wills that man should first **ask**, in order that it may be as of himself, and so be appropriated to him. If the **asking** itself were not of the Lord, it would not have been said in these passages that they should receive whatever they **ask**.

T. 154⁶. The Divine of the Father is the soul of the Lord's Human, and the Human is His body, and the Human does not **ask** of His Divine to tell it what it shall say and do; wherefore the Lord says, 'In that day ye shall **ask** in My name, and I say not unto you, that I will **ask** the Father for you, for the Father Himself loveth you, because ye have loved me.'

E. 325⁸. 'All things that ye shall **ask**, praying, believe that ye shall receive them, then it shall be done unto you . . .' (Markxi.24). Here also by 'praying,' and '**asking**,' in the spiritual sense, is meant the life of love and of charity; for to those who are in the life of

love and of charity it is given by the Lord what they shall **ask**; wherefore they do not **ask** for anything but what is good, and it is done unto them. 815¹⁰.

411¹⁵. If they '**ask**' from the faith of charity, they do not **ask** from themselves, but from the Lord; for whatever anyone **asks** from the Lord, and not from himself, he receives.

Ask. Rogare.

A. 8573. The simple think that the Lord sits with the Father . . . and **asks** Him to give the sinner to Him . . .

8582. 'And thou shalt smite the rock'=that they should urgently **entreat** the Lord.

Asleep. See LAID ASLEEP.

Asp. Aspis.

A. 3923. 'Dan shall be a serpent upon the way, an **asp** upon the path' . . . 'Dan,' here=the affirmative of truth, of which affirmative it is said, that 'it shall be a serpent upon the way, and an **asp** upon the path,' when it reasons about truth from sensual things. See ARROW-SNAKE.

9013³. Poison, in the Word, signifies deceit, and poisonous serpents; as '**asps**,' 'vipers,' etc., signify the deceitful; as in David . . . 'Their poison is like the poison of a serpent, as that of the deaf **asp**' (Ps.lviii.4). 'They have sharpened their tongue like a serpent; the poison of an **asp** is under their lips' (Ps.cxl.3). In Isaiah, 'They lay the eggs of the **asp**, and weave spiders' webs; he who eateth of their eggs dieth' (lix.5). In Job, 'He shall suck the poison of **asps**, the viper's tongue shall slay him' (xx.16). In Moses, 'Their wine is the poison of dragons, and the cruel gall of **asps**' (Deut.xxxii.33).

E. 355⁸. By 'a serpent upon the way, and an **asp** upon the path,' is signified the Sensual as to truth and as to good.

519⁷. By 'wine' (in Deut.xxxii.33) is signified the truth and good of faith, and that this is the External in which there is evil inwardly, is signified by 'their wine is the poison of dragons, and the cruel gall of **asps**.'

—⁹. That their good is thus infected with evil, and is cast out, is signified by 'his bread being changed in his bowels, and the gall of **asps** in the midst' (Jobxx.14) . . . 'The gall of **asps**' is good commingled with evil. That in like manner truth is cast out by falsity, is signified by . . . This falsity is meant by 'the poison of **asps**' (verse 16).

581⁴. The clandestine evils, to which they cunningly allure, are signified by 'the eggs of the **asp** which they lay.'

714²⁴. To destroy the interior and exterior falsities which are laying waste the truths of the Church, is signified by 'treading on the lion and **asp**.'

—²⁷. That their wine is called 'the poison of dragons, and the cruel gall of **asps**'=that the truth of the Church with the descendants of Jacob was external, containing within it infernal evils and falsities. 'Dragons' and '**asps**' signify sensual things, which are the ultimates of the natural man full of heinous evils and the falsities which are used to confirm them.

Aspect. *Aspectus.* Look, To. *Aspicere.*

A. 1470. 'Thou art a woman beautiful in look'=that truth from a celestial origin is delightful.

1582. The (quarters) may be either on the right hand, or the left, according to a man's **aspect**.

2034^e. Each and all things are under His **view**, Refs.

3080. 'The damsel was exceedingly good in look'=the beauty of the affection of truth. 'Exceedingly good in look'=beauty.

3388. 'Because she was good in look'=that it might be easily received, from the fact of its being called Divine. 'Good in look'=that which, from its form, is pleasing, thus what is easily received.

3821. 'Rachel was beautiful in form and beautiful in look'=the affection of interior truth as to what is spiritual. . . By 'form' is signified essence, and by 'look,' beauty thence derived.

4288³. (In Divine worship) their **aspect** was towards the rising of the sun.

4985. 'Joseph was beautiful in form'=the good of life thence derived : 'and beautiful in look'=the truth of faith thence derived . . . for 'form'=the essence of the thing, but 'look'=the manifestation thence derived . . .

5025³. The natural man depreciates and rejects whatever he **regards** as separate from himself ; and whatever he **regards** as conjoined with himself he values and accepts, neither knowing nor being willing to know, that it is spiritual to **regard** everyone as conjoined with himself who is in good, whether known, or unknown ; and to **regard** everyone as separate from himself who is in evil, whether known, or unknown.

5199. 'Beautiful in look' [said of the seven kine]=what is of faith. . . Spiritual beauty is the affection of interior truth, and spiritual **look** is faith. Hence by 'beautiful in look' is signified the affection of the truth of faith.

—^c. The reason spiritual **look** is faith, is that to **look**, and to see, in the inward sense, is to understand, and, in a sense still more interior, to have faith.

5203. 'Evil in look'=what is not of faith.

5404. 'Wherefore are ye looking?'=why are they hesitating ?

8237. 'Israel saw the Egyptians dead on the sea shore'=the **aspect** of the damned scattered from various directions . . .

—, (What is meant by the **aspect** of the damned, Ex.)

8813³. 'The **aspect** of the Living Creatures' (Ezek. i. 13).

9434. 'The **aspect** of the glory of Jehovah'=the appearance of Divine Truth proceeding from the Lord. That '**aspect**' is appearance before the eyes, is manifest.

9932^e. That which is in the general **view** of all people, and thus reigns universally in their minds, enters into everything of thought and affection . . .

H. 17^e. The quarters there . . . are determined according to the **aspect** of their faces.

121. As to His Person, the Lord is constantly encompassed with the Sun, but is in their presence by **aspect** ; for it is a common thing in Heaven for them to appear as present in the place where their **look** is fixed, or terminated, although it be very far away from the place where they actually are.

144. Although the **aspect** of all the Angels is to the east, they nevertheless have an **aspect** to the three other quarters also, but to these, their **aspect** is from their interior sight, which is that of thought.

185. At the boundaries were seen other palaces, in which the **looks** are terminated.

223. (In the places of worship in Heaven) no one is at either side, where the Preacher's **look** does not go.

229. If anything makes resistance which is to be removed because it is contrary to Divine order, the Angels cast it down, and overturn it, by a mere effort of will, and by a **look** . . .

232^e. An evil Spirit falls into a swoon when merely looked into by the Angels. . . The reason such an effect is produced by a **look** of the Angels' eyes, is that the sight of the Angels is from the light of Heaven . . .

254. The Lord spoke with the Prophets . . . through Spirits who were sent to them, and whom the Lord filled with His **aspect** . . .

—, (How Spirits are filled with the Divine of the Lord by **aspect**, Ex.)

344. I saw boys fighting ; a crowd gathered which **looked** on with great pleasure . . .

383. At the first **look** they deeply love each other, see that they are each other's partners, and enter upon marriage.

418^e. The reason why perfection in the Heavens grows according to plurality, is that all there have one end, and a unanimous **look** towards that end . . .

449. The communication of their thoughts was effected by **looking** into my face ; for communications of thoughts are thus effected in Heaven.

F. 43^e. The Angel then **looked** at him, and said, Come with me, my friend, and dwell with us. T. 391^e.

W. 52^e. In the Spiritual World . . . all things . . . appear around them in just such an **aspect** as that of the created universe, with this difference, that it is on a smaller scale.

125². The reason these are in oblique **aspect** is . . .

P. 29². The Lord **looks** at the Angels in the forehead, and the Angels **look** at the Lord with the eyes . . .

31^e. (The Lord is not in Heaven among the Angels as a King in his kingdom) ; as to **aspect**, He is above them in the Sun there ; but as to the life of love and wisdom, He is in them.

R. 297. 'Come and **look**'=manifestation . . . 304. 311. 319.

347². The Lord looks at-*inspiciet*-the Angels in their foreheads, and they, on the other hand, look at the Lord through the eyes ; the reason is, that the Lord **views** all from the good of love, and wills that, on the other hand, they should **view** Him from truths of wisdom ; thus is conjunction effected. E. 427. 852.

933². They who do not immediately approach the Lord, cannot be conjoined to Him, and therefore not to the Father, and so cannot be in the love that proceeds from the Divine; for the **aspect** conjoins; not the intellectual **aspect** alone, but the intellectual **aspect** from the affection of the will . . .

M. 42⁴. The colours (of her dress and the gems she wore) were variegated according to her **aspect** towards her husband, and according thereto sparkled, sometimes more, and sometimes less; in mutual **aspect** [that is, when face to face with him] more, and in oblique **aspect** [that is, when looking at him sideways] less.

44⁷. With the men there, all the nerves are relaxed at the **sight** of a harlot, and recover their tension at the **sight** of a wife.

267². Everyone is withheld from concupiscence of evil, and is kept in intelligence, according to his **aspect** towards the Lord, and, at the same time, according to conjunction with Him . . .

444⁶. The Lord **looks** at every man in his forehead, and this **look** passes through into the back of his head . . .

T. 151^e. (Such) a man does not follow the **direction** of his **sight**, but the delight of his flesh . . .

287^e. God, from his table, regards man; and man, on the other hand, from his, regards the Lord; and thus there is a reciprocal **aspect** . . .

296⁶. Does not this wise man kiss this picture, carry it home in his bosom, and gladden his own mind by the **sight** of it?

339². What follows therefrom, except that a man **looks** at God, as he **looks** at the ether?

380⁴. All who honour the Lord as the Redeemer and Saviour with the mouth and lips only, but **regard** Him with the heart and spirit as a mere man . . . —^c.

520². By the 'tree of life' is represented the **aspect** (of the first Church on this earth) towards the Lord Who was to come, and by 'the tree of knowledge of good and evil,' its **aspect** towards itself, and not to the Lord.

767². Every angel **looks** at the Lord before him, however he turns his body and face . . . This **looking** to the Lord in every turn, originates from the fact, that all truth . . . and good . . . are from the Lord . . .

E. 25. 'Who are in view—*conspectus*—of His throne'= presence and providence. . . That '**view**'=presence, is because by '**view**,' and '**sight**,' are signified the understanding, and the thought thence derived, and in the understanding everything that is thought of is presented to view as present.

354. 'Come and **look**'=attention and perception. . . 'To **look**'=perception, for by '**seeing**' is signified understanding; here, perceiving, because it is from the Innmost Heaven, 3716.

739⁸. 'Desirable in **look**' (Gen.ii.9)=what the understanding longs for.

Ass. *Asinus.*

She-Ass. *Asina.*

Ass's Colt, or Young Ass. *Asellus.*

A. 1486. Scientific things, regarded in themselves,

are '**asses** and men-servants'; their pleasures of those things, are 'maid-servants and **she-asses**.' (Gen.xii.16).

1949. 'Horses,' 'mules,' and '**asses**,' when mentioned in the Word = intellectual, rational, and scientific things.

2567¹⁰. By 'men-servants and maid-servants, young men, and **asses**, by means of whom he will do his work' (1 Sam.viii.16) are signified rational and scientific things, by which he will confirm (falsities).

2781. 'Abraham saddled the **ass**'=the natural man whom he prepared.

— By 'a camel' is signified what is scientific in general; and by 'an **ass**,' what is scientific in particular.

—². There are two things which constitute the Natural with man . . . namely, natural good and natural truth; natural good is the delight flowing forth from charity and faith; natural truth is the Scientific of them. That natural truth is what is signified by 'an **ass**,' Ill.

— 'Young **asses**' (Is.xxx.6)=scientific things in particular.

—⁴. 'Sending the foot of the ox and of the **ass**' (Is.xxxii.20)=natural things that are of service. 'The ox'=the Natural as to good; 'the **ass**,' the Natural as to truth.

—⁵. 'Binding his **ass's** colt unto the vine, and the son of his **she-ass** to the noble vine' (Gen.xlix.11). '**Ass's** colt'=natural truth; 'son of a **she-ass**'=rational truth. The reason 'the son of a **she-ass**'=rational truth, is because 'a **she-ass**'=the affection of natural truth, the son of which is rational truth.

—⁶. A Judge formerly rode upon a **she-ass**, and his sons upon **ass's** colts; the reason being that Judges represented the goods of the Church, and their sons, truths thence derived. Ill.

—⁷. 'A **she-ass**' represented and signified the affection of natural good and truth; 'a **she-mule**,' the affection of rational truth; 'an **ass**,' or '**ass's** colt,' natural truth itself; and 'a mule,' and also 'the son of a **she-ass**,' rational truth. Ill.

—⁸. 'To ride upon an **ass**' (Matt.xxi.5) was a sign that the Natural was subordinated; and 'to ride upon a foal the son of a **she-ass**,' that the Rational was subordinated.

—¹⁰. As by 'an ox,' and 'an **ass**' is signified the natural man as to good and truth, there were many laws given, in which oxen and **asses** are mentioned. Ill.

3048³. 'To carry their wealth on the shoulder of young **asses**' (Is.xxx.6)=the knowledges which are in their Rational. 'A young **ass**'=rational truth.

—⁴. 'A chariot of an **ass**' (Is.xxi.7)=a mass of particular scientifics.

3154². 'Camels, **asses**,' etc. (Gen.xxiv.35)=truths in special.

4038. 'And camels and **asses**' (Gen.xxx.43)=the exterior and external truths of good. 'Camels'=general scientific things of the natural man. General scientific things are lower, or exterior, truths of good. And '**asses**'=truths of natural good still lower, or external. —^c. 4244.

4264. 'Twenty **she-asses** and ten foals,' etc. (Gen.

xxxii.15)=things that serve, general and special. 'She-asses and their foals'=those things which are of the natural man.

[A.] 4506. 'And their asses' (Gen.xxxiv.28)=truths thence derived; namely, from natural and rational good.

4648³. 'In his feeding the asses of Zibeen his father' (Gen.xxxvi.24)=when he was in scientifics.

5492. 'They laded their provisions upon their asses' (Gen.xlii.26)=truths collected together into scientific things. . . 'An ass'=what is scientific.

—². These words are spiritually apprehended when the correspondences are understood in place of them; namely . . . scientific things which are in the Natural instead of 'asses'. That by 'asses,' in the Word, are signified things that serve; thus scientific things . . .

5495. 'To give fodder to his ass in the inn'=when they reflected about the scientific things in the exterior Natural. . . 'Ass'=scientific things.

5651. 'To take us for slaves, and our asses'=that whatever is in each Natural is of no account. . . 'Asses'=those things which are in the Natural, which are scientific things; here, in the exterior Natural; because the truths which are signified by the sons of Jacob, are in the interior Natural.

5670. 'He gave fodder for their asses'=instruction concerning good. By 'asses' are signified scientific things. Hence by 'giving fodder to the asses' is signified instruction concerning the good of scientific things.

5741. 'The men were sent away, they and their asses'=that the outward natural man was somewhat removed, with its truths and scientific things. . . 'Asses'=scientific things.

—². As to the signification of asses, it is to be known, that they have one signification when they served for riding on; for upon asses, she-asses, and mules rode the Judges, the Kings, and their sons, and they then signified rational, and also natural truth and good. Hence it was that the Lord, as a Judge, and also as a King, when He entered Jerusalem, rode upon a she-ass with a foal; for this was a sign of the judicial function, and also of the kingly one. But 'asses' had another signification when they served for carrying a burden, as here. They then signified scientific things . . . E.31⁷.

5774. 'Everyone laded upon his ass, and returned to the city'=that truths were brought back from sensual things into scientific things. 'An ass'=what is scientific.

5895². It was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10), because 'to plough with an ox'=good in the Natural, and 'to plough with an ass'=truth there. 'An ass'=scientific truth, thus truth in the Natural. The interior or spiritual cause of this command was, that the Angels could not bear to have a separate idea of good and truth . . . 7601⁸. 10184⁷. 10669⁵.

5958. 'Ten asses carrying of the good of Egypt'=scientific things with many things that serve. . . 'Asses'=scientific things.

5959. 'And ten she-asses carrying corn and bread'=the truth of good and the good of truth. . . 'She-asses'=things that serve.

—^c. The reason 'she-asses' bore the corn and bread, and 'asses,' the good of Egypt, is that by 'asses' are signified things which serve in so far as they have reference to truth, and by 'she-asses' are signified things which serve in so far as they have reference to good.

6127. 'Asses'=things that serve.

6375. 'He binds his ass's colt to the vine'=truth in the Natural for the outward Church. . . 'An ass'=truth in the Natural. E.433⁴.

6376. 'And the son of his she-ass to the excellent vine'=truth from the Rational for the inward Church. . . 'The son of a she-ass'=rational truth. E.433⁴.

6389. 'A bony ass'=the lowest service. 'An ass'=service. Ex. E.445⁴.

6390. The works that flow from the affection of love (towards self) are like the burdens which the lower sort of asses carry.

7024. 'Moses made (his wife and sons) ride upon an ass'=those things which might serve the new intelligence. . . 'An ass'=truth serving; here, of new intelligence.

7503. 'Into the horses, into the asses, into the camels' (Ex.ix.3)=intellectual and scientific things of the truth that is of faith. . . 'Asses'=things that serve the Intellectual, thus also scientific things.

8078. 'Every opening of an ass thou shalt redeem in small cattle'=that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein. . . 'An ass'=what is natural, for by 'an ass' is signified what is scientific, also what serves, and thus also the Natural, for scientific things are of the Natural, and the Natural, relatively to the Spiritual, is what serves.

8912. 'Ass'(in the tenth commandment)=the affection of natural truth. T.325. E.1022².

9086. 'And an ox or an ass hath fallen therein'=that it has perverted good or truth in the Natural. . . 'An ass'=truth in the Natural. Refs. 9088.

9134. 'From an ox even to an ass' (Ex.xxii.4)=from good or truth exterior. . . 'An ass'=the truth of the Natural.

9255. 'When thou meetest the ox of thine enemy, or his ass, going astray'=good not genuine, and truth not genuine, with those who are out of the Church. . . 'An ass'=the truth of the outward man.

9257. 'When thou shalt see the ass of him that hateth thee lying under its burden'=falsity not agreeing with the good of the Church, from which it is about to perish. . . 'An ass'=scientific truth; thus, in the opposite sense, scientific falsity.

9272⁶. 'To send forth the foot of the ox and of the ass'=to be instructed in outward goods and truths.

9280. 'That thine ox and thine ass may rest'=the tranquillity of peace for outward goods and truths together. . . 'Ass'=outward truth.

9755¹⁵. 'An ass'=the Natural, because it=what serves. Hence 'a millstone turned by an ass-asinaria'

(Matt. xviii. 6) = a natural and worldly Scientific. E. 1182³.

10227⁵. 'An ass' (Is. xxx. 6) = science. Refs.

M. 232^e. Afar off they appear like asses carrying burdens. T. 333^e.

265. One seen sitting on a glowing ass . . .

Ad. 3/7535. (The speaking of Balaam's ass, Ex.)

E. 140⁴. I will here explain . . . the arcanum about the she-ass on which Balaam rode . . . As Balaam rode on the she-ass, he continually meditated his sorceries against the Sons of Israel . . . By the 'she-ass' on which he rode, in the spiritual sense of the Word, is signified an enlightened Intellectual; wherefore to ride upon a she-ass, or she-mule, was an ensign of a Chief Judge, or of a King . . . Hence by the she-ass turning three times out of the way, is signified that an enlightened understanding does not agree with the thought of a sorcerer . . . It sounded to Balaam as if the she-ass had spoken to him, but still she did not speak; yet still the speech was heard as if from her. From experience.

355³³. 'White she-asses' (Judges v. 10) = the Rational as to good.

537⁶. 'Which of you shall have an ass or an ox fallen into a pit' (Luke xiv. 5). By 'an ass' and 'an ox' are signified the truth and good of the natural man . . .

654⁴. 'Asses' (Is. xxx. 6) = the things of the sensual man.

—⁶⁹. 'The flesh of asses' (Ezek. xxiii. 20) = man's Own Voluntary.

1200². (The ass included among animals of an intermediate character which appear in the world of Spirits.)

Assault. *Assultus.* T. 604.

Assault. See ATTACK.

Assassin. *Sicarius.*

A. 816. One came to me . . . and asked to be alone with me . . . I then perceived that he was an assassin . . .

4631. On two or three occasions, a cadaverous odour blew on me, and when I inquired from whom it came, I was told that it was from a Hell where there are filthy robbers, and assassins, and those who have committed wicked deeds with grievous deceit. 7161².

D. 5496. On the Hell of poisoners, assassins, and murderers. Gen. art.

E. 659⁵. A cadaverous stench is most delightful to those Infernals who have been assassins and poisoners . . .

Assemblage. See MEETING.

Assembly. See under COMPANY-coetus.

Assembly. *Consensus.*

A. 6524². 'The assembly of the elders' (Ps. cvii. 32) = those who are in the good which is of wisdom.

R

Assembly. *Conventus.* See MEET-convenire.

Assembly. *Convocatio.*

Call together. *Convocare.*

A. 7891. 'In the first day a holy convocation' (Ex. xii. 16) = that at the beginning all will be together. . . Convocations took place in order that the whole congregation of Israel might be together, and thus represent Heaven. . . Hence the feasts themselves were called 'holy convocations.' Ill.

9433². 'The assemblies [of Mount Zion]' (Is. iv. 5) = goods and truths.

R. 226. Voices as of a trumpet are heard in Heaven when assemblies and arrangings into order take place.

T. 4. Some months ago the Lord called together His twelve disciples . . . 108. 791.

E. 502⁴. The reason the sons of Aaron sounded the assemblies and the marchings, was that Divine Truth convokes, congregates, teaches the way, and leads.

504¹¹. 'The assemblies of Mount Zion' (Is. iv. 5) = the truths of celestial good. 594¹⁵.

Assent. *Assentiri.*

Assent. *Assensus.*

A. 1774. Interpreting the sense of the Word from the letter according to their phantasies, and bringing forward whatever favours with assent their cupidities . . .

5121². Genuine perception springs from the Lord through Heaven, and affects the Intellectual spiritually, and perceptibly leads it to think as the case really is, with inward assent, the source of which is unknown . . .

5180^e. They keep the mind of another fixed in the things they want to know . . . even adjoining assent from affection, and thus drawing out even the secret thoughts . . .

5388. There was a certain Spirit with me . . . who could captivate minds by speaking so as to secure their favour, and by assenting . . .

T. 177³. If it is a true faith, the whole Word favours it, and the God of the Word, Who is the Lord God the Saviour, pours in light, and breathes on the man with His Divine assent, and makes him wise.

Assent. *Annuere.*

T. 193. Who does not acknowledge and assent when it is said that . . .

420^e. He can assent to the sayings of another, and yet laugh at them . . .

459². He looked at those who were sitting at the sides, among whom were some clergymen, and they assented.

535^e. All the pious, and those of sound reason, when they read these things, will assent to them . . . but still few will do them.

Assent. See under AGREE-adstipulari.

Assentation. See FLATTERY.

Assert. *Asserere.*

Assertion. *Assertio.*

T. 504^e. The other, who loved what is good and true,

and asserted that man has free-will in spiritual things, accompanied me home.

[T.] 520. Many things which the Church teaches are founded upon this **assertion** (that the sin of Adam is transferred into all his descendants). —.

Assert. *Perhibere.*

T. 523. It is **asserted** that no one can fulfil the Law . . .

597^e. The contrition which is **asserted** to precede modern faith . . .

626. The faith of the modern Church, which alone is **asserted** to justify, and imputation, make one. Gen.art.

Asseverate. *Asseverare.*

Asseveration. *Asseveratio.*

A. 59². That this is the case I can for certain **asseverate** . . .

681^e. From the continuous experience of years I can **asseverate** that it is most true . . .

1609. 'If anyone can number the dust of the earth, thy seed also shall be numbered' = **asseveration**.

1770. When I read Deut.iii. from beginning to end, they said that they were in the interior sense of the Word only, **asseverating** that there is not a point in which there is not a spiritual sense . . .

1886. Preface^e. This I can **asseverate**, that they who come into the other life from the Christian world, are the worst of all . . .

2488. I can **asseverate** that the Spirits who are with man know and observe the smallest things of his memory and thoughts . . .

2842⁹. Internal men, who have conscience, have no need to confirm anything by an oath . . . they can indeed say, with some **asseveration**, that it is so . . .

5006⁴. This I can **asseverate**, that man is in the other life immediately after death, and that his life in the world is just continued there, being the same in character as it had been in the world; this I can **asseverate**, because I know it. 8939³.

H. 311². The Angels . . . want me to **asseverate** from their mouth, that in the universal Heaven there is not a single Angel who was created [such] from the beginning . . .

M. 1. I **asseverate** in truth that (these Memorable Relations) have not been invented, but have been truly done and seen . . . 26.

Asshur. See ASSYRIA.

Assiduity. *Sedulitas.*

Industrious. *Sedulus.*

H. 364. It is very different with the poor who are content with their lot, **industrious** and diligent at their work . . .

M. 164. (Assiduity one of the moral virtues.)

220³. In the world also it is known to some that the **industrious** have abundant store, and not the idle.

Assign. See ATTACH.

Assist. *Adjuvare.*

A. 1271. They tried to pour into me their deadly Persuasive, being **assisted** by deceitful Genii, but in vain . . .

1460. There are in the outward man recipient vessels, called those of the memory; these are formed by means of knowledges . . . the inward man inflowing and **assisting** . . .

6780. 'And Moses rose up and helped them' = aid from truths . . . 'To help' = to render aid.

Associate. *Adsciscere.*

A. 357. Jehovah . . . does not 'send evil Angels,' but man **associates** them with himself.

4067. See ASSOCIATE—*associare*—at this ref.

W. 244^e. The will takes the understanding into fellowship with itself by influx, not contrariwise.

274³. If truths from the Word in the second degree are taken to it to form it, these truths are falsified . . .

T. 380³. Every man **associates** with himself a Spirit who is like the affection of his will and the perception of his understanding thence derived . . .

496. The reason that what is received in freedom remains, is that the man's will **takes** and appropriates it to itself . . .

566. As to the natural man, man is like a beast, he **takes** to himself the image of a beast by his life . . .

Associate. *Associare.*

See CONSOCIATE.

A. 653. While man is being reformed, which is effected by means of combats and temptations, evil Spirits are **associated** with him . . .

4067³. Man **associates**—*adsciscit*—to himself Societies, or puts himself into the society of such, for like is **associated** with like. Examp.

4205². Those truths which have entered, are reproduced when a similar delight recurs, together with many others with which they have **associated** or conjoined themselves.

4274^e. They who yield, come into confirmation of evil, and into persuasion of falsity, for then the evil Spirits with them conquer, and they are thus **associated** with them . . .

5787. 'Both we' (Gen.xliv.16) = both those who are **associated**.

6196. That Spirits are **associated** with man according to his loves, has been made known to me by much experience . . .

7295. Hence it is . . . that (after death) they are first **associated** with Angels . . . T.798.

T. 477. Every man, after death, betakes himself to his own in that Interspace, and **associates** himself with those who are in similar love . . .

797³. See ANGEL at this ref.

D. 4037. (On the association of ideas.)

Assuage. *Desidere.*

A. 842. 'God made a wind to pass over upon the earth,

and the waters **assuaged**'=the arrangement of all things in their own order. . . In temptations, which are here 'the waters that **assuaged**'. . .

Assume. *Assumere.*

Assumption. *Assumptio.*

See under **HUMAN**, and also under **TAKE-suscipere**.

A. 1573⁷. The Lord was able to **assume** the Human without birth, as also He did sometimes **assume** it when He was seen in the Most Ancient Church, and by the Prophets.

4741². This Divine Esse was outwardly clothed with what He assumed from the mother . . . which He cast out . . .

10579⁸. 'He redeemed them, and took them to Him' (Is. lxiii. 9).

R. 794². By 'those who are **taken**' (Matt.xxiv.40,41) are signified those who find and receive truths; and by 'those who are left,' those who do not seek for them, nor receive them, because they are in falsities.

Assurance. See under **SECURITY**.

Assyria. *Aschur. Assyria**.

Assyrian. *Aschur. Assyrius**.

A. 118. 'The name of the third river, Hiddekel, it goeth to the east towards **Assyria**.' '**Assyria**'=the rational mind. That the river 'goeth eastward towards **Assyria**'=that the clearness of reason comes from the Lord through the inward man into the rational mind, which is of the outward man.

119. That '**Assyria**'=the rational mind, or the Rational of man, is manifestly evident in the Prophets; as in Ezekiel, 'Behold, **Assyria** is a cedar in Lebanon, beautiful in branch, and a shady grove, and lofty in height, and her shoot was among the dense [leaves]; the waters made her grow, the depth of waters exalted her, the river drawing round about the plant' (xxxi.3,4). The Rational is called 'a cedar in Lebanon.' 2588¹⁵. 2831⁶. (See below, 9489. E. 372⁴. 650²⁶.)

— Still more manifestly in Isaiah, 'In that day there shall be a path from Egypt to **Assyria**, and **Assyria** shall come into Egypt, and Egypt into **Assyria**, and the Egyptians shall serve with the **Assyrians**. In that day Israel shall be the third with Egypt and with **Assyria**, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be Egypt My people, and **Assyria** the work of My hands, and Israel Mine inheritance' (xix.23-25). By 'Egypt' . . . is signified science, by '**Assyria**,' reason, and by 'Israel,' intelligence. 1186⁷, Ex. 1462³. (See below, 2588¹⁵. E. 313¹⁰. 340¹⁸. 654¹⁰.)

120. 'What hast thou to do in the way to **Assyria**, to drink the waters of the river (Euphrates)' (Jer.ii.18). '**Assyria**'=reasonings from scientific things. 1186⁴. 5113⁴.

130. (With him who wills to be wise from the world) the [third] river, where is '**Assyria**'=mad reasoning, the source of falsities.

655⁹. '**Assyria**' (treated of in Zeph.ii.14)=the understanding, here, laid waste.

705². 'The Lord maketh to come up upon them the waters of the river, strong and many, the King of **Assyria**, and all his glory, and he shall come up upon all his channels, and shall go upon all his banks, and he shall go through Judah, he shall inundate and go through, he shall reach even to the neck' (Is.viii.7,8), where 'the King of **Assyria**'=phantasies, false principles, and reasonings thence derived, which desolate man, and which desolated the Antediluvians. 1613³.

776⁵. '**Assyria**,' which=the Spiritual Church, is treated of in Ezek.xxxi., and is called 'a cedar.'

870³. 'Ephraim shall be like a stupid pigeon with no heart; they have called Egypt, they have gone away to **Assyria** *' (Hos.vii.11). In the same, 'Ephraim, they shall tremble as a flying creature out of Egypt, and a dove out of the land of **Assyria** *' (xi.11), where '**Assyria** *'=the Rational.

1071⁶. 'The threshing-floor and the wine-press shall not feed them, and the new wine shall tell lies in her, they shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat what is unclean in **Assyria***, they shall not pour[out] an offering of wine to Jehovah, they shall not be [going to Him]' (Hos.ix.2-4), where . . . '**Assyria** *'=reasoning.

1164⁴. 'The King of **Assyria** shall lead the captivity of Egypt, and the captivity of Ethiopia, boys and old men, naked and barefoot, with their buttocks uncovered, the shame of Egypt' (Is.xx.4); here, . . . '**Assyria**'=reasoning, which leads them captive. (See below, E.240³.)

1184. 'Out of that land went forth **Asshur**, and built Nineveh, and the city of Rehoboth, and Calah' (Gen.x.11) . . . '**Asshur**'=reasoning.

1185. That 'out of that land went forth **Asshur**'=that those who were in such outward worship began to reason about the inward things of worship, may be evident from the signification of '**Asshur**' in the Word, which is reason, and reasoning. A double meaning is apparent here, namely, that **Asshur** went forth out of that land, also that Nimrod went forth out of that land into **Asshur**, or **Assyria***. It is so said because both are signified . . .

1186. That '**Asshur**'=reasoning, is evident from the signification of '**Asshur**,' or '**Assyria***,' in the Word, where it is constantly taken for those things which are of reason, in both senses, namely, for rational things, and for reasonings. By reason and rational things are properly meant those things which are true, but by reasoning and reasonings, those things which are false. '**Assyria**,' because it signifies reason and reasoning, is for the most part joined to 'Egypt,' which signifies scientific things, because reason and reasoning are from scientific things.

— That '**Assyria**'=reasoning, is evident in Isaiah; 'Woe to **Assyria**, the rod of Mine anger, he thinks not what is right, and his heart meditates not what is right, he hath said, In the strength of mine hand have I done it, and in my wisdom, because I am intelligent' (x.5,7,13); where '**Assyria**'=reasoning, of which it is therefore declared that 'he thinks and meditates what is not right,' and it is said, 'by his own wisdom, because he is intelligent.' (See below.)

[A. 1186]. In Ezekiel, 'Two women, the daughters of one mother, have committed whoredom in Egypt, in their youth they have committed whoredom, one hath committed whoredom, and hath loved her lovers **Asshur** (the **Assyrians**) her neighbours, clothed in deep blue, leaders and governors, all of them young men of desire, horsemen riding on horses; the sons of Babel have come to her, and have polluted her by their whoredom' (xxiii. 2, 3, 5, 6, 17); where 'Egypt' = scientific things; 'Asshur,' reasoning; 'the sons of Babel,' falsities from cupidities. 6534⁵. Life 79². (See below, E. 141³, etc.)

—³. In the same, 'Jerusalem, thou hast committed whoredom with the sons of Egypt, thou hast committed whoredom with the sons of **Assyria**, thou hast multiplied whoredom even into the Land of Canaan to Chaldea' (xvi. 26, 28, 29). 'Egypt,' in like manner, = scientific things; 'Assyria' = reasoning. Reasoning from scientific things about spiritual and celestial ones is called 'whoredom.' That there was no whoredom with the Egyptians and **Assyrians**, everyone can see. (The 'sons of **Assyria**' = reasonings. 1368². 8904⁴.)

—⁴. In Jeremiah, 'Israel is a scattered sheep, the lions have driven him away, first the King of **Assyria** hath devoured him, and here at last the King of Babel hath made away with his bones' (l. 17). 'Assyria' = reasoning about spiritual things.

—⁵. In Micah, 'There shall be this peace; when the **Assyrian** shall come into our Land, and when he shall tread down our palaces, and we shall set up upon him seven shepherds, and eight princes of men, and they will eat up the land of **Assyria** with the sword, and the land of Nimrod in his gates, and he shall deliver from the **Assyrian**, when he shall come into our Land, and when he shall tread our border' (v. 5, 6). Here, Israel, or the Spiritual Church, is treated of, of which it is said, that 'the **Assyrian** shall not enter,' that is, that reasoning shall not.

—⁶. That 'Assyria,' in the Word, is also reason with the man of the Church, by means of which he clearly discerns what is true and good, is evident in Hosea, 'They shall tremble as a bird out of Egypt, and as a dove from the land of **Assyria**' (xi. 11); where 'Egypt' = the science of the man of the Church; and 'Assyria,' the reason of the same.

1188. By 'Nineveh' are signified falsities of doctrinal things . . . There are falsities of this kind from three origins; the first is the fallacies of the senses, the darkness of an understanding which is not enlightened, and ignorance; hence is the falsity called 'Nineveh.' The second origin is from the same cause, but with a predominating desire either of innovating, or of being pre-eminent; the falsities thence derived are 'Rehoboth.' The third origin is of the will, thus of cupidities; they not being willing to acknowledge as truth anything except what favours their cupidities; the falsities thence derived are what are called 'Calah.' All these falsities arise by means of 'Asshur,' or reasoning about the truths and goods of faith. III.

1189. The King of **Assyria** carried away the Sons of Israel into Asshur, or **Assyria*** (2 Kings xvii. 6; xviii. 11) . . . 'Israel,' here, = the perverted Spiritual Church; 'Assyria,' reasoning.

1223. 'The sons of Shem, Elam and **Asshur**,' etc. (Gen. x. 22). By 'Shem' is signified the inward Church; by 'the sons of Shem,' those things which are of wisdom. 'Elam, **Asshur**,' etc. were so many nations, by whom are signified those things which are of wisdom; by 'Elam,' faith from charity; by 'Asshur,' reason thence derived. 1227.

1238². (**Assyria** * included among the countries of the Ancient Church. See ANCIENT CHURCH at this ref.)

1368. 'Behold the land of the Chaldeans, this people is not, the **Assyrian** hath founded it in tziim, they will set up their watch-towers, they will raise up their palaces, he will set it for a ruin' (Is. xxiii. 13). 'The land of the Chaldeans who are not a people' = falsities; 'The **Assyrian** hath founded it' = that reasonings have done so.

1463². 'Thus said the Lord Jehovih, My people went down at the beginning into Egypt to sojourn there, and the **Assyrian** oppressed him for nought' (Is. lii. 4); where 'the **Assyrian**' = reasonings.

1888². 'Thus saith the Lord, Jehovah of Hosts, Fear not My people, inhabitant of Zion, on account of the **Assyrian**; with a rod he shall smite thee, and shall lift up a staff upon thee in the way of Egypt: Jehovah of Hosts will stir up a scourge upon him, according to the plague of Midian at the rock of Horeb . . .' (Is. x. 24, 26) . . . That by 'the **Assyrian**' is signified reasoning, which is the subject here treated of . . . 4876⁵.

1949³. 'For they have gone up to **Assyria***, a wild ass alone by himself . . .' (Hos. viii. 9) . . . 'To go up to **Assyria** *' = to reason about truth, as to whether it is truth.

1951. 'They dwelt from Havillah, even to Shur, that is towards the faces of Egypt, by which one cometh into **Assyria** . . .' (Gen. xxv. 18) . . . 'Assyria *' = what is of reason.

2466³. 'To commit whoredom with the sons of **Assyria**' (Ezek. xvi. 28) = to pervert by means of reasonings. 'Assyria' = reasoning.

2468¹⁴. 'Assyria' also is associated with them, they are an arm to the sons of Lot' (Ps. lxxiii. 8) . . . 'Assyria' which is an arm to the sons of Lot' = reasoning by which they fight for outward things and attack inward things.

2588¹¹. In all these passages, by 'Assyria,' as before shown, is signified reasoning . . . and there is here described, as in many other places, of what quality the Rational of man becomes, when it reasons from a Negative about the truths of faith.

— The same is involved [in this]. When Rabshakeh was sent by the King of **Assyria**, and spake against Jerusalem and King Hezekiah, the Angel of Jehovah then smote in the camp of the King of **Assyria** a hundred and eighty and five thousand (Is. xxxvi and xxxvii), by which is signified what an overthrow of man's rational things takes place when he reasons against things Divine, however it may appear to him while he is doing it, that he is wise.

—¹³. Concerning those who, from the doctrine of faith, enter into rational and scientific things, and are thereby wise . . . 'In that day there shall be a path from Egypt to **Assyria**,' etc. . . where the Spiritual Church is treated of, the Spiritual of which is 'Israel'; the Rational,

'Assyria;' and the Scientific, 'Egypt; which three constitute the intellectual things of that Church, and which thus succeed each other . . . (6047⁵.) In the same, 'It shall come to pass in that day, that the great trumpet shall be blown, and they shall come who are perishing in the land of Assyria, and the outcasts in the land of Egypt, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem' (Is.xxvii. 13). In Micah, 'I look back unto Jehovah, I await the God of my salvation, my God will hear me, the day to build thy walls, this is the day, and they shall come even unto thee from thence, from Assyria, and the cities of Egypt . . . ' (vii. 7, 11, 12).

2607². Names (in the Word) signify things, as . . . 'Assyria,' the Rational.

2761^e. 'Take away all iniquity, and receive good, and we will render the young bullocks of our lips, Asshur shall not save us, we will not ride upon a horse, and we will not any more say, Our God, to the work of our hands' (Hos.xiv.2,3). 'Asshur'=reasoning.

2799². 'The Assyrian shall fall by the sword, not of a man, the sword not of a man shall devour him, and he shall flee to himself before the sword, and his young men shall be for tribute' (Is.xxxi.8). 'The Assyrian'=reasoning in Divine things. E.131⁸. (See below, E.411¹⁸.)

3241. 'The sons of Dedan were Asshurim, and Letushim, and Leummim' (Gen.xxv.3)=the derivations from the second lot (of the Spiritual Church). Ex.

3391². 'Jehovah will stretch out His hand upon the north, and will destroy Assyria, doves shall lie in the midst of her, every wild beast of his nation, the cormorant and the bittern shall also pass the night in the pomegranates thereof, a voice shall sing in the window, drought in the threshold, because he hath made bare the cedar' (Zeph.ii.13,14); where the subject treated of is the destruction of the truths of faith by means of reasonings, which are 'Assyria.' E.388¹¹.

3654². 'There shall be a path for the remains of His people, which shall be left, from Assyria' (Is.xi.16) . . . In the inward sense, a new Church is treated of in general; and in particular, everyone who is being regenerated . . . 'Assyria'=reasoning (from scientific things), which they have perverted. 5897⁴.

3767². Hence it is that it is sometimes said that names signify things, as . . . 'Assyria,' reasoning; but it is meant they who are in it.

4236^e. By 'the camp of the Assyrian, in which the Angel of Jehovah smote one hundred and eighty and five thousand,' is meant (Hell).

4581¹⁰. 'In Assyria * they shall eat what is unclean' (Hos.ix.3)=impure and profane things from reasoning. 6377⁴.

5044⁵. 'Assyria' (Is.x.7,8)=reasoning about Divine truths, whence come falsities; thus perverted reasoning.

5212³. 'They who are perishing in the land of Assyria' (Is.xxvii.13)=interior truths.

5354⁶. Since the Intellectual of the Church is signified by 'Ephraim,' it is often said of Ephraim that he goes away into Egypt, and into Assyria *; for by 'Egypt' are

signified scientific things, and by 'Assyria,' reasonings from them. . . That 'Asshur,' and 'Assyria *'=reason and reasoning, Refs.

7879². (The slaughter of the 185000 in the camp of the Assyrians) was done by the Hells, which were then open. (See also 5717².)

8185². 'I will gather them, for I will redeem them, I will bring them back from the land of Egypt, and from Assyria I will gather them; and I will bring them to the land of Gilead and Lebanon; he shall pass through the sea of straitness; but he shall smite the waves in the sea, and shall dry up all the depth of the river: and the pride of Assyria shall be cast down, and the staff of Egypt shall depart; and I will make them powerful in Jehovah' (Zech.x.8-12). It treats here of those who trust in themselves and their own wisdom, in spiritual things, and of the dissipation of falsities by means of temptations; 'the land of Egypt'=scientific things; 'Assyria *,' reasonings thence derived . . . 'The pride of Assyria shall be cast down, and the rod of Egypt shall depart'=that they will no longer trust in their own wisdom, but in wisdom from the Lord, which is signified by 'I will make them powerful in Jehovah.'

8904⁴. That 'Assyria'=reasoning, through which, by means of scientific things, the truths of faith are perverted, and its goods adulterated, Refs.

9011^e. See ANCIENT at this ref.

9331⁴. 'The bee in the land of Assyria' (Is.vii.18)=falsity perverting the reasonings of the mind; for 'Assyria'=reasoning.

9466⁴. 'To love the Assyrians * her neighbours'=to love reasonings derived from (scientific things).

9489². 'The Assyrian' (Ezek.xxxi.5)=an enlightened Rational; 'a cedar in Lebanon'=the Spiritual Church.

9656^e. 'Thou shalt be ashamed on account of Egypt, as thou art ashamed on account of Assyria . . . ' (Jer.ii.36); 'Assyria'=reasoning from (scientific things).

9659³. 'Assyria'=reasoning from man's Own intelligence about the truths and goods of the Church; total and complete deliverance from the falsity thence derived is signified by 'eight princes of men who will destroy' (Mic.v).

9780¹¹. 'Ephraim feedeth on wind, they make a covenant with the Assyrian*, and oil is carried down into Egypt' (Hos.xii.1) . . . Here is described the Intellectual of the man of the Church, which is perverted by reasonings from scientific things . . . 'The Assyrian*'=reasoning.

9960³. 'In that day the Lord will shave by the King of Assyria, the head, and the hairs of the feet, and will consume the beard' (Is.vii.20) . . . 'By the King of Assyria'=by reasonings from falsities . . . That 'the King of Assyria'=reasoning, Refs. 10044³.

10227⁴. 'I will visit upon the fruit of the pride of the King of Assyria, because he hath said, In the strength of my hand have I done it . . . ' (Is.x.12,13) . . . 'The King of Assyria'=reasoning, here, from man's Own intelligence.

S. 18³. By 'Assyria' (when mentioned in the Word) is signified reason.

[S.] 21. (How it was that the science of correspondences came to be cultivated in Assyria, etc.) 102.

79⁴. 'They will not dwell in the land of Jehovah, Ephraim will return to Egypt, and will eat what is unclean in Assyria*' (Hos.ix.3) . . . 'Egypt'=what is scientific of the natural man; 'Assyria*' = reasoning thence derived, from which the Word is falsified as to the understanding thereof; therefore it is said that 'Ephraim will return into Egypt, and will eat what is unclean in Assyria*.'

102. The ancient Word was in Assyria, etc.

W. 325. By 'the Assyrian' (Ezek.xxxi.) is signified the Church as to intelligence.

P. 251². When the sons of Israel profaned the holy things of the Church by filthy idolatries, they were punished by the Assyrians* and Chaldeans, for by 'Assyria*' and 'Chaldea' is signified the profanation of what is holy.

R. 134². By 'Egypt' in the Word is signified the science of the natural man, by 'Assyria,' reasoning therefrom . . .

206². By 'Assyria' (Is.x.13) is signified the Rational, here, which perverts the goods and truths of the Church . . .

444². The Spiritual of the Church is signified by the Land of Canaan, and by the rivers therein; the Rational, or Intellectual of the Church, by 'Asshur,' or 'Assyria,' and by its river the Euphrates; and the Natural of the Church, which also is the Scientific, by 'Egypt,' and its river the Nile.

791⁰. The river Euphrates bounded and separated Assyria*, where Babel was, from the Land of Canaan.

T. 467². 'The Assyrian was a cedar in Lebanon, the cedars have not hidden him in the Garden of God, every tree in the Garden of God was not equal to him in beauty, all the trees of Eden in the Garden of God have envied him' (Ezek.xxxi.) . . . This is said of the Assyrian, because by him in the Word is signified rationality, and intelligence thence derived.

E. 110². By 'Assyria' in the Word, are meant those who have become rational by means of knowledges of good and truth; thus whose mind is enlightened from Heaven. That 'Assyria'=the Rational of man, Refs.

141². 'The sons of Egypt with whom she has committed whoredom'=scientific things and knowledges of every kind wrongly applied to confirm falsities; 'the sons of Assyria'=reasonings from them. 355²⁰. (See above, A.1186².)

195⁸. 'Asshur and Chilmad were thy merchants' (Ezek.xxvii.23) . . . By 'Syria' is signified the Church as to the knowledges of truth and good; by 'Asshur,' the Rational of that Church.

240³. By 'the King of Assyria leading the captivity of Egypt, and the crowd of Ethiopia that was to be carried away,' is meant that the perverted Rational will confirm evils and falsities by means of scientific things and fallacies. 406². (See above, A.1164¹.)

304²⁶. 'I will break the Assyrian in My Land, and upon My mountains I will trample him' (Is.xiv.25) . . .

By 'the Assyrian' is signified reasoning from falsities against truths; 'to be broken'=to be dissipated . . .

313¹⁰. By 'Israel' is meant the Spiritual of the Church; by 'Assyria,' the Rational of its men; and by 'Egypt,' knowledges and scientific things. Hence it may be evident what is signified by 'Israel being the third with Egypt and Assyria, a blessing in the midst of the land;' namely, that the Spiritual will be everything there, rational, cognitive, and scientific . . . 340¹⁸.

328¹⁶. By 'the Assyrians having oppressed them for nought' is signified the falsification (of scientific things and knowledges) by the reasonings of the natural man. 'The Assyrian'=reasonings.

340¹⁸. Since everything rational of man is formed by means of scientific things, and both from what is spiritual that comes out of Heaven from the Lord, for all the intelligence of truth, and all the application of knowledges to truths is from thence, therefore it is said that 'there shall be a path from Egypt into Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrian; and then that 'Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land.' . . . And since the Spiritual is that from which what is rational and scientific are applied to genuine truths, Israel is called 'the inheritance' . . . and Assyria is called 'the work of My hands,' because the Rational is formed therefrom; and Egypt is called 'the blessed people,' because all things are together in the Scientific, as in their ultimate. 388²⁰.

372⁴. By 'the Assyrian' is here signified reasoning about the truths of the Church from man's Own intelligence; and by 'a cedar,' the truth of the Spiritual Church. 388¹². —²⁸.

405²⁰. 'The King of Assyria*' (Is.xxxvii.24)=the perverted Rational.

411¹⁸. 'The Assyrian' (Is.xxxi.8)=the perverted Rational, and thus those who are in falsities from their Own intelligence; 'to fall and be devoured by the sword'=to perish. This was also represented by the King of Assyria being killed by his own sons (Is.xxxvii.38).

419¹⁸. 'To make a covenant with the Assyrian*' =to reason from falsities and to destroy truths.

502⁶. 'They who are perishing in the land of Assyria'=those who have been ensnared by false reasonings.

504¹⁶. By 'the Assyrians*' are meant those who, from falsities and fallacies, reason against the truths and goods of the Church from their Own intelligence, thus from self-love.

518³⁰. 'The pride of Assyria' (Zech.x.11)=man's Own intelligence, which is that of the perverted Rational.

—³⁶. By 'Assyria,' and its 'King,' in the Word, is signified the Rational, here (Is.viii.7), the perverted Rational.

538⁵. 'The pride of Assyria shall be cast down' (Zech.x.11) . . . By 'Assyria' is signified reasoning from falsities against truths. . . 'The pride of Assyria which shall be cast down'=man's Own intelligence, from which comes reasoning.

569²². 'They who are left from Assyria' (Is.xi.16)=

those who have not perished by means of reasonings from falsities.

58⁵. 'Jehovah hath given the gods of the Kings of Assyria into the fire, because they are not gods, but the work of man's hands, wood and stone' (Is.xxxvii.18,19). By 'the gods of the Kings of Assyria' are signified reasonings from falsities and evils, which agree with the proprium of man, wherefore they are also called 'the work of man's hands.'

60⁷. 'As a dove from the land of Assyria'=that they have rational good and truth; 'a dove'=rational good; and 'the land of Assyria'=the Church as to rational truth. There are with man both natural and rational good and truth; the natural is lower or exterior, looking to the world; the rational is higher or interior, conjoining the Natural with the Spiritual; the natural is 'Egypt'; the rational is 'Assyria'; and the spiritual is 'Israel.'

63⁴. 'Wherefore, when Hezekiah the King heard the words of Tartan the commander of the King of Assyria, he rent his garments . . .' (2 Kings xix.1) This was done, because by 'the King of Assyria' is there signified the perverted Rational, or the Rational which perverts the truths and goods of the Church, and destroys them by means of falsities. 706⁷⁷.

650²⁶. By 'the Assyrian a cedar in Lebanon' is signified the Rational which is from scientific things on the one hand, and the influx of spiritual truth on the other.

—⁵⁶. By 'Assyria which Jehovah will destroy' (Zeph.ii.13) are signified reasonings from falsities.

654¹⁰. 'In that day there shall be a path from Egypt into Assyria, so that the Assyrian may come into Egypt, and Egypt into Assyria'=that then the Rational will be opened for them by means of scientific truths, in order that man may view the scientific things which are of the natural man rationally, and thus intelligently; 'Egypt'=what is scientific of the natural man, and 'Assyria'=the Rational. 'In that day Israel shall be a third with Egypt and Assyria, a blessing in the midst of the land'=influx into them both from spiritual light; 'Israel'=the spiritual man, who has light from Heaven; 'Egypt'=the natural man, who has light from the world; and 'Assyria'=the rational man, who is midway; thus receives light from the Spiritual, transmits it into the Natural, and enlightens it. . . 'Assyria the work of My hands'=the rational man not from himself, but from the Lord.

—²². It is said 'as a dove from the land of Assyria*' because 'a dove'=rational good from spiritual; 'Assyria*', the Rational itself.

—²⁴. 'He shall pass through the sea of straitness, but he shall smite the waves in the sea, and the pride of Assyria shall be cast down, and the staff of Egypt shall depart'=that the evils and falsities of the natural man shall be dispersed, and also the reasonings from scientific things which confirm them. . . 'The pride of Assyria'=reasonings from conceit of their Own intelligence.

—⁵⁵. 'They have called Egypt, and gone away to Assyria' (Hos.vii.)=that they have trusted in the scientific things of the natural man, and in reasonings thence derived, which are deceptive.

—⁵⁶. 'They shall eat what is unclean in Assyria'=the Rational abounding in falsities of evil.

—⁵⁷. 'Israel shall not return into Egypt, the Assyrian* here is their King' (Hos.xi.5). 'Israel shall not return into Egypt'=that the man of the Church who has become spiritual shall not become natural; 'the Assyrian* here is their King'=that then reasonings from falsities would prevail. . . When a man is natural, he is in Egypt; when he becomes rational, he is in Assyria*; and when he becomes spiritual, he is in the Land of Canaan, thus in the Church.

—⁶¹. 'Our inheritance is turned to strangers, our houses to foreigners; we have drunk our waters for silver; our woods come for a price; we have given the hand to Egypt, to Assyria* that we may be satisfied with bread; servants rule over us, nor is there any that delivereth out of their hand' (Lam.v.2,4,6,8) . . . Since to be instructed by our own selves is to be instructed by the natural man, his scientific things, and the conclusions thence derived, it is said 'we have given the hand to Egypt, to Assyria* that we may be satisfied with bread;' by 'Egypt' is signified the natural man, which is the source of falsities; by 'Assyria*', the natural man reasoning from falsities, which is the source of evils . . .

—⁶³. 'She hath loved the Assyrians* her neighbours, and hath given her whoredoms above the delight of all the sons of Asshur'=confirmations by means of many reasonings. . . 'Therefore I delivered her up into the hand of her lovers the sons of Asshur'=reasonings which confirm idolatries. . . 'She doated on the sons of Asshur'=by means of reasonings against truths and goods. . . 'Wherefore, Aholibah, I will stir up thy lovers against thee, the sons of Babel and all the Chaldeans, and the Assyrians* with them'=the destruction of the Church through evils from self-love, and through falsities from the conceit of their Own intelligence, in which there is deadly hatred against the goods and truths of doctrine.

—⁷¹. 'Thou hast committed whoredom with the sons of Asshur' (Ezek. xvi) = falsifications through reasonings.

659⁴. 'Lament over the multitude of Egypt, and make her go down with them that go down into the pit, they shall fall in the midst of them that are slain by the sword, there is Asshur and all his congregation, his graves are about him, all of them slain who have fallen by the sword, whose graves are set in the sides of the pit, and his congregation is round about his grave . . .' (Ezek. xxxii.18,20,22,23). By 'the multitudes of Egypt' are signified the scientific things of the natural man, which are dead . . . By 'Asshur' are signified reasonings from such scientific things. . . By 'the slain by the sword' are signified those who are condemned to the Hells on account of falsities; 'there is Asshur and all his congregation'=reasonings from those falsities; by 'the graves which are around Asshur and in the sides of the pit . . .' are signified the Hells where are these falsities, that is, those who are in such falsities.

811¹⁰. By 'the King of Assyria' (Is.xx) is signified reasoning from the scientific things of the natural man; and by 'Egypt' is signified the natural man; hence by 'the King of Assyria leading Egypt captive' is signified that reasoning from falsities will destroy all truths in the

natural man, which are such as the truths of the sense of the letter of the Word.

[E.] 827⁷. By 'Asshur' (Ezek. xxiii) are signified rational truths, also, in the opposite sense, falsities. Hence it is manifest what is signified by 'committing whoredom with them.'

846². By 'Egypt,' 'Assyria,' 'Israel,' and 'Ephraim,' in many passages, is signified the understanding of the Word; but by 'Egypt,' the understanding of its Natural; by 'Assyria,' the understanding of the Rational; by 'Israel,' the understanding of the Spiritual; and by 'Ephraim,' the understanding itself of the Word in the Church. But these three degrees of understanding, namely, the natural, the rational, and the spiritual, must be all together in one, in order that man, from enlightenment, may see and perceive the genuine truths of the Word. Ex.

923⁴. 'I will put My hook in thy nose, and My bridle on thy lips, and I will bring thee back by the way by which thou camest' (Is. xxxvii. 29). These things are said of the King of Assyria, by whom is signified reasoning from falsities; for by 'Assyria,' in a good sense, is signified the Rational.

1029¹³. 'I will break Assyria in My Land, and upon My mountains I will trample him'—that in the New Church there shall not arise any reasonings from falsities against truths and goods.

1100²⁰. By 'a dove from Assyria' is signified the Rational . . . for by 'Assyria' is signified the Rational.

Astonish, Astound. See AMAZE.

Astrologer. *Astrologus.*

T. 620^e. Men would then stand like astrologers in the streets with long telescopes, publishing their idle prophecies.

631^e. The signs of that faith in a man . . . are like the prognostications of astrologers from the stars . . .

Astronomical. *Astronomicus.* H. 353.

Asylum. *Asylum. Azylum.*

A. 9011. An asylum, or 'the place to which he should flee' who should accidentally kill anyone—a state of blamelessness, and thus of exemption from punishment.

M. 285. Fear of these and many other dangers would beset the minds of the men unless there were asylums with their wives at home . . .

T. 633³. They found no other asylum against the Arians.

798³. (Calvin) sought an asylum here and there . . .

At hand. See NEAR.

At this Day. See TODAY.

Atad. *Atad.*

A. 6537. 'They came to the threshing-floor of Atad' = the first state . . . 'Atad' = the quality of that state.

Athanasius. *Athanasius.*

Athanasian Creed. *Symbolum Athanasii.*

A. 4721^e. (The Athanasian Creed quoted and referred

to.) 10125². 10824. L. 21. 29. 35. —⁴. Life 3. W. 12. 146. P. 46. 127. 202. 258. 262. —. 338². R. Pref. Ia. —IIa. 13. 59. 294. —. 537. 565. 571. T. 4^e (as true). 9. 98. 137¹⁰. 138. 172. 632. 798. D. 4847³. 5840. 5852. 6087. E. 10². 26². 114⁷. 183¹¹. 250⁶. 297³. 309. 885⁴.

L. 55. The Athanasian doctrine of faith agrees with the truth, if only by a Trinity of Persons there is understood a Trinity of Person, which is in the Lord. Gen. art. B. 33^e. E. 1103^e. 1104^e. 1106². Ath. 19. 30.

—^e. I will now quote the whole doctrine which has its name from Athanasius, and will afterwards demonstrate that all things therein contained are true, if only instead of a Trinity of Persons there is understood a Trinity of Person.

57. When this Trinity is understood, man can think of one God . . . Otherwise he cannot but think of three gods . . . This also Athanasius saw . . .

58. (The Athanasian Creed altered so as to read correctly.)

R. 961⁷. I then told (the Angels), that my natural thought about a Trinity and Unity of Persons, and about the birth of the Son of God from eternity, was in me from the doctrine of faith of the Church that has its name from Athanasius, and that that doctrine is just and right, if only instead of a Trinity of Persons there is understood a Trinity of Person . . .

962². The second debate (in the Council) was concerning the Lord, whether God the Father and He are one, as the soul and body are one . . . Then one of those who sat on the third row of seats, read from the Symbolical Faith, which is called Athanasian, these words; Although our Lord Jesus Christ, the Son of God, is God and Man, yet they are not two, but He is one Christ; nay, He is altogether one, He is one Person; for as the soul and the body make one man, so God and Man are one Christ. . . They then said, What more do we need?

B. 31. See APOSTLES' CREED at this ref.

— The Athanasian Creed was composed after the Council (of Nicæa) by some person, or persons, in order to utterly overthrow the Arians, and was afterwards received by the Churches as ecumenical. . . From this third, or Athanasian Creed, there flowed forth the profession of a Trinity of Persons. That hence came the idea of three gods, will be seen in what follows.

33. The reason the idea of three gods flowed forth chiefly from the Athanasian Creed . . . is that the term Person begets such an idea; and this idea is also implanted by the following words in it . . .

—^e. That nevertheless the doctrine in the Athanasian Creed agrees with the truth, if only for a Trinity of Persons there be substituted a Trinity of Person, which is in God the Saviour Jesus Christ . . .

T. 110³. This also the composers of the Athanasian Creed saw from afar; wherefore after they had divided God into three Persons, they still said that in Christ God and Man, that is, the Divine and the Human, are not two, but are one, like the soul and body in man.

172. That a Trinity of Divine Persons from eternity is a trinity of gods, is palpably evident from these words in the Athanasian Creed . . .

632°. This **Athanasian Creed** was written immediately after the Council of Nicæa was held, by one or more persons who had been at the Council, and has also been received as ecumenical, or catholic.

D. 4338. I have read the **Creed of Athanasius** before Spirits, before the learned, and before Angels, but no one could comprehend anything of it; nay, the learned did not even remember what was in it. That they had read it they knew, but had retained no more in the memory, except that they had said, three persons, but one. . . Even the learned had had no other idea than that there are three eternal, which is contrary to the **Creed of Athanasius**. . . They could not apprehend otherwise than that there are three lords, thus what is contrary to the **Creed**. They then confessed that they had not believed according to the **Creed**, because they could have no other idea than of three.

5397 (Index). A compendium of all that is said in the **Creed of Athanasius** about the Lord.

5959. On **Athanasius**.

— I have spoken with **Athanasius**. He said that he did not know his own God. He had sought the Father, he had sought the Son, and he had sought the Holy Spirit; thus three, and had never found them, so that he could not find his own God. He greatly bewailed his lot. The reason was that he had confirmed himself in the opinion that there are three Persons; whereas others who have only heard about them from his belief, and have not confirmed themselves as he did, if they have lived a life of charity, are at last settled in the acknowledgment of the Lord as the only God; wherefore it is of the Lord's Providence, that few think about the matter, but only hear about it from that **Creed**, and keep but a slight hold of it, nor do they confirm it. Ath.43.

E. 183¹¹. (It was provided by the Lord that these words in the **Athanasian Creed** concerning God and Man being one Christ) should be in the doctrine of the whole Christian World, because this is an essential of the Church, and of the salvation of all. Ath.60.

343². There is one God, and the three names of the Divine are those of the one God. As **Athanasius** did not understand this, he believed the three names to be three gods, but one as to essence.

1091². (The **Athanasian Creed** quoted entire.)

1092². On the **Athanasian Faith**. Gen.art. 1093², etc.

1109³. The reason the doctrine concerning God and the Lord, which is the primary of all, was thus conceived by **Athanasius**, took place of the Divine permission; for it was foreseen by the Lord, that the Roman Catholics would in no other manner acknowledge the Divine of the Lord, wherefore also even up to this time they separate His Divine from His Human; and that the Reformed would not see the Divine in the Lord's Human, for they who are in faith separate from charity do not see it; but still both recognize the Divine of the Lord in a Trinity of Persons. Nevertheless this doctrine, which is called the **Athanasian Faith**, was, of the Lord's Providence so written, that all things in it are truths, if only instead of three Persons there be accepted one Person in Whom there is the Trinity, and it is believed that the Lord is that Person.

Ath. 1. The work on the **Athanasian Creed**. Also De Justificatione 56.

De Just. 59. A memorable questioning concerning the Person of Christ with Calvin, on the basis of words read from the **Athanasian Creed**. (See CALVIN at this ref.)

60. There were present fifty priests who were followers of Calvin, and they heard him giving these answers to my questions; and I asked them whether they saw that they had altogether departed from the **Creed of Athanasius** in respect to the Person of Christ? They replied that they had often read that **Creed**, but had not attended to these words in it; and now that they looked at them with attention they were surprised. . .

61. On the Trinity of Persons from the **Creed of Athanasius**, in the presence of Calvin. Gen.art. (See CALVIN at this ref.)

Ecc. Hist. 2. The Church was changed after the **Athanasian Creed** was composed.

Atheist. *Atheus*.

Atheism. *Atheismus*.

Atheistic. *Atheisticus*.

A. 8783°. They who are **atheists** and naturalists, as they are called, are they who are learned. . .

9394². A vast number of (the learned men of the European World in the other life) are **atheists** to the very heart. . .

J. 56². It was perceived that more than half of those who had usurped the power of opening and shutting Heaven, were complete **atheists**. . . R.765².

C. J. 61. In proportion as a man . . . rushes into this love (of commanding) he turns away from God, turns to himself, and becomes an **atheist**. Ex.

W. 350². But still they who have made themselves **atheists** by means of confirmations in favour of nature are not to be excused, because they could have confirmed themselves in favour of the Divine. M.422².

357. They who have confirmed themselves in favour of nature from the visible things of the world, until at last they became **atheists**, have been seen by me in the Spiritual World; and in spiritual light their understanding appeared open below, but closed above, because in thought they looked downwards to the earth, and not upwards to Heaven. Above the Sensual, which is the lowest part of the understanding, appeared as it were a veil; with some flashing with infernal fire; with some black as with soot; with some livid like a corpse.

P. 99. I have heard that **atheists**, who have become Devils and Satans, have understood the arcana of wisdom as well as Angels, but only while they heard them from others; and when they returned into their own thoughts, they did not understand, because they did not will to do so.

M. 269⁶. Hence it is that even **atheists**, who are in the glory of reputation from the love of self, and thence in the conceit of their Own intelligence, enjoy a more lofty rationality than many others. This, however, is only when they are in the thought of the understanding, but not when they are in the affection of the will. The affection of the will possesses a man's Internal, whereas

the thought of the understanding possesses his External. T.507^s.

T. 382. All these are evil, who deny the creation of the world by God, and thus deny God, for they are naturalistic atheists. Ex.

453. The charity of (atheists) is not spurious, nor hypocritical, nor dead, but is none at all, because there is nothing of faith adjoined to it; it cannot be even called charity . . . The charity of these, when looked at from Heaven, is like bread made of ashes, pastry made of fish scales, and fruit made of wax.

612. Man from birth inclines to evils of every kind . . . Hence it is that he makes nothing of adulteries, of plunderings which are clandestine thefts, of slanders which are also false witness; and he who makes nothing of these things is at heart an atheist. Such is man from birth . . .

628. Wherefore, unless the error concerning imputation were to be abolished, atheism would overrun the whole of Christendom, and then the King of the Bottomless Pit would reign over them . . .

759^s. Who speaks more persuasively about the certainty of his phantasy than a naturalistic atheist . . .

771^s. (The cause of modern atheism.) D.4727.

D. 4727^e. Hence it is evident what is the character of the learned men of the world, and that the most learned are atheists, and that they confirm themselves more than others. The more knowledge they have, the more self-confidence they have, and the greater abundance of confirmations of what is false . . .

4769. On the atheistical crew within Europe, where the Church is.

— It was shown how great is the number of atheists within the Church. All of them who are living are, as to their souls, in the other life, and are there in society with other Spirits, which they themselves do not know. These spirits, namely, of the men who are living, are presented to view, towards the right. They who at this day are atheists, and are living in the world, were a vast multitude, so great that it could not be counted. There were counted by classes up to three millions; besides many who appeared as it were to rise up from the sea; that is, from the sciences.

Atheism. *Athenæum*.

M. 151a. (A city called Atheism there.) 182. 207. T.694.

Athlete. See WRESTLER.

Atlas. *Atlas*.

A. 5378. (These Spirits) seemed thus to become huge, but only as a single one, who so swelled in his body, that he seemed to touch the sky, like Atlas . . .

T. 822^e. If such a one be raised to the highest honours, he is in his own idea like Atlas carrying the terraqueous globe on his shoulders.

Atmosphere. *Atmosfera*.

Atmospheric. *Atmosphaericus*.

A. 1519. The spheres of the Angels are sometimes

presented to view as atmospheres, or auras, so beautiful, so pleasant, and so various, that they can never be described.

1621. As to the atmospheres in which the blessed live, and which are of the light, because they are from that light; they are innumerable, and of such beauty and pleasantness, that they cannot be described. There are diamond atmospheres, which flash in all their smallest parts as with diamond spherules. There are atmospheres which resemble the glittering of all precious stones. There are atmospheres as of pearls transparent to the centre, and irradiated with the most brilliant colours. There are atmospheres flaming as with gold, with silver, and also with diamond-like gold and silver. There are atmospheres of many-coloured flowers, which are in their smallest and invisible forms. Such (atmospheres), with endless variety, fill the Heaven of little children. Nay, there are atmospheres presented to view which consist in their smallest and invisible forms as of little children playing together, but only perceptible to an inmost idea; and from which the little children get the idea that all things around them are alive, and that they are in the Lord's life; which affects their inmost [thoughts and feelings] with happiness. Besides many more, for the varieties are innumerable, and are also ineffable. 2297. 4528^s.

1623. As to rainbows; there is as it were a rainbow Heaven, where the whole atmosphere appears to be entirely composed of very small rainbows; here are they who appertain to the province of the inner eye . . . The whole atmosphere or aura there consists of such flashings, irradiated thus as it were in all its starting-points.

1759. The speech of the Spirits who are intermediate between the celestial and the spiritual is soft and sweet, flowing like a very soft atmosphere . . .

2299^s. They then admitted into the sepulchre a kind of atmospheric appearance verging to a thin watery appearance . . .

3000. Each and all things in the created universe represent the Lord's Kingdom, so much so, that the Universe with its stars, its atmospheres, its three kingdoms, is nothing but a kind of theatre representative of the glory of the Lord which is in the Heavens.

3627. That the human body is outwardly held together in its form by the atmospheres, is known . . . 3628^s.

3628^s. There are always two forces which hold everything together in its connexion and in its form . . . namely, a force acting from without, and a force acting from within . . . That the atmospheres are what hold the whole body in connexion from without by their continual pressure, or incumbency, and their acting force thence derived, is known; and also that the atmosphere of air, by its influx, (does the same for the lungs); and (does the same) also for its organ, the ear, with the forms which are constructed for the modifications thereof; and that the ethereal atmosphere in like manner (holds together) the interior connexions; for this atmosphere flows in freely through all the pores, and by a very similar pressure, or incumbency, and thence acting force, holds together in their forms the

interior viscera of the whole body; and the same **atmosphere** (does the same for) its organ, which is the eye, with the forms in it which are prepared for its modifications . . .

3643. They who are in the Heavens are in a serene aura of light . . . But they who are in Hell are in a gross, misty, and darksome **atmosphere**.

4407. The eye is also modified by a more subtle atmosphere than the ear . . .

5084³. It is a fallacy of merely natural sense . . . that there is only one single **atmosphere** . . . and that where it ceases there is a vacuum.

5658³. When they are speaking about good in a higher Heaven, there is a golden appearance below with those who are in the First Heaven; and when they are speaking about truth, there is a silvery appearance; sometimes so, that not only the walls of the rooms where they dwell sparkle with gold and silver, but also the very **atmosphere** there.

6603⁹. Hence there are extensions in every direction in freedom . . . with a variety according to the serenity or obscurity of the **atmosphere**. To a serene **atmosphere**, in the Spiritual World, corresponds the affection of knowing what is true and good.

8823. This is like sound on high, which is silent where the **atmosphere** is purer, but when it descends to where the **atmosphere** is grosser, it becomes greater and louder . . .

9235. The inhabitants of the moon do not speak so much from the lungs as the inhabitants of other Earths, but from the abdomen, and thus from some air there collected, for the reason that the moon is not surrounded by an **atmosphere** like that of other Earths.

9499. Divine Good conjoined with Divine Truth, which is the ultimate of Heaven and that which encloses and holds things together there, is relatively like the **atmosphere** in the world, which flows round man, and holds together in its connexion the whole surface of his body, so that it does not dissolve away.

H. 235. See ANGEL at this ref.

240. (The thought and speech of the Angels), when presented to view, are like a thin wave, or circumfluent **atmosphere** . . .

589. In the natural world there is equilibrium in each and all things; in general, in the very **atmospheres**, in which the lower parts react and resist in proportion as the higher ones act and press down.

W. 147. Light and heat inflow first into the universal recipients, which, in the world, are called **atmospheres** . . .

152. If anything be entirely withdrawn from the inflow of the sun through the **atmospheres**, it is at once dissolved; for the **atmospheres**, which are purer and purer, and are actuated in their power by the sun, hold all things in connexion.

158. As the sun of the natural world is pure fire, and consequently is dead . . . in like manner the **atmospheres**, which are called ether and air, and which receive and carry down in their bosom the heat and light of that sun, are dead.

173. In the Spiritual World there are **atmospheres**, waters, and earths, as in the natural world; but the former are spiritual, whereas the latter are natural. Gen.art.

174. As regards the **atmospheres**, which are called ethers and airs, they are alike in both worlds . . . with this difference, that those in the Spiritual World are spiritual, and those in the natural world are natural. [The former] are spiritual because they come forth from the Sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him they receive into themselves the Divine fire which is Love, and the Divine light which is Wisdom, and carry both down to the Heavens where the Angels are; and cause the presence of that Sun in the greatest and the least things there. The spiritual **atmospheres** are discrete substances, or least forms, originating from the Sun; and as they receive the Sun molecularly—*singillatim*, the fire of the Sun, thus divided into so many substances or forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat . . . in like manner the light of the Sun. The natural **atmospheres** are similar to the spiritual **atmospheres** in this respect, that they are also discrete substances and least forms, originating from the sun of the natural world; which also receive the sun molecularly, and store up its fire in themselves, and temper it, and carry it down as heat to the earth where men are; and in like manner the light.

175. The difference between the spiritual **atmospheres** and the natural **atmospheres** is this, that the spiritual **atmospheres** are receptacles of Divine fire and Divine light, thus of Love and Wisdom, for they contain these within themselves; whereas the natural **atmospheres** are not receptacles of Divine fire and Divine light, but are receptacles of the fire and light of their own sun, which in itself is dead . . . Wherefore there is not anything within them from the Sun of the Spiritual World, but still they are environed by the spiritual **atmospheres** which are from that Sun.

176. That there are **atmospheres** in the Spiritual World, equally as in the natural world, may be evident from the fact, that Angels and Spirits breathe, and also speak and hear, equally with men in the natural world; and their breathing is effected by an ultimate **atmosphere** which is called the air; in like manner their speech and hearing. Also from the fact, that Angels and Spirits see equally with men in the natural world, and sight is not possible except by means of an **atmosphere** purer than air. Also from the fact, that Angels and Spirits think and are affected equally with men in the natural world, and thought and affection are not possible except by means of still purer **atmospheres**. And lastly, from this; that all things of the bodies of Angels and Spirits, both outward and inward, are held together in connexion, the outward things, by an aerial **atmosphere**, and the inward things, by ethereal **atmospheres**. Without this circumpressure and action of these **atmospheres**, it is evident that the interior and exterior forms of the body would dissolve away.

178. **Atmospheres**, waters, and earths, are here mentioned, because these three are the generals, through

which, and from which, each and all things come into existence, with infinite variety. The **atmospheres** are the active forces, the waters are the mediate forces, and the earths are the passive forces, from which all effects come into existence . . .

[W.] 179. There are degrees of Love and Wisdom, and thence degrees of heat and light, and also degrees of **atmospheres**. Gen.art.

183. Since the **atmospheres** are receptacles and containants of heat and light, it follows that there are as many degrees of **atmospheres** as there are degrees of heat and light, and also that there are as many as there are degrees of Love and Wisdom. That there are a number of **atmospheres**, and that they are distinct from each other by means of degrees, has been made evident to me by much experience in the Spiritual World; especially from this, that the Angels of the lower Heavens cannot breathe in the region of the higher Angels . . . Spirits below the Heavens also appear to be in a mist. 191.

184³. The **atmospheres**, which are called ethers and airs, from the highest to the lowest, or from the sun to the Earth, are discretized into such degrees (of height); and they stand as Simples, as Congregates of these, and as Congregates of these again, which, taken together, are called a Composite.

185. Without a knowledge of these (discrete) degrees, nothing can be known of the difference . . . between the **atmospheres** which environ and hold things together.

191. (Structure of the **atmospheres** in three discrete degrees. See 190.)

192. The **atmospheres**, from the pure ether to the air, are homogeneous.

197. In the **atmospheres**, etc. . . what is first is what is solely regnant in all that follows; nay, it is the one only thing therein . . .

200². The perfection of forces is the perfection of all things which are actuated and moved by life, and yet in which there is not life. Such forces are the **atmospheres** as to actualities.

205. In a like successive order are the states . . . of the spiritual **atmospheres**.

291². The substances which are contiguous to the body (of an Angel, and which continually emanate from it), continually actuated by the two fountains of the motion of his life, the heart and lungs, excite the **atmospheres** into their own activities, and by this means produce a perception as of his presence with others . . .

296. (The Divine of use, in the Lord, is presented in appearance outside the Sun of the Spiritual World) by means of the **atmosphere**, which is the containant. Gen.art.

299. The reason the Lord presents Himself as to use by means of the **atmosphere**, is that the **atmosphere** is the containant of heat and light, as use is the containant of love and wisdom; for the heat and light which proceed from the Divine Sun, cannot proceed in nothing, thus not in a vacuum, but [must proceed] in a containant which is their subject, and this containant we

call the **atmosphere**, which environs the Sun, and takes him up in its bosom, and carries him to the Heaven where the Angels are, and thence to the world where men are, and thus effects the Lord's presence everywhere.

300. From the origin of the spiritual **atmosphere** proximately environing the spiritual Sun, it may be evident that everything belonging to it is in its essence of the same nature as is the Sun in its essence. . . The one only substance, which is the Sun, proceeding by means of **atmospheres** according to continuous degrees, or those of breadth, and at the same time according to discrete degrees, or those of height, presents the varieties of all things in the created universe. . . These things cannot be comprehended unless space be removed from the ideas . . .

302. The **atmospheres**, which are three in both worlds . . . in their ultimates cease in substances and matters, such as are those in earths. Gen.art.

— Since in their progression downwards the **atmospheres** decrease, it follows that they continually become more compressed and inert, and at last, in ultimates, so compressed and inert, that they are **atmospheres** no longer, but substances at rest, and, in the natural world, fixed substances, such as are those in earths, which are called matters. From this origin of substances and matters it follows; first, that these substances and matters are also of three degrees; secondly, that they are held together in connexion with each other by the environing **atmospheres**.

303. That substances, or matters, such as those in earths, have been produced by the sun, through its **atmospheres**, will assuredly be affirmed by all who consider that there are perpetual mediations from the First to the ultimates, and that nothing can come forth except from something which is prior to itself, and at last from the First. . . Now as the **atmospheres** are these prior things, through which that Sun presents itself in ultimates, and as these prior things continually decrease in activity and expansion down to the ultimates, it follows, that when their activity and expansion cease in the ultimates, they become substances and matters such as there are in earths, which retain in themselves from the **atmospheres** from which they originated, an effort and endeavour to bring forth uses.

305. The substances and matters of which earths consist . . . are the ends and terminations of the **atmospheres**, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still, by continuation from the substance of the spiritual Sun, they have brought that which was there from the Divine, which . . . is the sphere environing God Man, or the Lord. From this sphere, by continuation from the Sun, by means of the **atmospheres**, have originated the substances and matters of which earths consist.

310. The substances and matters of which earths consist are the ends and terminations of the **atmospheres** . . . and since the substances and matters of which earths consist are from this origin, and their Congregates are held together in connexion by the circumpressure of the **atmospheres**, it follows that they have a perpetual endeavour to produce forms of uses. The very quality of being able to produce, they derive

from their origin, which is, that they are the ultimates of the **atmospheres**, with which therefore they are in agreement. It is said that this endeavour and this quality are in earths, but it is meant that they are with those substances and matters of which earths consist, whether they are in earths, or exhaled from earths in the **atmospheres**. That the **atmospheres** are full of such things, is known.

311. The **atmospheres**, in ultimates, become such (ultimate) forces, by which the substances and matters, such as are in earths, are actuated into forms, and held together in forms, both within and without.

311^e. These forms of the three degrees of the mineral kingdom reproduce the creation in an image in this, that, actuated by the Sun through the **atmospheres** and their heat and light, they produce uses in forms, which were the ends of creation.

315. The heat, light, and **atmospheres** of the natural world contribute nothing whatever to this image of creation, but only the heat, light, and **atmospheres** of the Sun of the Spiritual World; these bring that image with them, and clothe it with the forms of the uses of the vegetable kingdom. The heat, light, and **atmospheres** of the natural world only open the seeds, keep what grows from them expanded, and clothe them with the matters that fix them, (and even this not by forces from their own sun).

316^d. The fibres going forth from these forms or substances (of the Brain) are comparatively like the **atmospheres** from the Spiritual Sun, which are containants of heat and light; and bodily acts are like the things which are produced from earths by means of the **atmospheres**, the delights of the uses of which return to the origin from which they sprang.

R. 238. In the Spiritual World there appear **atmospheres**, and also waters, as in our world; **atmospheres** as it were ethereal, where the Angels of the highest Heaven are; **atmospheres** as it were aerial, where the Angels of the middle Heaven are; and **atmospheres** as it were watery, where the Angels of the ultimate Heaven are; and these last are the seas which appear at the boundaries of Heaven . . . 878^e.

290^e. In the Spiritual World such (sensual) affections appear at a distance like fishes, and as if they were in the sea, because the **atmosphere** in which they are appears as if it were watery . . .

907². Otherwise the height of the City would be 12000 furlongs, and would thus rise far above the clouds, nay, above the aerial **atmosphere**, the height of which does not exceed 30 furlongs; nay, it would rise far into the ether towards the zenith.

M. 10³. The second in order said . . . The Angels who saw me fled away, and said to each other, What monster is this? How came this bird of night here? and I actually felt changed from a man, although I was not changed; this came upon me from the attraction of the heavenly **atmosphere** . . .

20. On the walls hung lamps of silver, which, on being lighted, made the **atmosphere** appear as it were golden.

137⁴. The reason why, when we approached, there

blew on thee as it were a vernal heat, is that marriage love and that heat act as one in our Heaven; for with us heat is love, and the light with which the heat is united is wisdom, and use is as it were the **atmosphere**, which contains both in its bosom. What are heat and light without their containant? And so what are love and wisdom without their use? There is no marriage principle in them, because the subject in which they are does not exist.

188^o. For the human mind is in distinct regions, as the world is in regions in respect to the **atmospheres**; of which the lowest is watery, the higher is aerial, the one still higher is ethereal, above which there is also the highest of all.

235². The sun of the natural world has been created, in order that its heat and light may receive into themselves spiritual heat and light, and, by means of the **atmospheres**, carry them down to ultimates on the Earth, in order to produce the effects of the ends which are of the Lord in His own Sun, and also in order that they may clothe spiritual things with garments adapted to them, that is, with matters . . .

266³. The other Angel said . . . Our love of dominion is not from self-love, but from the love of uses; and since the love of uses is from the Lord, all good uses in the Heavens are resplendent and refulgent; and as, in our Society, we are all in this love, the **atmosphere** there appears golden, from the light there, which is conditioned by the Flaming of the Sun, and the Flaming of the Sun corresponds to that love. T. 661³.

I. 16³. Each and everything in the worlds, Spiritual and natural, are in both these kinds of degrees . . . and also the **atmospheric** expanse, from the Sun down to the Earth. There are therefore three **atmospheres** discretely distinct according to the degrees of height in both the Spiritual World and the natural world, because in both there is a sun; but the **atmospheres** of the Spiritual World, because of their origin, are substantial; and the **atmospheres** of the natural world, because of their origin, are material; and since the **atmospheres** descend from their origins according to these degrees, and since these (**atmospheres**) are the containants of heat and light, and as it were the vehicles which carry them along, it follows that there are three degrees of light and heat, and . . . it also follows that there are three degrees of wisdom and three degrees of love; thus three degrees of life; for they are graduated by the things through which they pass. Hence it is that there are three angelic Heavens . . .

T. 24^e. Hence it is that man abides in the mere **atmospheres** and matters of nature, in which he keeps his eyes, ears, and nostrils; whence he imbibes no other ideas concerning Heaven, and the being and essence of God, than **atmospheric** and material ones . . .

32^o. This may be illustrated by the **atmospheres**, of which there are three degrees; for there exists a highest aura, the ether under it, and the air below this; and no quality of the air can be elevated to any quality of the ether, and no quality of this, to any quality of the aura; and yet elevation of perfections to infinity exists in each of them.

[T.]⁷⁶. When I was in enlightenment I perceived, that by means of light and heat from the Sun of your World, spiritual atmospheres were created, one from another, which, in themselves, are substantial; and which, being three, and consequently there being three degrees of them, three Heavens were made . . . But as this Spiritual Universe could not come into existence without a natural universe, into which it might direct its effects and uses, the sun from which all natural things proceed was created at the same time, and through this, in like manner, by means of light and heat, three atmospheres environing the former ones, as shells do nuts, or bark does wood; and at last, through these, the terraqueous globe . . .

364³. It is the same with every general, as, for instance, with the atmospheres and oceans; the atmosphere is such in its least parts as it is in its greatest . . .

619⁶. These three spheres are like atmospheres driven by the tempest, and pouring forth from the breathing holes of dragons . . .

641². This heat, in its essence, is His Divine Love, and this light, in its essence, is His Divine Wisdom. The Lord adapts this light and heat to the capability and quality of the recipient Angel and man, which He effects by means of the spiritual auras or atmospheres, which carry them and bear them along.

78⁴. The reason why, in our World, creation takes place instantaneously, and in yours, creation is lasting, through generations, is that the atmospheres and earths of your World are spiritual, and the atmospheres and earths of your World are natural, and natural things have been created in order to invest spiritual ones, as the skins do the bodies of men and animals . . . Hence it is that all things in your world are constant, and return constantly, from year to year.

Ad. 646. The active forces themselves, which act as conductors, are called atmospheres, or the air and the ether.

D. 222. There are three solar atmospheres which operate into the natural mind, but not into the more inward one . . . Gen.art.

— . There are four natural spheres which originate from the sun. The atmosphere that produces hearing is known. A purer atmosphere, separate from the aerial one, is what produces sight, or visual images, by means of the reflexions of the shades of all objects: how far this atmosphere penetrates into the natural mind, and whether it presents material ideas, as they are called, or fancies and imaginations, cannot as yet be so well established, but from many things it appears probable. This, then, must be the first atmosphere which reigns in the natural mind. Another atmosphere is a still purer ether, and is that which produces the forces of magnets, which reign, not only about the magnet in particular, but also around the whole globe . . . It produces the position therein of the whole terraqueous globe in relation to the poles of the world, and also many things which are known to the world respecting the magnetic elevations and inclinations. This (atmosphere) would seem to produce reasonings in the natural mind, with which, however, for them to

live, the Spiritual must be present; as it must be with the sight, and every other sense, for them to perceive. The purest ethereal sphere is that universal (sphere) in the universal world, which is presented about the reasonings of the same mind. Hence that mind is called the natural mind, and its interior operations, when perverted, are called reasonings; but, when according to order, simply reason, which is a species of the thoughts arising from spiritual influx. These spheres are of the sun, and may be called solar, and thus natural.

418. The permissions in Heaven are represented in nature by the threefold or fourfold atmospheres, the one purer, according to degrees, than another; and the following one composed from the one prior to it, which acts into the one proximately composed from it, both within and without; thus in every part of the ultimate atmosphere are the prior ones in order. Now when the ultimate atmosphere is disturbed by a tempest, the one which is proximately prior exercises a moderate calming action, both without and within, upon every point of it; thus both particularly and generally. An atmosphere which is still prior to that one exercises a greater calming action; and the first (atmosphere), which is all in all of the following one, in both particular and in general, exercises a most eminent calming or peaceful action. Thus does a prior, and especially the first atmosphere, exercise a calming action upon the following ones, and, through these, upon the ultimate one, and reduces it to equilibrium, however the ultimate atmosphere may be agitated by the wind or the tempest. Thus is it in the Heavens, with the heavenly lives, and spirits, which are as it were the ultimate atmosphere, where the tempests exist.

1176. Thinking to myself, I compared the disorderly states of a spiritual crowd to a tempest in the air, and to the stormy clouds, and the dust then flying through the atmosphere, which are then out of their equilibrium; but the purer atmosphere, or ether, remaining meanwhile in a calm state, and acting by its hidden and silent force of equilibrium, and continually acting upon that tempestuous condition of the atmosphere, reduces it into equilibrium and calm. 2717.

1830. It may be known that the organs of the body correspond precisely to their own atmospheres, and to their methods of acting; as the eye, to the ether; the ear, to the air; the tongue, to those things which float in the waters and stimulate; the nostrils, to those things which are in the atmosphere . . .

2089. But it was then represented, that in the sphere of the world, or in the atmospheric one, it comes to pass, that the things which do not agree are dispersed, and thus the sphere, by its own forces, reduces all things to equilibrium, as is sufficiently evident from tempestuous atmospheres and waters, which gradually become fair and calm; and that the cause of this is to be found in the spiritual spheres . . .

4063. The whole man is held together by the atmospheres, the air and the ether, and we may perceive its [existence] on high, because the ether gravitates into all the least parts of the body, towards the centre. Thus man could not endure without the pressure of the atmospheres, thus could not be kept in his form. It

is evident also that the eye is formed entirely according to all the modifications of the ether, and the ear according to all the modifications of the air; and that so the eye and the ear have a connexion and correspondence with the ether and the air. . . The eyes and the ears are passive and recipient forces, and the ether and the air are active or acting forces. Thus are these **atmospheres** able to flow in, and operate; and thus can these organs subsist; no otherwise.

E. 342¹⁰. All the Societies (in the Spiritual World) appear encompassed with an **atmosphere** corresponding to their affections and thoughts; those which are in the Third Heaven, appear in a pure and as it were ethereal **atmosphere**; those which are in the Second Heaven, appear in an **atmosphere** less pure, such as is the aerial one; but the Societies which are in the Ultimate Heaven, appear encompassed with an **atmosphere** as it were watery; whereas those who are in the Hells, appear encompassed with gross and impure **atmospheres**, some as it were in black waters, and others otherwise. It is the affections and the thoughts thence derived which produce these (**atmospheres**) around them; for spheres are exhaled from all, and these spheres are turned into such appearances. 538¹⁴. 1287^e.

538. They in whom the third degree has been opened are as it were in a pure ethereal **atmosphere**; in such a one are they who are in the Third, or Inmost Heaven; they, however, in whom only the second degree has been opened, are as it were in an aerial **atmosphere**; in such a one are they who are in the Second, or Middle Heaven; but they in whom only the first degree has been opened, are as it were in a watery **atmosphere**, thin and pure; in such a one are they who are in the First, or Ultimate Heaven. The reason is, that the more interior perceptions and thoughts, being more perfect, correspond to a similar purity of the **atmosphere** in which they are; for they pour themselves forth from every Angel, and more so from every angelic Society, and present a corresponding sphere; which sphere appears in a similar purity to that in which are the perceptions and thoughts of the Angels, or in which are their intelligence and wisdom. This sphere appears as an **atmosphere**; as an ethereal **atmosphere** in the Inmost Heaven, as an aerial one in the Middle Heaven, and as a thin watery one in the Ultimate Heaven. Hence it is evident that an **atmosphere** which is as it were watery corresponds to natural thought and perception; but one which is thinly watery, to the spiritual natural thought and perception in which are the Angels of the Ultimate Heaven; but one which is densely watery, verging to either black or red, corresponds to the natural thought in which there is nothing spiritual. . .

—¹⁴. The reason the **atmosphere** of the Ultimate Heaven is as it were watery, is that the truths with them are the truths of the natural man, and the **atmosphere** of the natural man is as it were watery.

594. The universal angelic Heaven consists only of the Divine Truth which proceeds from the Lord, the reception of it constitutes the Angels; that in the highest Heaven appears like the pure aura which is called the ether; in the lower Heaven, as one less pure, almost like the **atmosphere** which is called the

air; in the lowest Heaven it has a thin watery appearance, above which there is vapour, like clouds. Such is the appearance of Divine Truth according to degrees in its descent.

726³. From the sun of the world, as from their spring, auras and **atmospheres** went forth, which are called ethers and airs. Thus nearest around it there is the pure ether, and further away from it, ethers less pure, and at last airs; but these two last mentioned are around the Earths. These ethers and airs, when acted upon in the mass give heat, and when modified molecularly give light. Through these (**atmospheres**) this sun exercises all its power, and produces all its effects outside of itself, thus through the ethers and through the airs, by means of heat and at the same time by means of light. 944.

—⁴. From this some idea may be formed of the infinite power of the Lord through Divine Truth. From Him as a Sun have in like manner emanated auras and **atmospheres**, but spiritual ones, because from the Divine Love which constitutes that Sun. That there are such **atmospheres** in the Spiritual World, may be evident from the breathing of Angels and Spirits. Those spiritual auras and **atmospheres** which are nearest to the Lord as a Sun, are the purest; but further away, they are, by degrees, less and less pure. Hence it is that there are three Heavens; the Inmost Heaven in the purer aura; the Middle Heaven in an aura less pure; and the Ultimate Heaven in an aura still less pure. These auras, or **atmospheres**, which are spiritual, because they have sprung forth from the Lord as a Sun, when acted upon generally, present heat, and when modified molecularly, present light. . . 944.

832⁷. They who are in the third degree of love and thence of wisdom, live as it were in a pure ethereal **atmosphere**; they who are in the second degree of love and thence of intelligence, live as it were in a pure aerial **atmosphere**; and they who are in the first degree of love and thence of knowledge, live as it were in a pure watery **atmosphere**. . .

1208⁸. The second form, which is the natural form, and in which are all plants, derives its origin from the endeavour, and thence the flow, of natural forces, which are the **atmospheres**, and are called ethers, and in which that endeavour is present from the ending therein of the spiritual forces which are in the animal form; and from the continuous operation of these into the natural forces, which are the ethers, and through them into the matters of the Earth, of which plants are composed.

D. Wis. xii. 5². The Divine, proceeding, is what, around Him, appears to the Angels as a Sun; from this proceeds His Divine through spiritual **atmospheres**, which He had created for the transmission of light and heat down to the Angels, and which He had accommodated to the life of both their minds and their bodies, in order that they may receive intelligence from the light, also in order that they may see, and also that they may breathe, according to correspondence; for the Angels breathe, like men. Also [again] that they may receive love from the heat, may feel, and also in order that their hearts may beat, according to correspondence; for the Angels have a beating of the heart, like

men. These spiritual **atmospheres** are increased in density through discrete degrees . . . down to the Angels of the lowest Heaven, to whom they thus become accommodated. Hence it is that the Angels of the highest Heaven live as it were in a pure aura, the Angels of the middle Heaven, as it were in ether; and the Angels of the lowest Heaven, as it were in air. Under these **atmospheres**, in each Heaven, are earths on which they dwell . . .

Ath. 26. An arcanum in Heaven and in the world; namely, that creation has taken place in order that all good which is conjoined with truth may clothe itself with forms, chiefly with the human form, since the Divine Good and the Divine Truth proceed from the Lord's Divine Human, and from every part of the Body. The putting on of the form which is everywhere in the **atmospheres**, is an arcanum which, as yet, no one knows, and is the Essential of the **atmosphere**, both spiritual and natural. Hence it is that insects are born, each according to its spiritual genius; and hence it is that affection everywhere clothes itself with a body . . .

191. The Divine, proceeding, is what is extended into the universe, and is the Divine Truth . . . It was afterwards formed successively into spheres, of which the ultimate is the **atmosphere** of the natural world.

J. [Post.] 312. There are three natural **atmospheres** originating from the sun of the world, and three spiritual **atmospheres** originating from the Sun of Heaven, which is the Lord. The three natural **atmospheres** originating from the sun of the world, are the purer ether, which is universal, and from which is all gravity; the middle ether, which makes a vortex about the planets, in which also is light, in which are the satellites, and from which comes magnetism; and the ultimate ether, which is the air. By means of these three **atmospheres**, all corporeal and material things of the Earth are held together, all of which are compounded in adaptation to these three degrees. The three spiritual **atmospheres** originating from the Sun of Heaven, are those in which are the Angels of the three Heavens; in the two higher ones are the Angels in the Lord's Celestial Kingdom; in the third, and in the first natural one, which is the pure ether, are the Angels in the Lord's Spiritual Kingdom; in the two following **atmospheres**, which are the middle ether and the ultimate ether, or air, are men while they are in the natural world.

313. But it is to be known, that the **atmospheres** originating from the Sun of Heaven, which is the Lord, properly speaking, are not three, but six; three above the sun of the world, and three below the sun of the world. The three below the sun of the world continually and immediately follow the three natural **atmospheres**, and cause man, in the natural world, to be able to think and feel. For the **atmospheres** originating from the sun of the world, have not life in themselves, because they originate from a sun which is pure fire; whereas the **atmospheres** originating from the Sun of Heaven, which is the Lord, have life in themselves, because they originate from a Sun which is pure Love and pure Wisdom. The **atmospheres** originating from the sun of the world, which is pure fire, cause those things which are in the Earth, and in the human body,

to remain in existence, and to be held together in connexion, and not to be changed, except according to the laws of natural order. Hence is the difference of things in the natural and Spiritual Worlds.

314. That in the Spiritual World which is above the natural world, there are also **atmospheres**, may be evident from the light and heat there, which, before the eyes and senses of the Angels appear similar to what light and heat do before the eyes and senses of men; and the Angels are spiritual, but men natural, and light and heat, with their differences, cannot exist without **atmospheres**. That there exist spiritual **atmospheres**, may also be evident from many appearances there, as from the appearance of colours there, of meteors, of clouds both thin and dense, of winds, also of weight, of pressure, and thence of permanent endurance . . . That there are spiritual **atmospheres**, may be especially evident from the breathing of Angels and Spirits, for Angels and Spirits breathe in the same way as do men in the world; but the latter from their own **atmospheres**, and the former from theirs; the Angels in the Celestial Kingdom, from their own **atmosphere**, which is purer; and the Angels in the Spiritual Kingdom from theirs, which is less pure. (Confirmed from experience. 315.)

Coro. 17². Since everything that is perfect must be a trine, in order that it may be one, and be held together in coherence; each world, Spiritual and natural, consists and remains in existence from three **atmospheres**, or elements; of which the first proximately environs the sun, and is called the aura; the second is under this, and is called the ether; and the third is under the two former, and is called the air. These three **atmospheres**, in the natural world, are natural, and are, in themselves, passive, because they proceed from a sun which is pure fire; but the three which correspond to them in the Spiritual World are spiritual, and are, in themselves, active, because they proceed from a Sun which is pure Love. The Angels of the Heavens dwell in the regions of these three **atmospheres**; the Angels of the highest Heaven, in the celestial aura, which proximately environs the Sun where the Lord is; the Angels of the middle Heaven, in the spiritual ether beneath them; and the Angels of the lowest Heaven, in the spiritual natural air under both the others. Thus are firmly established all the Heavens, from the first, to this last, which is being built up by the Lord at this day.

Atom. Atomus.

A. 5084⁴. It is a fallacy of the merely natural sense that there are simple substances, which are monads and atoms; for whatever is within the external Sensual, the natural man believes to be of such a character, or else nothing.

I. 17². They who do not know these things, and who do not thus distinguish the objects of reason, cannot but terminate the ideas of their thought in either the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and so shut up their understanding as with a bolt . . .

Atonement. See EXPIATE and RECONCILE.

F. 44. The Old Church doctrine of the **atonement** stated in its nakedness.)

Atrocious. *Atrox.*

A. 1307°. They precipitate themselves into more **frightful** punishments.

1906°. The states of lusts, or of evil, without any tempering by means of states of the affection of good, would be more **atrocious** than those of any animal.

6484°. He would otherwise have precipitated himself into a more **frightful** Hell . . .

6489°. Man is bent from evil to good in so far as he suffers himself to be bent in freedom, and that constantly, from the most **frightful** Hell, into which he labours with all his might to precipitate himself, into a milder one, if he cannot be led to Heaven.

8882. Wherefore these are sent into a Hell the most **frightful** of all.

Atrophy. *Atrophia.*

T. 346°. A hypocritical or pharisaic faith, which is of the mouth, and not of the heart, may be compared with **atrophy** of the eye, and thence loss of sight.

Attach. *Addicere.*

See under **ADDICR**, at H. 379.

B. 15°. See **AUGSBURG** at this ref.

T. 441°. Priests who perform the duties of the ministry merely for the sake of the emoluments **attached** thereto.

447. Man, after death, . . . is immediately **attached** to a Society according to his life in the world . . .

490°. No one is predestinated to Hell, but man himself **dooms** himself to Hell . . .

Attack. *Adoriri.* T. 510.**Attack.** *Aggredi.*

A. 1683. Evil Spirits are they who **attack**. . . The Lord has never begun a fight with any Hell, but the Hells have **attacked** Him; as takes place also with every man who is in temptation, or in combat with evil Spirits; with him, the Angels never **attack**, but always and continually the evil or infernal Spirits . . . This follows from the nature of evil and the nature of good. It is the nature of evil to want to assail everybody; it is the nature of good to want to assail nobody. The evil are in their very own life when they are **attacking**, for they continually desire to destroy; the good are in their very own life when they are **attacking** nobody, and when they are able to perform a use for others by defending them from the evil.

1950°. No evil can **attack** good, it cannot even stay in a sphere where there is good . . .

4299°. Evil, false, and unmerciful things continually strive to do violence to these holy things, and in proportion as they **attack** them they are tortured; and when they **attack** and are thus tortured, they then suppose that it is the Divine which is torturing them. Sig.

4586. In temptations . . . the evils and falsities which break forth from what is hereditary, and which are present from what is actual, **attack**; that is, the Spirits and Genii who are in them . . .

5992. Infernal Spirits continually **attack**, and the Angels protect; such is the order.

S

6677. When Infernals are infesting, they are allowed to **attack** truths, but not goods . . . for these are protected by the Lord, and when the Infernals try to **attack** goods, they are cast down deep into Hell . . .

8562°. Temptation **attacks** that which the man loves and longs for.

8593°. They who are in this evil (and are here signified by 'the Amalekites'), do not **attack** the truths of faith, but the goods of faith . . .

— These infernal Genii never **attack** man openly, nor when he can make a vigorous resistance . . .

8594. ('Amalek' fought with Israel in Rephidim' = that they **attacked** while they were enduring severe temptation. . . 'To fight' = to **attack** by means of falsities from interior evil. . . They who are represented by 'Amalek,' in the other life, **attack** those who are in temptation, when they are on the point of yielding.

8625°. Genii . . . **attack** the ends themselves . . .

8722°. Evil Spirits cannot **attack** good, but flee away on the first perception of it; but truth they can **attack**.

9348°. The diabolical crew **attack** nothing with man but his loves (of self and of the world), which they delight by every method, until he is taken . . .

9937°. In temptations the Hells **attack** his love itself, against which they fight . . .

H. 595. The Hells are continually **attacking** Heaven . . . But on the other hand the Heavens never **attack** the Hells . . .

P. 252°. The Spirits of Hell **attack**, and the Angels of Heaven protect themselves.

T. 123°. See **ART** at this ref.

—⁶ From a like Divine power, the Lord, at this day, fights against Hell with every man who is being regenerated, for Hell **attacks** all these with diabolical fury . . .

596°. (In temptation) the Devil, or Hell, **attacks** man, and calls forth his evils, and the Lord protects him, and calls forth his goods.

Attack. *Impugnare. Impugnatio.*

A. 1950°. Rational good never fights, however it is **attacked** . . . Being Divine, it is safe of itself, for no evil can **attack**—*aggredi*—good . . .

2851°. The rational mind . . . in the Word, is compared to a city . . . and the evil Genii and Spirits besiege that city and **assault** it . . .

—¹⁴ Hence it may be evident what 'the gate of enemies' signifies; namely, Hell, or the Infernals, who continually **attack** goods and truths . . .

4274. Temptation itself is nothing but a 'wrestle,' or fight; for truth is **attacked** by evil Spirits, and defended by the Angels who are with the man.

6639. However truths may have been initiated and the Church instituted with a man, still scientific and false things continually rise up, and **attack** those things which are of the Church with him. Sig.

6663°. He who defends his own opinion against others who **attack** it, confirms himself more and more in it . . .

7120. 'Let the service be made heavier upon the men' = that **assault** is to be intensified.

[A.] 835². When these things are attacked by the evils of the love of self and of the world . . .

9954¹⁷. **Assault** on Divine Truth by falsities and evils, treated of.

N. 196. It is called spiritual temptation, when the truths of faith, which he believes in his heart, and according to which he loves to live, are **attacked** inwardly in a man; and especially when the good of love, on which he sets his spiritual life, is **attacked**. These **assaults** are effected by various methods; by an influx of scandalous things against goods and truths into the thoughts and also into the will; also by the continual coming forth and recollection of the evils which the man has done, and of the false things which he has thought, thus by an inundation of such things; and at the same time, by the apparent closing up of the interiors of the mind, and thus of communication with Heaven, by means of which he is cut off from thinking from his faith, and willing from his love. These things are done by the evil Spirits who are with the man . . .

R. 98. 'Fear nothing which thou shalt suffer'=do not despair when ye are infested by evils, and **attacked** by falsities . . .

M. 358². He who **attacks** the love, **attacks** the very life; and a state of wrath is then excited against the **attacking party**, like the state of any man whom another attacks—*aggreddur*—to kill.

359. The blazing up, or flame, of this love, which is zeal, is a spiritual blazing up, or flame, originating from the infestation and **assault** upon the love. Gen.art.

— The reason zeal originates from an **assault** upon the love, is that love is the heat of everyone's life; wherefore, when the life's love is **assaulted**, the heat of the life kindles itself, makes resistance, and breaks forth against the **assaulting party** . . .

360. How the love is kindled . . . into zeal from an **assault** upon it shall be told. . . Wherefore, when the love is **assaulted**, it exasperates itself in the understanding . . .

361. The reason a man is kindled by an **assault** upon his love shall be thoroughly opened. . . Since therefore the human form is composed of these things, it is evident, that if the love is **attacked**, that universal form, together with each and everything therein, is simultaneously **attacked** . . . Hence, when the love is **attacked**, it defends itself through its understanding, and the understanding, through the rational and imaginary things by which it represents the outcome to itself; especially by those things which act as one with the love which is **attacked**. Hence it is that the love, in order to resist **assaults**, hardens the substances of its form . . .

E. 650. 'The beast coming up from the bottomless pit shall make war with them'=an **assault** from infernal love.

—². Something shall be said about **assaulting**. . . The Hells where self-love reigns are the more direful and malignant Hells, and are diametrically contrary to the Lord, and hence continually **assault** the goods of love and of faith, because these are from the Lord alone, and these are the Lord with a man and an Angel . . .

Attack. *Oppugnare. Oppugnatio.*

A. 2183³. If the Natural conquers, the Angels remove themselves further away, that is, more towards his interiors, but the evil Spirits approach nearer to the Rational, and continually **attack** it, filling its lower part with hatreds, etc.

2851¹¹. In the prophecy of Deborah and Barak, 'the gates being **assaulted**'=that goods and truths were.

5798. Since 'anger'=turning away, it also=an **assault** upon good and truth on the part of those who have turned themselves away; but on the part of those who have not turned themselves away, it is not **assault**, but it is resistance because of aversion to what is evil and false. Ill.

—E. Hence it may be evident, that there is nothing but what is good from the Lord, and that everything evil is from those who turn themselves away, are in what is opposite, and **assault**.

6419. The Spiritual Church, which is represented by 'Joseph,' is continually being **attacked**, but the Lord continually protects it. Hence, in the Word, the things of this Church are compared to a city, with walls, outworks, gates, bars; and by the **attacks** made on that city are described the **attacks** made on truths by falsities.

6677. When the Infernals are infesting, they are allowed to attack—*aggreddi*—truths, but not goods; the reason is, that truths are what can be **attacked**, but not goods . . .

7118. 'They are negligent'=because they are not sufficiently **attacked**.

8096. 'Peradventure the people will repent when they see war'=that they will turn aside from the truth through **attacks**.

—². As to **attacks** by those who are in the truth of faith which is not from good, who are signified by 'the Philistines,' it is to be known, that, in the other life, these infest the upright, and continually **attack** the good of faith, or charity . . . It has often been granted to me, both to hear the reasonings for faith alone, which are sharp, and the **attacks** made upon charity, which are stubborn.

10455. 'There is a voice of war in the camp'=an **attack** upon the truth and good which are of Heaven and the Church, by falsities and evils which are from Hell.

—². The interiors of that nation were taken possession of by the loves of self and of the world, and where these reign, the truths and goods of the Church are continually being **attacked**, however much the externals may appear to be in holy worship.

E. 725⁸. 'When thou comest nigh to a city to **fight** against it' (Deut.xx.10).

Attain. Under TOUCH—*attingere*.

Attain. *Adipiscere.* A.1927. 1928.

Attempt. Under TEMPT.

Attend. *Attendere.*

Attention. *Attentio.*

A. 241. He who thinks more deeply, does not **attend**

even to the sense of the words, but to a more universal sense.

1086. 'They went backwards' = that they did not **attend** to errors and perversities . . . 1088, Ex.

1756. When one who hears another speaking **attends** to the words, he then does not so well apprehend the idea of him who is speaking, as if he did not **attend** at all to the words and the signification of them. The inward sense of the Word, in relation to the outward or literal sense, is like speech, of which the words are scarcely heard, still less **attended** to, when the mind is held only in the meaning of the things signified by the words of the speaker.

1763². Others, who spoke as if by a belching of words from the stomach, are such as are unwilling to **attend** at all to the meaning of a thing, but are driven to speak by others. D.2667.

1783². When the mere historical sense, or that of the letter, is **attended** to, the inward sense is obliterated . . .

1983^o. This may also be known to themselves, if they **attend** to their own thoughts.

3796³. If anyone wants to know what his ends are, let him just **attend** to the delight which he perceives in himself from the praise and glory of self, and to the delight which he perceives from the use separate from self; if he perceives this latter delight, he is in genuine affection. He should also **attend** to the various states in which he is, for the very states themselves usually vary the perception . . .

3865. This may be plainly evident to anyone, if he **attends** to those who live evilly, and to those who live well . . .

3869². Since this lies hidden in hearing, namely, obedience and faith in will; therefore these things are also signified by hearing, hearkening, and **attending**, in common discourse.

4493⁴. If a man of the Most Ancient Church had read the historical, or the prophetic Word . . . he would have been like one who hears another speaking, and who only drinks in the sense, but does not **attend** to the words of the speaker. Whereas if a man of the Ancient Church had read the Word . . . he would have been like one who hears another speaking, and, in thought, is fixed in the words, and meanwhile does not **attend** to the meaning, which is therefore lost upon him.

4793². Interior obsessions are produced by such (Spirits); and the nature of them may be evident if the thoughts and affections are **attended** to, especially the interior intentions which they are afraid to show . . .

5165². Without such an interior face, or such a plane, a man in the body cannot think at all of the things which are above sensual things; for he sees them there, as when a man sees affections and thoughts in another's face, not **attending** to the face itself; and as when he hears another speaking, not **attending** to the words, but to the meaning of the speech . . .

6469. Once, when I was thinking about the influx of life from the Lord, and was turning over some doubts in my mind, there flowed in from Heaven that no **attention**

should be **id** to a thousand objections and reasonings from fallacies.

7306. 'Morning,' here = elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but whose **attention** may be elevated.

7342. 'Not to set the heart to anything' = not to **attend**; and since the want of **attention** to Divine things with the evil is caused by the resistance of the will, this also is signified by the same words.

7391. The reason why 'supplication' = humiliation, is that the Angels do not **attend** to the supplication, but to the humiliation in which the man is when he supplicates . . .

9058^e. In the inward sense, no **attention** is paid to persons, but to the actual things. Refs.

9300⁸. They **pay** no **attention** whatever to the thousands of things which the Lord Himself has taught concerning the good of life . . .

9407². On this account the man who is **attending** to the speech of another, does not **attend** to the expressions or words of the speech, but to the meaning in them which is from the thought of the speaker; and he who is wise, **attends** to the end for the sake of which he has so spoken from his thought.

H. 236². He who **pays** **attention** may know that . . . W.96.

— From a single course of speech the wiser Angels know the quality of the dominant affection, for they **attend** chiefly to that.

496. Evil Spirits are known from good ones especially by this, that the evil ones **attend** with avidity to all that is said about outward things, and but little to what is said about inward ones, which are truths and goods of Heaven and the Church; these they do indeed hear, but not with **attention** and joy.

307². The thoughts of the Angels make one with the thoughts of man, because they correspond; they make one almost as do the words of a speaker, and the understanding of them, with a hearer who does not **attend** to the words, but only to the understanding.

563. Some Spirits . . . who said that they had been in stations of great dignity in the world . . . but who had not had regard to uses, but to themselves . . . were eager to be set over others, and they were allowed to be among those who were deliberating about matters of great importance; but it was perceived that they could not **attend** at all to the business in hand . . .

B. 67. The non-**attention** of God to the acts of man, but to faith alone, is a new heresy . . .

T. 96^e. Who does not know another from his works, if he **attends** to them, and to what end and purpose of the will, and what intention and cause they owe their existence? To these things do all the Angels **attend**, and also all wise men in our world.

628. From the setting up of God's arbitrary election, they have fallen into enormous and fanatical errors, and at last into . . . this abominable one, that God does not **attend** to the deeds of a man's life, but only to the faith which is inscribed on the interiors of his mind . . .

D. (Index). (At the word **attention**, E. S. refers to Reflection.)

1925. I wondered that when certain had no understanding, or no **attention**, I perceived that the Angels had fuller (**attention**). Hence it may also be evident that the Angels perceive a still fuller understanding from little children, who do not understand what things are prayed for. 2435.

1998. See ANGEL at this ref.

2247. Sometimes it was granted to me to give them reflection, or **attention**. See REFLECTION at this ref.

4248. 4249. It was occasionally observed that when angelic Spirits wanted to pray from me, and also to know what it was that I was reading, they would snatch thought away from me by various methods, and direct my **attention** to various objects that were about me, in order that my idea might be obscured. They were thus in light. So that they were in greater light of the understanding in proportion as I was in less, and was, as it were, in darkness. But it is otherwise with the angelic Spirits who love the neighbour more than themselves; for it is only self love, of the existence of which with themselves they are unaware, that is attended with such an effect.

E. 190. 'Remember therefore how thou hast received and heard, and take heed'=recollection of what the Lord teaches in the Word, and **attention**.

Attendant. Comes.

A. 10735. Attendant Spirits.

Attenuate. Attenuare.

A. 10442. In the same proportion is the cloud **attenuated** . . .

Attest. Contestari.

Attestation. Contestatio.

A. 8836. 'Thou chargedst us' (Ex.xix.23)=set on their guard by the Divine.

R. 474. 'The Angel . . . lifted up his hand to heaven, and swore by Him Who liveth for ever and ever'=the **attestation** and testification of the Lord by Himself. E.607.

Attract. Attrahere.

Attraction. Attractio.

Attractive. Attractious.

A. 179. As soon as the interior parts of the body grow cold, the vital substances are separated from the man . . . Such is the efficacy of the Lord's mercy, which was before perceived by me as a living and strong **attraction**, so that nothing vital could remain behind. D.1104, Ex. See also below, H.449.

1038. The Lord wills to save everyone, and to **draw** them with a strong force to Heaven, that is, to Himself. 1049°.

1763. These Spirits . . . induce a pain in the head, as of the **drawing** of a syringe.

5180. There are Genii and Spirits who induce a kind of suction or **drawing** in the head, of such a character that the place where such **drawing** or suction exists, is in pain . . . D.1129. 1130.

—3. (They assent with affection) thus **drawing out** even the secret thoughts.

54642. The lust of gain, and of honour, and of reputation for their sake, takes hold of all the means of persuading, and of nothing more gladly than of such things as in themselves are true, for these have latent in them a force of **attracting** minds.

6476. Whenever I have read the Lord's Prayer, I have plainly perceived an elevation towards the Lord, which was a kind of **attraction** . . .

6655°. If they do what is good, it is only in the outward form . . . for they know that what is good and true, just and fair, and honest, possesses a strong latent force of **attracting** minds, even those of the evil.

86043. This Divine Truth, which is from the Lord, inflows into the good with man, and through it draws the man to Himself; for the life which is from the Lord is **attractive**, because it is from love; for all love possesses in itself a force of **attraction**, because it wills to be conjoined, even into one. When therefore a man is in good, and from good in truth, he is **attracted** by the Lord, and conjoined with Him. This is meant by looking upwards to the Lord. But when a man is not in good, thus not in truth from good, he is then also **attracted** by the Lord, but cannot be elevated, for evils and falsities turn themselves away. This is meant by looking downwards, or to self and the world. Sig.

87722. In the interior man there is good which continually flows in from the Lord, and there conjoins itself with truths, and causes them to be faith, and afterwards to be charity. This good **draws** truths to itself . . .

91842. The Lord then **attracts** to Himself all things which are of life with man, so that they may look upwards.

H. 449°. It was especially granted me to perceive, and also to feel, that there was an **attraction**, and as it were a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was said that this was from the Lord; and that from this is resurrection. D.322. 328.

M. 108. See ATMOSPHERE at this ref.

T. 350. The multiplicability of Divine Truth to infinity is from this cause, that the Lord is Divine Truth itself, or Truth in its infinity, and **attracts** all to Himself, but Angels and men are not able to follow the vein of the **attraction**, because they are finite, except according to their own capacity, the force of **attraction** to infinity remaining constant . . .

652. (The Lord's **attraction** of all men to Heaven, Ex.)

D. 203. The reason Angels and Spirits then perceive is that they then **attract**, as it were, the man's perceptions . . .

962. Wherefore the succenturiate kidneys carry off the impurities of the spirits of the blood, as the kidneys do the impurities of the serum of the blood; they act as it were in a similar manner, by **attraction** . . . In like manner also the Spirits who are in that province . . . They associate themselves together, excite, **attract**, and thus deliver the better and purer things from impurities . . .

964. That there is such an **attraction**, is sufficiently evident from various **attractions** and multiplied experience that are known to me, as that they have attracted—*subtraxerint*—my skull in a manner distinctly felt by me, sometimes with pain . . . which was nothing but the effect of such Spirits keeping their minds intent upon things most external, in order that interior things might be opened to better Spirits, and so on.

E. 646³. While he lives in the world, man does not know, because he does not feel, that he is thus elevated above his proprium; but still there is elevation, or as it were **attraction** of the man's interior understanding and interior will to the Lord, and thence a turning to Him of the man's face as to his spirit. This, however, is manifested to a good man after death, for then the turning of his face to the Lord is perpetual, and there is as it were an **attraction** to Him as to a common centre. . . But as it is according to Divine order, that where there is **attraction** there ought to be impulse, for there is no **attraction** without impulse, it is therefore according to Divine order that there also be impulse with man . . .

Attribute. *Attribuere. Attributum.*

A. 2724³. It was customary for the Ancients to add something to the name of Jehovah, and thus to remember His benefits, or **attributes**. III.

3667. In ancient times they distinguished the Supreme God, or the Lord, by various names, and that according to **attributes**, and according to the goods which were from Him, and also according to the truths. Examp. 4162³, Examps.

4151⁶. Some (of the Spirits) said that if everything evil and false flows in, nothing evil and false can be **attributed** to them, and therefore they are not in fault, because it all comes from elsewhere. But they received for answer, that . . .

4658⁴. (Aristotle) said, that he had believed in only one God, whose **attributes** and qualities they had distinguished by as many names as there were gods which they had worshipped. S. 117. T. 9^e. 275.

5135. 'Theft' = the claiming of other things, when it **attributes** to self and makes its own goods and truths . . .

6003. In the Original Language, 'God' is here first mentioned in the singular, and then in the plural; namely, first 'El,' and then 'Elohim.' The reason is, that by 'God' as first mentioned, is signified that God is one and only; and by 'God,' as mentioned the second time, is signified that He has many **attributes**. Hence 'Elohim,' or 'God,' in the Word, is almost everywhere in the plural. As there are many **attributes**, and the Ancient Church bestowed a name on each of them, their descendants, with whom the knowledge of such matters was lost, believed that there were a number of gods . . .

L. 18. Vindictive justice is not a Divine **attribute**. Divine **attributes** are, Justice, Love, Mercy, and Good . . .

34³. Redemption and Salvation are the **attribute** proper to His Human which is called Merit and Justice . . .

S. 67². By 'stealing,' a Celestial Angel understands **attributing** to self those things which are the Lord's, and claiming for self His Justice and Merit.

W. 289. Hence may be seen the inanity of the ideas

of those who think of God otherwise than as a Man, and of the Divine **attributes** otherwise than that they are in God as a Man . . .

P. 187². They **attribute** (the Divine Providence) either to man, or to nature.

231⁵. The fifth kind of profanation is committed by those who **attribute** Divine things to themselves. Sig.

R. 611⁷. There are many **attributes** of the Divine Essence; as Omnipotence, Omniscience, Omnipresence, Mercy, Grace, Eternity, and others; and there are **attributes** proceeding from the Divine Essence, which are Creation and Preservation, Salvation and Redemption, Enlightenment and Instruction; everyone who thinks of God from Person only, makes three gods . . . T. 623⁴.

961⁶. (The Angels then) saw that by three Persons I understand three proceeding Divine **attributes**, which are, Creation, Salvation, and Reformation, and that these are the **attributes** of the one God. B. 119. T. 26.

M. 154a. The New-comers replied that they had confirmed themselves in this truth, that in proportion as they **attribute** all the good of charity and truth of faith to the Lord, and not to self, they are men, and become Angels of Heaven.

T. 36. Infinity is what is annexed to the Essentials and **attributes** of God, which are all said to be infinite, as the Divine Love, the Divine Wisdom, and the Divine Power . . .

797². (Melancthon) replied that there is nothing of the Church in charity, for if that were to be received as any essential **attribute** of the Church, man would also ascribe to himself the merit of justification . . .

Attribute. *Perhibere.*

T. 16². By those things which are **attributed** to the Holy Spirit, are meant the operations of the Divine Omnipresence.

Attribute. *Tribuere.*

A. 878. 'To put forth the hand, take the dove, and bring it in to himself' = to apply and to **attribute** to himself the truth signified by 'the dove.'

1936⁵. It is a Divine Truth that the wiser anyone is, the more he believes that there is no wisdom from himself; and the more insane he is, the more he believes that it is from himself, thus the more he **attributes** prudence to his own self.

2386⁴. The reason some suppose themselves not to be in good when they are, is that while they are reflecting on the good that is with them, the Angels in whose society they are, at once insinuate that they are not in good, lest they should **attribute** good to themselves . . .

2447⁵. That in the Word there are **attributed** to Jehovah, or the Lord, evil, punishment, etc., III. 2826³, Ex. 8284.

2609^e. By 'not stealing,' the Angels . . . perceive that they are to take nothing from the Lord, nor **attribute** anything of righteousness and merit to themselves.

2686³. Since (weapons) have such a signification, they are **attributed** to Jehovah . . .

[A.] 2694³. They who **attribute** all things to their own prudence, and little or nothing to the Divine Providence, if convinced by a thousand reasons that . . .

2720⁴. 'On account of the well of water which the servants of Abimelech had snatched'=the doctrine of faith, that they wanted to **attribute** scientific things to themselves.

3108. They who are not in good, and thus not in faith . . . do not know what the Spiritual is, nor even what the Rational is in the genuine sense, but only what the Natural is, to which they **attribute** all things . . .

4007⁴. The truth of faith . . . is with those who believe from the Lord, for to them are given faith and wisdom; for these **attribute** no truth and good to themselves . . .

4096⁶. See ANGEL at this ref. 4295².

4174². When the Lord flows in through the inward man with the light of intelligence, and thus enlightens the outward man, he then begins to believe otherwise, and does not **attribute** what is good to himself, but to the Lord.

4214¹. They who **attribute** all things to nature . . . also belong to the same category.

4380^e. In Heaven they thus speak and think by abstract things, because they do not **attribute** what is good and true to themselves, but to the Lord . . .

4911. See AVARICE at this ref.

4932. They who correspond to the hands and arms, and also to the shoulders, in the Grand Man, are they who are in power through the truth of faith from good; for they who are in the truth of faith from good are in the Lord's power, for they **attribute** all power to Him, and none to themselves, and the more they **attribute** none to themselves, not with the mouth, but with the heart, the more they are in power.

4950. Under the left foot, a little towards the left, are such as have **attributed** all things to nature, but still have professed that there is a Being of the universe from which are all things of nature . . .

5069. They who believe themselves to be righteous of themselves . . . are not among the just, but among the unjust, for they **attribute** what is good to themselves . . .

5116². The reason such things come into existence in the vegetable kingdom, is from the influx of the Spiritual World; but those cannot at all believe this who **attribute** all things to nature, and nothing to the Divine. But they who **attribute** all things to the Divine, and nothing to nature, can see that every single thing is from that source . . .

—³. They who **attribute** all things to nature, say that such things have been implanted in fruits and seeds in their first creation . . .

—⁴. If they who **attribute** all things to nature, and to the Divine so little as hardly to amount to anything, would consider these things . . .

5759. When judgment is given from good at the same time, they who do what is true and good, and from

ignorance, or simplicity, **attribute** it to themselves, are not condemned, but are delivered in the other life by a method of vastation . . .

5798. See ANGER at this ref., and also other quotations in that article.

5990. (Adulterers and those who are cruel) are corporeal and sensual above others, and have cast off from themselves all thought about Heaven; **attributing** all things to nature and nothing to the Divine . . .

6316. The learned . . . are to a great extent sensual . . . When they are promoted to honours, they live more sensually than the simple, and then they believe it to be a sign of simplicity to **attribute** anything to the Divine, and not to prudence and nature, and the rest to chance.

6991. See APPEARANCE at this ref., and also that article generally.

7290⁴. (Miracles) would have still less effect at the present day, when it is not acknowledged that anything is from the Spiritual World; and when everything of the kind which takes place, and which is not **attributed** to nature, is denied.

7296². They who, in the bodily life, have made use of cunning, and have devised many arts of defrauding others, and at last, from their success, have **attributed** all things to their Own prudence, in the other life are addicted to magic . . .

7352. From mere falsities does he reason who **attributes** all things to nature, and scarcely anything to the Divine.

7632. In ancient times everything evil was **attributed** to Jehovah for the sake of the simple . . .

7643. Its being **attributed** to Jehovah, that is, the Lord, that He hardened Pharaoh's heart, Ex.

7877³. The evil which is permitted appears to be from him who permits it, since he could take it away. So here, the firstborn of Egypt being given to death is **attributed** to Jehovah . . .

8478⁴. They are in the stream of Providence who trust in the Divine, and **attribute** all things to Him; and they are not in the stream of Providence who trust in themselves alone, and **attribute** all things to themselves . . .

8717³. They who trust in their Own prudence **attribute** to themselves all things which happen prosperously for them, and the rest they ascribe to either fortune or chance, and few (ascribe them) to the Divine Providence; thus they **attribute** contingent matters to dead causes, and not to living causes . . .

8869. To have this or that 'for a god' is to love all that which proceeds from self above everything. They who do this do not in the least believe that anything of intelligence and wisdom flows in from the Divine, for they **attribute** all things to themselves, and the rest of what happens to them they refer to either fortune or chance . . .

8875². That evils, punishments, and vastations are in like manner **attributed** to the Lord, when yet, with the Lord, there is nothing but love and mercy, Refs.

8906. 'Thou shalt not steal'=that no one's spiritual goods are to be taken away from him, and that what is of the Lord is not to be **attributed** to self.

9010. Wherefore the simple, who are not able to distinguish between those things which take place of permission, and those which are of good pleasure, **attribute** to the Lord both good and evil; good, because they know that everything good is from Him; evil, on account of the appearance . . .

—c. That evil is **attributed** to the Lord, when yet it is from man, Refs.

9039³. They who, in Heaven, are in intelligence and wisdom above others, from the truths of faith, are in such humiliation that they **attribute** everything of Power to the Lord, and none to themselves; wherefore they do not make any of their glory and joy consist in having dominion, but in being of service . . .

9211. When a man believes (that the Lord alone has deserved merit), he sets no merit or reward in what is done by himself, but **attributes** all good things to the Lord; and since the Lord does it from Divine mercy, the man **attributes** all things to mere mercy.

10219⁴. There are three plagues which follow those who **attribute** to themselves the truths and goods of faith and of love. Enum.

10227³. The more they **attribute** all things to themselves, thus the more they love what they think from themselves, the more insane they are . . .

H. 278. They who are in a state of innocence **attribute** nothing of what is good to themselves . . .

P. 217³. He who **attributes** the honour of a thing to himself, or to his own person, in the Spiritual World, when that is represented, appears like a man with his body turned upside down.

T. 105². After this state, there comes another, which is a state of conjunction with God; in this a man acts in a similar manner, but now from God, nor has he any need now, as before, to **attribute** to God everything good which he wills and does, and everything true which he thinks and speaks, because this is inscribed on his heart . . .

610^e. In proportion as a man is being regenerated, or in proportion as regeneration with him is being perfected, he does not **attribute** to himself anything of good and truth, that is, of charity and faith, but to the Lord . . .

E. 413³. From this appearance it is, and also from the fact that they are punished when they do evil things, that, in the Word, there are so frequently **attributed** to Jehovah, that is, the Lord, indignation, anger, etc. Ill.

Audacity. *Audacia*.

A. 1397. A certain Spirit, from **audacity** and self-confidence, obtruded himself into a Society that was in the first boundary of Heaven, but . . . could hardly breathe . . .

8295. When the bridle is slackened, the evil are in such a state of **audacity** and impudence, that they suppose themselves able to destroy Heaven itself.

T. 112². One of them said, in a tone of authority,

How come you to have the **audacity** to upset the worship which has been established in the Christian World for so many ages?

D. 4418. See AUGUSTUS at this ref.

Auditorium. *Auditorium*.

M. 207. They were not introduced into the Palladium, but into a great **auditorium** there. T.694.

Augment. *Augere*.

A. 868^e. All states of good and truth . . . with their delights and happiness immensely **augmented** and multiplied, are recalled in the other life.

6478. When an Angel . . . is communicating his own good to another . . . good flows in . . . to him much more than he gives, and this continually with **augmentations**.

6664. '(The more they afflicted him, the more he multiplied) and **grew**'=that truths were fortified. . . For no other truths then remain but those which are fortified, wherefore whatever truths are fortified **grow**.

T.361. In proportion as this spirituality is **increased**, this delight becomes blessedness.

Augsburg. *Augsburgensis. Augustana*.

R. Preface 11a³. The **Augsburg** Confession quoted, or referred to. 294¹⁰. T.111¹⁰. 137⁷.

B.15^e. The Formula Concordiæ, which was written by men attached to the **Augsburg** Confession.

T. 640². The **Augustan** and **Augsburg** Confessions referred to.

Augur. *Augurare. Augurator*.

Augury. *Augurium*.

A. 3698^e. They who were called diviners, **augurs**, wizards, pythons . . . were of those who studied natural magic, by means of which nothing Divine could be foretold, but only what was against the Divine, that is, against the Lord, and against the good of love and the truth of faith in Him.

9188³. By 'diviners,' 'soothsayers,' 'wizards,' and the rest here mentioned (Deut.xviii.10,11), in the inward sense, are meant those who destroy the truths and goods of the Church by scientific things applied in a wrong way, thus from their Own intelligence; and who learn and teach by means of falsities from the evils of the loves of self and of the world, thus from the lust of gain and honours, and not from the affection of the truth of faith and of the good of life.

M. 3². The second Company from the north brought forth from their wisdom this **prognostication** . . .

T. 127. Like a man in a dream, who sees unreal things and **forms surmises** from them . . .

335. From having seen these things I **surmised** that . . .

631^e. All these signs or evidences of this faith in a man are ridiculous, and are just like the **auguries** of the ancients from the flight of birds.

754². That similar loves would have burst forth from many leading men of the Church outside of Babylonia, if their Power had not been limited and thus bridled,

may be concluded from **tokens** and appearances by no means groundless.

D. 4849. The ancient **auguries** and auspices were also from the same source.

Augustine. *Augustinus.*

T. 840. I have sometimes spoken with **Augustine**, who was Bishop of Hippo in Africa in the third century. He said that he is there now, and inspires the worship of the Lord into them, and that there is hope of the propagation of this new gospel into the circumjacent regions there.

Augustus. *Augustus.*

T. 73. They said . . . If the Divine omnipotence is bound by laws . . . is not the Power of God less than that of a worldly King . . . who can act absolutely, like Octavius **Augustus**, or Nero?

D. 4418. On **Augustus**. I have spoken with **Augustus**. He was an upright man, but had a peculiar sphere of authority, which made him unwilling that anyone should speak to him. He put me under such restraint by this sphere of authority that I did not venture to do so, perhaps because he supposed that this would savour of undue boldness towards him. He showed me a round or oval window which he had in his palace, saying, that he had looked through it at those who were outside, and had examined their character without their being aware of it, and when he had found such a one as was pleasing to him, he had given him office and honours, the man himself knowing nothing about it. He was with me for some hours.

Aulaevill. *Aulaevil.* D.5600. 5948³.

Aunt. *Amita.*

A. 7230³. 'Anram took Jochebed, his paternal aunt for a woman'=the conjunction of derived good with related truth.

Aura. *Aura.*

See under **ATMOSPHERE**.

A. 218. By 'the **aura**,' or 'breath of the day' (Gen.iii. 8) is signified the time when the Church had something of perception left. 220. 221.

545^e. Like a . . . pure and very gentle **aura**. H.413².

1116. The second and third posterities of the Most Ancient Church . . . live in an **aura** of light, so to speak, of resplendent pearl, and sometimes in a diamond one; for in the other life there are wonderful **auras**, of innumerable variety. D.4081.

H. 382^e. Affections and thoughts (from marriage love) are represented by diamond **auras** sparkling as with carbuncles and rubies, and this with deliciousness which affect the interiors of the mind.

M. 7². This mist was an **aura** of phantasy with which they were inspired.

—^e. A bright cloud veiled them over, in which there was an **aura** of wisdom, by means of which their sanity came back.

T. 6³. The Angels cannot open their mouths to utter

the word gods, for the heavenly **aura** in which they live is antagonistic to it.

32⁸. (The highest atmosphere, called the **aura**.) See also other refs. under **ATMOSPHERE**.

173³. In Heaven no one can utter [the phrase], a Trinity of Persons, each of whom is by himself God, for the very heavenly **aura** itself, in which their thoughts fly and undulate, as sound does in our air, is antagonistic to it.

D. 4234. When I was departing, they represented to me an **aura** composed of chariots and horses, as they appeared, small and very numerous, just as if there were actually such an **aura** of beautiful horses and chariots; together with a tinge of sky-blue; saying, that they so treat their guests when they are going away.

Aurelia. *Aurelia.* W.354.

Auricle. *Auricula.* See under **EAR**.

Aurora. (The goddess.) See **DAWN**, at T.112.

Auspices. *Auspices. Auspicium.*

A. 2292. Little children (there) are impelled to receive truths of good and goods of truth, and this continually, under the **auspices** of the Lord.

3191. 'And they went after the man'=from the **auspices** of Divine truth natural. . . 'To go after,' or follow, in the inward sense, here,=from the guidance, or **auspices**.

6142. 'Joseph bought all the ground of Egypt for Pharaoh'=that he appropriated to himself the whole natural mind, where scientific things are, and set it under the general **auspices** (in the Natural). —^e.

6145. 'And the land was for Pharaoh'=that all things were subjected to the Natural, which was under the **auspices** of the Internal.

6083. 'The land of Egypt, it is before thee'=that the scientific things of the natural mind are under the **auspices** of the Celestial Internal.

8098. 'God led them'=Providence, or, what is the same, the Divine **auspices**.

8107. 'To lead them in the way'=the Divine **auspices**. 'To lead in the way,' when said of Jehovah,=Providence, and the Divine **auspices**.

8560. The Divine Providence differs from all other guidance and **auspices** in this . . .

9824⁴. When the Lord is in the (ultimate), interior things are held together in their order, connexion, and form, and in His **auspices** and guidance at His own good pleasure.

10561. 'Thou hast not made known to me whom Thou wilt send with me'=that it cannot be done without the Divine **auspices**.

10769^e. The little children . . . are with other little children under the view and oversight of the parents.

H. 50. (The Angels who dwell alone, house by house) are more closely under the Divine **auspices** of the Lord . . .

63. Such also is Heaven, under the **auspices** and guidance of the Lord.

124. Therefore all things which are below . . . are in His presence, and under His **auspices**.

332. The Heaven (where little children are) appears in front, opposite the forehead, directly in the line in which the Angels look at the Lord. The position of that Heaven there is determined by the fact that all little children are under the immediate **auspices** of the Lord.

333. From the fact that little children are in the province of the eyes in the Grand Man, or Heaven, it is evident that little children are under the immediate sight and **auspices** of the Lord.

W. 103². If the Lord were in Heaven among the Angels, He could not have the universe under His view, and under His **auspices** and government.

106. If the Sun of the Spiritual World did not appear distant from the Angels . . . the angelic Heaven, etc. would not be under the view, **auspices**, omnipresence . . . and Providence of the Lord . . .

252. A natural man is a full man, when the spiritual degree in him is opened ; for he is then consociated with Angels in Heaven, and at the same time with men in the world, and lives as to both under the **auspices** of the Lord.

R. 484^e. (That these things took place as here described) was from the Divine **auspices** of the Lord.

T. 20. In proportion as a man lives under the Divine **auspices**, that is, suffers himself to be led by the Lord he becomes the image of Him more and more inwardly.

165². The reason such a paralytic progeny was born, was that they did not read the Word under the **auspices** of the Lord ; and everyone who does not read the Word under His **auspices**, reads it under the **auspices** of his Own intelligence . . . To read the Word under the **auspices** of our Own intelligence, as all do who do not acknowledge the Lord as the God of Heaven and earth . . . may be likened to (the game of trying to walk in a straight line when blindfolded.)

176. What is a body like, which has got three heads, under the **auspices** of which they . . .

521². Little children who die . . . are educated under the Lord's **auspices**, and are saved.

813. As to Germany . . . there is a supreme power there, under the universal **oversight** of which are all ; but still the Prince of each domain exercises despotic power in particular . . . With such a diversity of **directorships**, and of religions (it is not so easy to describe the Germans as other nations).

D. 4849. See **AUGUR** at this ref.

Author. *Aut. Auctor.* .

C. J. 46. A certain English **author**.

R. 566⁷. One who, in the world, had been a leading author of the doctrine of faith alone . . .

Authoress. *Camoena.*

M. 175³. (Character of the writings of learned authoresses.)

Authority. *Auctoritas.*

A. 1507. A certain person, in the life of the body,

had seemed to himself greater and wiser than others, but was otherwise upright . . . but who, because he had been born in dignity, had contracted a sphere of pre-eminence and **authority** ; such a one came to me, and for a long time said nothing, but I noticed that he was enveloped as it were with a mist, which, going forth from him, began to enwrap Spirits, and make them feel distressed ; wherefore they said to me, that they could by no means stay there, for they were deprived of all freedom, so that they did not dare to speak. He also began to speak to them, calling them his sons, and sometimes giving them instruction, but with the **authority** which he had contracted. From this it may be evident what is the character of a sphere of **authority** in the other life. (This was Solomon. See D. 2699. 2700.)

1508. Many times has it been granted me to observe that those who in the world have been invested with the highest dignity, could not help contracting from it a sphere of **authority**, and therefore, in the other life, they could neither conceal it, nor cast it away. With such of them as have been endowed with faith and charity, that sphere of **authority** is wonderfully conjoined with a sphere of goodness, so as not to be troublesome to anyone ; nay, a kind of corresponding subordination is also yielded them by well-behaved Spirits. Such, however, have not a sphere of command, but only a natural sphere in consequence of their high birth, which, in process of time, they put off, because they are good, and take pains to put it off.

5721. The most contemptuous of all, are they who, in their life in the world, had appeared more righteous than others, and were, at the same time, invested with dignity ; from both sources they had **authority** and weight, and yet had believed nothing . . .

—². In the other life, such persons speak as they had done in the world, that is, with **authority** and weight, and as if from what is just . . . but they are most malicious. When they are applied to a man, they induce . . . such weakness of mind, and thence of body, that the man can scarcely get up from his bed . . . D. 4579. 4589.

8078^a. Faith merely natural is faith which is insinuated through an external way, and not through an internal one . . . as the faith of **authority**, which exists when it is believed that the case is so, because another has said so, in whom faith is placed.

10124³. To reason about truths, as to whether the case is so, is not from what is good ; for then truth is not perceived, but is only believed from **authority**, and confirmation by one's self thence derived. That which is believed on **authority** is of others in ourselves, and is not our own . . .

P. 1684. By (interior enlightenment from man) a man sees a thing on one side, and not on the other, and, when he has confirmed it, he sees it in a light which is apparently like the light spoken of above, but it is a wintry light . . . With such persons, it is the same with everything they drink in from the mouth of a man of **authority** . . . Such persons see no truth from the light of truth, nor any righteousness from the love of righteousness, but only from the light of confirmation,

which is a delusive light. In the Spiritual World, they appear like faces with no head, or as faces resembling human faces, with wooden heads behind them; and they are called rational cattle-*pecudes*, because they have rationality potentially.

[P.] 742°. The interpretation of the Word is not left to (the Pope's) determination alone, as has come to pass, for thus the Divine **authority** of the Word is perverted, and perishes.

M. 295. Those things of which the spirit is convinced, are allotted a place above those which, without consulting reason, enter on **authority** and on the faith thereof; for the latter enter the head no further than the memory, and there commingle themselves with fallacies and falsities; thus they are below the rational things of the understanding. From these things any man may speak as it were rationally, but absurdly, for he then thinks as a crab walks, the sight following the tail.

T. 422. There are some who believe a thing to be true because it has been said by a man of **authority**; these are represented by magpies.

1122. See AUDACITY at this ref.

359. 'Without Me ye can do nothing.' This is to be understood thus; that from himself man cannot procure for himself any faith but natural faith, which is a persuasion that it is so because a man of **authority** has said so; nor any charity but natural . . .

D. 4418. See AUGUSTUS at this ref.

4445. Those ideas remain with a man, and persuade him, which are from himself; not so much those which are from others, although there is an **authority** which impresses them; nevertheless, before he has of himself formed ideas for himself, they do not so well inhere, nor persuade.

5577. See ENGLAND at this ref. J.(Post.)3.

Automaton. *Automaton.*

Life 96. The man who fights against evils, cannot but fight as of himself, for he who does not do so as of himself, does not fight, but stands like an **automaton**, seeing nothing and doing nothing, and is continually thinking from evil for evil, and not against it.

F. 192. Faith without charity is like the breathing of the lungs without a heart, which cannot exist in any living thing, but only in an **automaton**.

Autumn. *Autumnus.*

A. 1837. The Lord's Church is compared to . . . the seasons; its first age, to the Spring, when all things blossom; and the one preceding its last, to the **Autumn**, when they begin to grow inert.

5725. When a man who had lived in good is let back into his proprium . . . there then appears as it were an inundation . . . this state is the evening, or **autumn**, of Spirits.

H. 166. (The ideas of **autumn** and evening are, with the Angels, turned into the idea of love and wisdom as they are in their third state with them.)

E. 37614. The good which has been taken away, on account of which there is lamentation, is meant by 'the fruits of **autumn**' (Jer. xlviii. 32).

9194. By 'the fruits of **autumn**' are signified the goods of the Church . . .

Avarice. *Avaritia.*

Avaricious. *Avarus.*

A. 303°. The Jews are still kept in such vastation by lusts, especially by **avarice** . . .

548°. The **avaricious** are least of all (able to apprehend these statements about love). H. 406°.

938. On the Hells of the **avaricious** . . . Gen.art.

— The **avaricious** are the vilest of all, and think, least of all men, about the life after death, about the soul, and about the inward man. They do not even know what Heaven is, because they elevate their thoughts the least of all men, and infuse and immerse them entirely in bodily and earthly things; wherefore, when they come into the other life, for a long time they do not know that they are Spirits, but suppose themselves to be still in the body. The ideas of their thought, which have been made by **avarice** as it were bodily and earthly, are turned into direful phantasies . . . In the other life the sordidly **avaricious** seem to themselves to dwell in vaults, where is their money, and to be infested by mice there; but however much they are infested, they do not depart thence, until they are tired out. So, at last, they roll out of those graves. 12002. See below, D. 384.

939. Into what vile phantasies the ideas of thought of those who have been sordidly **avaricious** are turned, is evident from their Hell, which is deep down under foot. A steam exhales therefrom like the steam from hogs being scraped in a trough. There are the homes of the **avaricious**. They who come thither, at first appear black, and then seem to themselves to become white by the scraping off of their hair, as hogs do. . . A certain black Spirit . . . was sent thither, who was not so **avaricious** . . . and on his arrival the **avaricious** there fled away, saying that he was a robber, because he was black, and would murder them; for the **avaricious** flee from such, because they are dreadfully afraid of losing their lives. D. 1292-1295.

940. A large proportion of the inhabitants of this Hell consists of Jews, who have been sordidly **avaricious**. (See JEW.)

954. See MOUSE at this ref.

10402. He who is **avaricious**, is **avaricious** (in every single effort of will, and in every single idea of thought).

13274. The Jews, at the present day, are permitted to immerse themselves in **avarice**, in order that so they may be the further removed from the acknowledgment of inward things . . . Nothing more effectually removes men from inward things than **avarice**, because it is the lowest earthly lust.

1514°. A stink of mice is diffused around by those who have been sordidly **avaricious**.

17422. The demons who, for fear of losing their lives, were sent into the swine, were those who, in the bodily

life, had been given up to filthy **avarice**; as may be evident from the fact, that, in the other life, such seem to themselves to pass their time among swine, from the fact that a life of **avarice** corresponds to the life of swine, and therefore it is delightful to them.

4067³. A man takes to himself Societies . . . for like is associated with like; as for example, he who is **avaricious** takes to himself Societies of like Spirits, who are in that kind of Inst.

4459⁷. The Jewish and Israelitish nation . . . are more in externals than all others, for they are in **avarice**. They who love gain and money-making, not for the sake of any use, but only for the sake of the gold and silver, and who make all the delight of life to consist in possessing them, are in the outermost, or lowest things, for the things which they love are entirely earthly. 4865⁸.

4644². See **SPHERE** at this ref.

4751. 'What gain is it that we kill our brother, and cover up his blood?' . . . This was said from lust and **avarice**; for the lust of money-making has in it, not only that it wants to possess the universal world, but also, for the sake of gain, to plunder everyone, nay, to kill them; and it also would kill them for a trifle, if the laws did not stand in the way. Moreover, in the gold and silver which such a man possesses, he regards himself as the greatest in power, however different he may appear in outward form. Hence it is evident, that in **avarice** there is not only the love of the world, but also the love of self, and, in fact, the most filthy love of self; for, with the sordidly **avaricious**, haughtiness of disposition, or pride, is outwardly not so conspicuous; for in some cases this pride does not care for wealth for the sake of display; neither is it that kind of self-love which is wont to be conjoined with pleasure; for they care little for the body, and its food and dress; but it is a love entirely earthly, having nothing for its end but money, wherein it believes itself to be above all others, not in act, but in power. Hence it may be evident, that in **avarice** there is self-love the lowest and basest of all; wherefore, in the other life, they appear to themselves to be among swine; and they are, above all others, against what is good of every kind. Hence they are in such thick darkness, that they cannot in any possible way see what is good and true. That there is anything inward in man, which lives after death, they do not apprehend at all, and in their hearts they jeer at those who say there is.

4911. They who are in the dirt of loves, that is, in **avarice**, as that nation is, cannot elevate the view of the mind and see truth in any other way than from self; wherefore when it is ascribed to them, they then affirm it. Examps.

5177. They who have been much troubled about future things, and still more, they who, on that account, have become niggardly and **avaricious**, appear in the region where is the stomach. The sphere of their life may be compared to the sickening stench which breaks up from the stomach, and also to the heaviness which is caused by indigestion. They who have been of this character stay a long time in this region . . . 6202.

6310^e. In this (gross, sensual) lumen are especially **misers**, adulterers, and they who have lived in mere pleasures, and in shameful idleness. Hence they have filthy thoughts, and, frequently, scandalous ones about the holy things of the Church.

8301^f. (The Jews) are, of all nations, the most **avaricious**; and **avarice** such as theirs, which loves gold and silver for the sake of gold and silver, and not for the sake of any use, is an affection in the highest degree earthly, and drags down the mind completely into the body, and immerses it in it, and closes up the interiors to such a degree, that nothing whatever of faith and love can enter from Heaven. 10407⁴.

8318^g. They who are in evil from the love of the world . . . desire to possess all things which belong to the neighbour . . . for to deprive the neighbour of his goods is the delight of their life, especially of those who are sordidly **avaricious**, those, to wit, who love gold and silver for the sake of gold and silver, but not for the sake of any use from them . . .

10407⁴. The love of self does not stand forth with (the Jews), so as to appear, but lies hidden within their hearts, as it is wont to do with all who are sordidly **avaricious**.

N. 77. See **LOVE OF THE WORLD** at this ref.

H. 363^e. The reason they are then delighted with dirt, is that filthy pleasures and crimes . . . and also **avarice**, which is the love of riches without use, correspond to dirt. Spiritual dirt is nothing else.

488^d. They who have been sordidly **avaricious** dwell in vaults, and love the dirt of swine, and also the stench which break up from undigested matters in the stomach.

P. 220^e. It is otherwise when money is the final love, and trade the instrumental love; for this is **avarice**, which is the root of evils, and concerning which, see Luke xii. 15, and the parable about them, verses 16 to 21.

I. 18². What good is it to know, unless that which one knows another knows too . . . Spiritual **avarice** is nothing else.

T. 404². (The love of the world) is very various; it is worse in the degree in which it verges towards **avarice**; in this the love of Heaven is turned black.

D. 377. That various phantasies follow Souls from their bodily life. . . From **avarice** there break forth phantasies of horrid and filthy little animals, as of dormice, mice, and innumerable others which have never been seen on earth; also of filthy lice; for they are formed according to the quality of the **avarice**, and according to the purpose on account of which they are **avaricious**.

384. That after death, the **avaricious** seem to themselves to be shut up in subterranean vaults, where there are mice.

— There are degrees of **avarice**, as well as of ends of **avarice**. They who [have it] for the mere sake of money, which they bury in vaults, seem to themselves to abide in the vaults where their wealth is, and there, in fact, to be infested by mice as it were mountainous and huge, in order that they may depart

thence; but still they do not depart until they are tired out. So, at last, they roll out from their graves.

[D.] 469. On the Jews who were called together by Jacob, and on the **avaricious** in general. 474.

908. On the **avaricious**, and their life after death.

— There are many genera and many species of **avarice**. They who are niggardly, and so, by saving, heap and pile up money and wealth, after the bodily life are punished in a different manner from those who indulge their **avarice** by despoiling others . . . Here [I shall treat] of that kind of **avarice** only which heaps up wealth, and [induces them] to heap up wealth, and to have the mind intent upon it, making the happiness of life to consist therein, but not making use of unlawful means. (Then, in no. 910, follows an account of a host of Spirits who cried out, I am of no account, I am of no account, in order to prevent other Spirits from despoiling them; and in no. 911, the reformation of these miserable Spirits is explained.)

2450. On **avarice**. . . Certain Spirits are of such a character, from the bodily life, that they want money for the sake of money, and for no other use than to be delighted by the money . . . Such a lust is called **avarice**, and is most filthy . . .

4385. Conversation with the Jews about **avarice**.

4428. See PLUTO at this ref.

D. Wis. vi³. Those traders are in the man-devil, who love wealth, and trading for the mere sake of wealth; with these there is **avarice**, which is the root of all evils . . . for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place, and trading in the second, is **avaricious** . . .

Aven. *Aven*.

A. 273. 'The high places of **Aven**' (Hos. x. 8) = self-love.

E. 391²⁸. 'The high places of **Aven** shall be destroyed' = that the principles of falsity, and the reasonings thence derived, which are in those who are in that worship, which regarded in itself, is interior idolatry, shall be destroyed; for they who are in evil of life and in falsities of doctrine, worship themselves and the world.

Avenge. See REVENGE, and VENGEANCE.

Avenue. See ARCADE, and APPROACH-*aditus*.

Aversion. *Aversatio*.

Aversion, To feel. *Aversari*.

A. 276. 'To eat bread in the sweat of the countenance' = to feel **aversion** for what is celestial.

—². The last posterity of the Most Ancient Church, which immediately preceded the Flood, and which is here treated of, was so utterly lost and immersed in sensual and bodily things, that they were unwilling to hear what the truth of faith was, and what the Lord was, who would come and save them; and when they were mentioned, they felt **aversion**. This **aversion** is described by 'eating bread in the sweat of the countenance.' So the Jews, who, being of such a character, that they did not acknowledge heavenly things, nor

wanted any Messiah but a worldly one, could not do otherwise than feel **aversion** for the manna . . .

1740³. The more horror there is for evils and falsities, the less dare evil Spirits approach, because they cannot endure **aversion** and horror for the evils and falsities in which their life consists . . .

2543. 'The men were sore afraid' = even to their feeling **aversion**. . . Fear, like every affection, involves in it many things . . . and therefore it involves **aversion** for those things which endeavour to destroy them . . . The **aversion** is opposite to the affection itself; wherefore, by 'fearing' is here signified **aversion**. How great the Lord's **aversion** was, is evident . . .

2732^o. They who have lived in marriage . . . who have felt **aversion** for each other, are still more separated; and still more, they who have hated each other.

3489. That the Church is of such a character, does not appear to those who are in the Church; namely, that they despise and feel **aversion** for all things which belong to what is good and true . . . Hence it is that, before the eyes of men, there is no contempt, still less **aversion** . . .

3605. 'Esau hated Jacob on account of the blessing' = that natural good felt **aversion** for the inverted conjunction of truth. . . 'To hate,' here, = to feel **aversion**.

—². The reason 'to hate' = to feel **aversion**, is that it is predicated of the good which is represented by 'Esau,' and good does not even know what hatred is . . . But good, or they who are in good, instead of hatred, have a kind of **aversion**. Hence it is, that 'hatred,' here, in the inward sense, is to feel **aversion**; for the inward sense is chiefly for those who are in Heaven; wherefore, when that sense descends thence, and is turned into the literal sense; then, when the historicals are of such a character as this, the affection of **aversion** falls into the expression 'hatred.'

3938¹. The more advancement there is made in the delights of the affections of truth and of good, the more does the man begin to hold in slight esteem these delights of evil and falsity, and, at last, to feel **aversion** for them.

3994. See ANNIHILATION at this ref.

4031³. See AFFECTION at this ref.

4096³. He who, from affection, studies the abstract matters of the sciences, loves to look into, and does look into, more intricate things than these; but when we treat of spiritual good and truth, he feels weariness and also **aversion**. This is said to show the character of the men of the Church at the present day.

4459⁴. When they reflect upon these things from the bodily and worldly things in which they are, they feel **aversion** for them.

4727. Which of them believes the Human of the Lord to be Divine? Do they not feel **aversion** at the very mention of it?

4755⁵. The exteriors of (self-love) are contempt for others, and **aversion** for those who are in spiritual good . . .

4956. What is opposed to the neighbour is evil and false, for this, he who has charity feels **aversion**. He,

therefore, who has charity towards the neighbour, is affected by good and truth, because these are from the Lord; and **feels aversion** for evil and falsity, because these are from himself. . .

4990. 'Joseph' refused'=**aversion**. 'To refuse'=**to feel aversion**; namely, for this conjunction; for he who refuses to the extent of fleeing out of doors, **feels aversion**.

5006². There were present Spirits from the Christian World . . . and they were then let into the state in which they had been in the world; and at the mere thought of spiritual good and truth, they were not only affected with sadness, but also, from **aversion**, were seized with such loathing, that they said they felt in themselves like what, in the world, excites vomiting. . .

5016. 'I cried with a great voice'=**that it felt aversion**.

5018. 'I lifted up my voice and cried'=**great aversion**.

5168³. At the present day, within the Church, charity is no longer of any account . . . thus there is no affection for knowing such things as these; wherefore somewhat of **aversion** is instantly excited, when anything is said which is within, or above, sensual things. . .

5464⁶. When a man has gone off into what is wrong, and has entirely rejected the things . . . of the Church, he is indeed then in a like capability of understanding truths, but no longer wills to understand them, and **feels aversion** for them on the first hearing.

5648⁶. See ANGEL at this ref. H.230.

5702. 'An abomination to the Egyptians'=**what is in the opposite**. . . For 'the Egyptians'=**those who are in inverted order**; and 'the Hebrews' . . . **those who are in genuine order**; thus they are in what is opposite to each other; hence comes **aversion**, and, at last, abomination. As to this 'abomination,' it is to be known, that those who are in inverted order, that is, in evil and in falsity thence derived, at last **feel** such an **aversion** for the good and truth of the Church, that when they hear of them, and still more when they hear about the interior things of them, they abominate them to such a degree, that they feel as it were sickness and vomiting in themselves.

5786². The Internal then having no sovereignty, merely serves the External to enable it to think and reason against what is good and true . . . Hence it is that such persons utterly despise, nay, **feel aversion** for those things which are of Heaven.

6201. When a man is in what is sensual . . . he thinks about nothing but what is of the body and the world, and he then does not want to know anything about the things of eternal life; nay, he **feels aversion** to hear about them.

6315. When a man is immersed in worldly cares, etc., he is in sensual life: in this state he shuns and **feels aversion** for speaking about God, and those things which belong to faith . . .

6558. 'To hate'=**to feel aversion**, and to reject.

6665. 'They were affected with loathing on account of the Sons of Israel'=**greater aversion**. 'To be affected

with loathing'=**aversion**, here, greater **aversion**, because they were multiplied and increased through their afflictions.

7161. 'Thou hast made our odour to stink in the eyes of Pharaoh, and in the eyes of his servants'=**that on account of these things, all those who are in falsities feel so great an aversion to our compliance**. 'To make to stink'=**aversion**.

—². Since 'odour'=**all that which is pleasing to the Lord**, so 'stink'=**that which is displeasing**; thus 'stink'=**aversion**, and also abomination. 'Stink' also actually corresponds to **aversion** and abomination which belong to what is false and evil. Since 'stink'=**that which is [an object] of aversion**, it is said in the Word instead of **aversion**. Ill.

—³. The reason it is said that 'their odour stank in their eyes' is that all who are in falsities and evils **feel aversion** for goods, and truths stink to them.

—^e. From this it may be evident, how it is to be understood, that those who are in falsities **feel** such an **aversion** for those things which are of the Divine Law, and for doctrine thence derived.

7319. 'The river stank'=**aversion** for (truth falsified). 'To stink'=**aversion**.

7320. 'The Egyptians laboured to drink the waters of the river'=**that those who are in falsities from fallacies want to know hardly anything about truths, thus that they feel aversion for them**. The cause of the **aversion** is that the truths which they have perverted by means of falsities, still fight secretly and silently, and labour to dispel the falsities from themselves, and so sting them.

7327. There is total falsification when what is false begins to reign; for the man then lives according to his inborn and acquired evil, and feels delight in it; and since the truths of faith forbid such things, he then **feels aversion** for them, and when he **feels aversion**, he rejects those truths, and if he cannot reject them, he falsifies them.

7363. (The inhabitants of Mars **feel** no **aversion** for those who are not congenial to them) for there is no **aversion**, still less hatred [there].

7492. With those in whom (good and truth) are rejected, the good which is of love, and the truth which is of faith, are held in contempt and **aversion**.

7738. The more the Infernals are in falsities from evil, the more they **feel aversion** for truth, and at last to such a degree, that they are unwilling to hear anything of truth. Sig.

7768. 'Driving (Pharaoh) will drive you out from hence'=**that . . . they will feel aversion to and will shun their presence**. . . For he who **feels aversion** to the presence of anyone, also shuns him, and drives him away. The reason that now they **feel aversion** for and shun those who are of the Spiritual Church, is that now the good and truth which flow in, torment them . . . Thus it is with those who infest; their natural mind is now just such a wound; for after they have been devastated . . . they are in pain at the least breath of good and truth. Hence comes **aversion**.

7950. He therefore who is in evil as to life, is in the falsity of his own evil, and does not believe truth, how-

ever well he knows it . . . In the other life . . . he will disown, **feel aversion** for, and spew out the truth . . .

[A.] 7964. 'Egypt was strong upon the people in hastening to send them out of the land' = that from **aversion** and fear they pressed them to depart. . . The reason it was from **aversion** and fear is evident; for they who are in mere falsity from evil **feel** such an **aversion** for those who are in truth from good, that they are not even able to endure their presence. Hence it is, that they who are in evil cast themselves deep down into Hell according to the quality and quantity of the evil, in order that they may be far away from what is good; and this not only from **aversion**, but also from fear; for in the presence of good they are tormented.

8711. 'Hating gain' = **aversion** to persuasions from what is false and evil; for by 'hating' is signified **aversion**.

9014³. When, from this (new) life, he looks at the evils of his former life, and **feels aversion** and horror for them, then first are the evils forgiven; for then the man is kept in goods and truths by the Lord . . .

9096^e. The Lord instils affections for what is good, and **aversion** for what is evil . . .

9261. 'From the word of a lie keep thyself aloof' = **aversion** to falsity from evil. . . 'To keep aloof from' = to **feel aversion**. The reason 'keeping aloof' = **aversion**, is derived from the keepings aloof which appear in the Spiritual World, which are according to dissimilitudes, contrarieties, and **aversions** as to those things which are of spiritual life . . .

9262. 'And the innocent and just thou shalt not kill' = **aversion** to destroying interior and exterior good.

9265. 'A gift thou shalt not receive' = **aversion** to gain of any kind. . . 'Not to receive' = to **feel aversion**; for unless they are held in **aversion**, they are still looked for and taken. They are held in **aversion** when what is heavenly and Divine is loved more than what is worldly and earthly, for in proportion as the one is loved the other is hated, according to the Lord's words . . . 'No one can serve two lords, for he will either hate the one and love the other . . . ' 'To hate' = to **feel aversion**, for **aversion** is hatred.

9399^e. Wherefore, when they are left to themselves, they fall back even into the falsities of their own evils, and **feel aversion** for the truth and good which they had understood.

9448. To shun what is evil and false, and to **feel aversion** for them, is repentance, but these things have no existence, except with those who, through regeneration, have received a new life from the Lord; for these things are of the new life.

9449. The signs that sins are forgiven are . . . that they shun and **feel aversion** for evils.

10237². They who are being purified, ought not only to know what evil and falsity are, but also to acknowledge them [to be such], and afterwards to **feel aversion** for and shun them; when this takes place, then first is the man purified from them.

10492². When evils and falsities enter into the thought and into the will, it is perceived that there is then

aversion, and from it contraction . . . This is the general cause of the closing of the Internal . . .

10676. 'There shall not anyone covet thy land' = **aversion** for such things as are of the Church with those who are in evils and falsities of evil . . . 'Not to covet,' when said of those who are in evils and falsities of evil, when they see and perceive goods and truths of good, = to **feel aversion**; for between evils and goods there is perpetual enmity; evils **feel aversion** for goods, and hate them; and goods **feel aversion** for evils, and either put them to flight, or flee from them.

H. 194. In the Spiritual World . . . one person is removed from another in proportion as he **feels aversion** for him; and since all **aversion** is from contrariety of the affections, and from disagreement of the thoughts, it comes to pass, that many who are in one place there, so long as they agree together, appear; but as soon as they disagree, disappear.

245. Evil affections, and filthy ideas thence derived, to which the Angels **feel** utter **aversion** . . .

344². The good Spirits and Angels, who saw this through my eyes, **felt** such an **aversion**, that I perceived their horror.

533. When he has been initiated, the Lord operates all good things with him, and causes him not only to see evils, but also not to will them, and finally, to **feel aversion** for them. This is meant by the Lord's words, 'My yoke is easy, and My burden light.'

598. Evils . . . cannot be removed, unless the man sees them in himself, and acknowledges them, and afterwards does not will them, and at last **feels aversion** for them; then first are they removed.

Life 92. No one can shun evils as sins, so as to **feel** an inward **aversion** to them, except through combats against them. Gen.art.

W. 427³. These are they who are in the Third Heaven . . . Such have they become who in the world have applied to life the Divine things which they have heard, **feeling aversion** for evils as infernal, and adoring the Lord alone.

P. 35^e. A man has the love of wisdom in proportion as he **feels aversion** for the diabolical crew, which are the concupiscences of evil and falsity.

79². These goods then constitute the centre, and remove evils towards the circumference, further and further according to the turning away from and **aversion** for them.

278. When a man sees this, and knows what sin is, he can, if he implores the Lord's aid, not will it, shun it, and afterwards act contrary to it, if not freely, still he can compel himself to do so by a combat, and at last **feel aversion** to it, and abominate it; and he then first perceives and also feels, that evil is evil, and that good is good.

283^e. Although good be in the midst, still the man is not in good, unless the evils which are at the sides turn downwards or outwards. If they look upwards, or inwards, they are not removed . . . They turn and look downwards and outwards, when the man shuns evils as sins, and still more when he **feels aversion** for them, for he then condemns and consigns them to Hell, and makes them look thither.

321⁷. They . . . reflect upon the evils with themselves, and reject them to Hell, whence they come, in proportion as they shun and feel **aversion** for them as sins. . . Who does not know . . . that in proportion as a man shuns and feels **aversion** for what is evil, he shuns and feels **aversion** for Hell; and who does not know from this, that in proportion as anyone shuns and feels **aversion** for what is evil, he wills and loves what is good . . .

R. 949². The Lord is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to . . . charity and faith, and charity and faith are according to life, and life is according to **aversion** for what is evil and false, and **aversion** for what is evil and false is according to the knowledge of what evil and falsity are, and then according to repentance and at the same time looking to the Lord.

T. 42^e. They who have confirmed their own falsities, cannot endure to hear truths, and as soon as any truth knocks at the door of their ears, from **aversion**, they repel it . . .

183. All who dwell outside of the Christian Church . . . feel **aversion** for Christianity solely on account of the belief in three gods therein.

310. In the spiritual sense, by 'murders' are meant all kinds of killing and destroying the souls of men . . . persuading them of such things as cause a turning away, and also **aversion**.

365⁴. Sympathies and antipathies are nothing but exhalations of affections from minds, which affect another according to likenesses, and with **aversion** according to unlikenesses.

442². See MERIT at this ref.

478^e. He who drinks in the spiritual things of the Church, and controls his free-will by means of them, is withdrawn by the Lord from concupiscences and evil pleasures . . . and feels **aversion** for what is evil.

495. Infernal freedom is slavery; wherefore the Angels feel **aversion** for it as for a cadaverous stench.

589. The reason why none in Hell are in intelligence, but all are in insanity in spiritual things, is that they do not will what is good, but what is evil, and hence feel **aversion** for knowing and understanding truths . . .

Avert. See TURN AWAY.

Avidity. *Aviditas.*

A. 6441. 'A wolf' = the **avidity** of taking away and delivering the good. . . 'A wolf' = the **avidity** of seizing.

T. 478^e. He is withdrawn by the Lord from concupiscences and evil pleasures, and their connate **avidities**.

498². The infernal lust and **avidity** of plundering and robbing . . .

Avoid. *Evitare.*

A. 9246. The falsities of doctrine and the evils of life which are to be **avoided**, treated of in this chapter.

Awake. *Expergisci.*

A. 147^e. When he begins to know that it is false that

he lives from himself . . . he **awakes** as from sleep, and becomes awake-*vigil*.

959. I **awoke** from sleep in the night . . .

1089. 'Noah **awoke** from his wine' = when he was better instructed. 1090.

1108. Some Spirits are kept in a middle state between wakefulness-*vigilia*-and sleep, and think very little; they only as it were **awake** by turns and remember what they had done in the bodily life . . .

3715. 'Jacob **awoke** from his sleep' = enlightenment . . . 'To **awake** from sleep' = to be enlightened.

4283^e. His Intellectual is illuminated, and his case is like that of a person **awaking** from sleep in the early morning . . .

5208. 'Pharaoh **awoke**' = a state of enlightenment in the Natural . . . 'To **awake**' = to be enlightened. 5218.

H. 506. All who in the world have lived in good . . . appear to themselves, when let into the state of their interiors, like those who having been **awaked** from sleep come into wakefulness . . .

S. 17². 'To sleep and to **awake**' = the life of man in the world which is natural, and his life after death which is spiritual. T. 199².

R. 158. He is like one who **rouses** from sleep . . . (See AWAKE-*vigilare*-at this ref.)

875. On **awaking** from sleep one morning I saw two Angels descending from Heaven . . . T. 386.

M. 155a. One morning very sweet singing . . . **roused** me . . .

Awake. *Vigilare. Evigilare. Vigil.*
Wakefulness. *Watch. Vigilia.*

A. 147. See AWAKE-*expergisci*-at this ref. 1108.

1885. These are not visions, but things seen in the most complete **wakefulness** of my body. C.J. 35.

1977. I was let into a state [in which I was] as it were in sleep and **wakefulness** at the same time . . .

—^e. The cerebellum is **awake** during the time of sleep, and while the cerebrum is asleep.

4638¹⁰. '**Watch** therefore . . . ' = the devoting of the life according to the precepts of faith, which is 'to **watch**.'

5210. 'To sleep' = an obscure state, for sleep, in the spiritual sense, is nothing else; as **wakefulness** is nothing but a clear state; for there is spiritual sleep when truths are in obscurity, and spiritual **wakefulness** when truths are in clearness; in the same proportion also have Spirits **wakefulness**, or on the other hand, sleep.

9582. In a state of **wakefulness** I was led as to the spirit . . . to a certain Earth in the universe . . . 9967^e.

H. 74. See ANGEL at this ref.

184^e. This took place in full **wakefulness**, when the interior sight was open to me.

440. As to being withdrawn from the body, the case is this. The man is brought into a certain state, which is mid-way between sleep and **wakefulness**. When he is in this state, he can know no otherwise than that he is quite **awake**; all the senses are as fully **awake** as they are during the most complete **wakefulness** of the body

... and, what is wonderful, the touch, which is then more exquisite than can ever be possible during the **wakefulness** of the body . . . This state is that of which it is said, that they were withdrawn from the body, and did not know whether they were in the body or out of the body.

R. 158. 'Be **watchful**' (Rev.iii.2)=that they should be in truths, and in a life according to them . . . For he who learns and lives according to truths, is like one who rouses from sleep, and is **awake** . . . Natural life in which there is spiritual life is **wakefulness**; and this can only come from truths . . . Ill. 163.

484°. These things which I have heard and seen, I have heard and seen during the **wakefulness** of my body and spirit at the same time . . .

705. 'Blessed is he who **watcheth** and keepeth his garments'=Heaven for those who look to the Lord. . . 'To **watch**'=to live spiritually; that is, to live in truths and in a life according to them, and to look to the Lord.

M. 1. The following things . . . were not seen in any dozing state of the mind, but in a state of full **wakefulness** . . . 73°. T.851.

155a. One morning very sweet singing, which was heard at some height above me, roused me, and in consequence, during the first **wakefulness**, which is more inward, peaceful, and sweet than the rest of the day, I could be kept for some time in the spirit, as it were out of the body . . .

T. 606. An unregenerate man is like one who dreams, and a regenerate man is like one who is **awake**; in the Word also natural life is likened to sleep, and spiritual life, to **wakefulness**.

D. 164. 165 (Index). Three states of Spirits have been observed, in general; namely, such as are those of man in **wakefulness**, in dreams, and in sleep.

319. Souls . . . have states and very many changes of them merely between their deepest sleep and their most complete **wakefulness**; they confess . . . that they have a state of **wakefulness** like that they had in the bodily life, and indeed much more perfect . . . From this their highest state of **wakefulness**, they are also borne into a state of sleep, as with man when, from **wakefulness**, he gradually falls into a state of sleep . . . There is also a state of sleep which is as it were **awake**, in which I also have been; and thus have learned these and the former things through experience. In this state, they do not seem to themselves to be asleep, but to be **awake** . . . This can be perceived by the man to whom it is given to come from **wakefulness** into many states of the softest sleep, and afterwards of dozing . . .

320. See SLEEP at this ref.

465. In the first **wakefulness** I again perceived, as often before, a state of tranquillity, from peace, namely, a delicious delight . . .

2312. In order that I might be in fine perception, this took place immediately after I **awoke** from sleep, at which time there was a fine perception of those things which were in the World of Spirits; it is otherwise when I have been long **awake**. For, when first **awake**, the

character of each and all things is perceived in a state of repose, but by no means so when there is turmoil. The thoughts of Spirits are excited and disturbed by the turmoil of **wakefulness**, wherefore there is then not such fine perception as at the first **wakefulness**.

2930. These stationary Spirits kept me **awake** the whole night . . . They kept me in a middle state, nearer **wakefulness** than sleep; thus harassing me for many hours of the night . . .

4132. He who sees all things from what is eternal, and the consequences of all things in their order and connexion, is in a state of **wakefulness**; thus the Lord alone [is so].

4250. On interior **wakefulness**.

— In sleep, during the night, when there was nothing at all to be seen, I was brought into a state of interior **wakefulness**, of such a nature, that I had not the slightest idea but that I was **awake**. I thought as if **awake**, I saw, I was persuaded as if **awake** that I was **awake**, so that I believed myself to be wide **awake**; but there was an interior **wakefulness** in me, of one of the spirit, not of the body . . .

—². At last I came out of this **wakefulness** of the spirit into **wakefulness** of the body . . . and I spoke to those with whom I had been in that interior **wakefulness**, and heard them. They said that man can be easily reduced to such a state, but that at the present day it is not permitted; and that Abraham was reduced into such a state when he saw the Angels, and also Lot and Gideon, when they saw Angels. They also said that Spirits live in such **wakefulness**, and do not know but that they are the men; and that they are so, not only during sleep with man, but also in half **wakefulness**, while he is walking, as has happened to me two or three times. . . When I have been **awakened** in a different way from the usual one, I have also seen Spirits, which has very often taken place.

4251. When, on being **awakened**, I thought about that kind of **wakefulness**, I wanted to get into the state of that **wakefulness**; for it is thus that the interior man is ruled by the Lord.

4544. On the **wakefulness** of the good, and the dreaming of the evil.

— The evil . . . are in such sleep because their interiors cannot be any further **awakened**. When the externals are taken away, their internals have no more light, thus no more **wakefulness** [than that]. It is otherwise with those who have had conscience . . . When the externals are taken away from them, they are **awakened** into **wakefulness**.

4575. When I was in bed and asleep, I was let, by the Lord, into a state of vision, in which I had not been before; I was in a **waking** vision. Des.

E. 187. 'Be **watchful**' (Rev.iii.2)=that they should procure for themselves life. 'To be **watchful**'=to be in spiritual life, but here, because those are treated of who are in moral life and not yet in spiritual life, 'be **watchful**'=that they should procure for themselves spiritual life. The reason '**awake**' and '**wakefulness**' signify this life, is that spiritual life is to moral life without spiritual, as **wakefulness** is to sleep. Ex.

—1. Intelligence and wisdom constitute **wakefulness**.
 —2. 'Watch therefore, for ye know not at what hour your Lord doth come' (Matt.xxiv.42) . . . By these words is meant man's state as to love and faith when he dies, for then is his judgment also . . . By 'watching' is meant receiving life from the Lord, which life is spiritual life, and by 'sleeping' is meant carrying on natural life devoid of spiritual.

—3. 'Blessed are the servants, whom the Lord, when He cometh, shall find **watching** . . .' (Luke xii.37). Here also by 'watching' are meant those who are spiritually **awake**, who are they who receive spiritual life from the Lord, for these come into the light of intelligence and wisdom concerning Divine Truths . . .

—4. 'Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh' (Matt.xxv.13)=that they should receive the spiritual life which those possess who are in love and thence in faith.

—5. 'Watch ye therefore, praying all the time . . .' (Luke xxi.36). 'To watch,' here also = to receive spiritual life; 'to pray all the time' = to prepare themselves. 325⁷.

—6. 'Behold I come as a thief, blessed is he who **watcheth** and keepeth his garments . . .' (Rev.xvi.15). That 'to watch,' here, = to receive spiritual life from the Lord is evident from . . .

—7. 'Arise, cry out in the night, at the beginning of the **watches** . . .' (Lam.ii.19); 'night,' here = a state of no faith; 'the beginning of the **watches**' = the state when faith is commencing, thus a state of enlightenment, which exists when the man becomes spiritual.

—8. Since 'to watch' = to receive spiritual life, 'to sleep' = natural life devoid of spiritual, for the latter life to the former is as sleep to **wakefulness**. Ill. 355¹¹.

192. 'If therefore thou dost not **watch**' (Rev.iii.3)=if thou dost not procure spiritual life.

514²¹. That this took place 'in the fourth **watch**' (Matt.xiv.25), signified the first state of the Church, when daybreak appears and the morning is at hand; for then good begins to act through truth, and then takes place the Advent of the Lord.

650³¹. 'A **Watcher** and a Holy One came down from heaven . . .' (Dan.iv.13).

750¹⁰. 'As when a hungry man dreameth, he as it were eateth, but when he **awaketh**, his soul hath fasted . . .' (Is.xxix.8) . . . 'When he **awaketh**' = when the nature of what is good is disclosed.

1006. 'Blessed is he who **watcheth**' (Rev.xvi)=the happy state of those who look to the Lord . . . 'To watch' = to procure for themselves spiritual life, and this is procured by the man's looking to the Lord, because the Lord is life itself . . . When a man is in life from the Lord, he is in **wakefulness**; but when he is in life from himself, he is in sleep; or, what is the same thing, when a man is in spiritual life, he is in **wakefulness**; but when in natural life separate from spiritual, in sleep.

Aware. *Rescire.* A.1080^{8e}.

Awl. *Subula.*

A. 3869¹¹. 'To bore the ear with an **awl** to the post' = to serve or obey perpetually; in the spiritual sense =

not to will to understand what is true, but to will what is true from obedience, which, relatively, is not free.

8989². 'The ear' = obedience; and 'to bore it with an **awl**' is a representative of the state in which he was to remain.

8990. 'To bore with an **awl**,' that is, to the door, or post = to affix, here, as obedience is treated of, it is to attach.

—5. The reason the perforation of the ear was done with an **awl**, was that 'an **awl**' has a similar signification to a peg or nail, namely, fastening, or joining to; and in the spiritual sense, attaching to anything; moreover, an **awl** was a tool for labour, therefore served to represent attachment to perpetual obedience on the part of a servant.

T. 110. Every word that is contrary to (the Angels' belief in the personal unity of the Father and the Son) is like . . . an **awl** boring their ears.

Axe. *Securis.*

A. 821². Such (Spirits) . . . have an **axe** by them, and a hammer in their hands, and seem to have another Spirit with them, whom they smite as he stoops, but not to the shedding of blood, because they are afraid of death; nor can they throw down these tools, as with all their might they endeavour to do, to prevent their character from being seen . . .

8942. 'A chisel' = truth fashioned by art, thus from proprium . . . Instead of 'a chisel,' in other places, there are mentioned 'an iron,' and 'an **axe**,' (Ill.) and by these tools are signified such things as are of man's Own intelligence, and which fashion things by art.

9011². 'When he cometh with his companion into a forest to cut wood, and his hand fetcheth a stroke with the **axe**, to cut the wood, and the iron is knocked off the wood, and findeth his companion that he die' (Dent.xix.5) . . . A tool = what is scientific; 'a stone,' the truth of faith, and in the opposite sense, falsity; in like manner the iron of an **axe**.

R. 846. By 'the souls smitten by the **axe** for the testimony of Jesus and for the Word of God' (Rev. xx.4) are meant men after death . . . who have been concealed by the Lord in the Lower Earth . . . They are called 'smitten by the **axe**,' because they have been rejected by those who are in falsities from their Own intelligence, who are all who are in evils and thence in falsities, or in falsities and through them in evils, and yet are in Divine worship in externals. That this falsity is signified by 'an **axe**,' will be seen in the following article.

847. That by 'an **axe**' is signified falsity from man's Own intelligence, is evident from these passages; 'The statutes of the nations are vanity, if indeed he cutteth wood from the forest, the work of the hands of the workman, with an **axe**' (Jer.x.3). 'The voice of Egypt shall go like a serpent, they have come with **axes**, as hewers of wood' (Jer.xlvi.22). 'He is known as he who lifteth **axes** upward in the thicket of the wood, and at this very time they break to pieces its carved work with **axes** and hammers; they have profaned the habitation of Thy name in the land' (Ps.lxxiv.5-7). 'When thou besiegest a city, thou shalt not destroy its tree by driving

an **axe** into it' (Deut.xx.19). By 'an **axe**,' in these places, is signified falsity from man's Own intelligence. The reason is, that by iron is signified truth in ultimates, which is called sensual truth, and which, when separated from rational and spiritual truth, is turned into falsity. The reason it = falsity from man's Own intelligence, is that what is sensual is in the proprium. Further Ex. E.458^s.

D.262. It was as if some one wanted to shatter the wall with an **axe** . . .

1883. (One who tried to get Power through fear) was represented by an **axe** with which he struck a beam, but the intention was to strike men . . .

2639. By 'the **axes** of iron' (2 Sam.xii.31) are meant the instruments which the like Infernals make use of through phantasy; the **axes** are broad ones, like those of executioners, and they do not chop off anything from a man, or kill him, but open his belly, and drag out his intestines, and take them out with the broad **axe** of iron, and roll them round it, and so drag them out . . .

4648. There was a certain person who in the world had taken delight in provoking others . . . he appeared also with an **axe** which was not then seen . . . They who appear with an **axe** have the **axe** tied to the left arm . . .

1145⁶. 'An **axe**' (Jer.x)=falsity which destroys good and confirms evil.

—7. 'An **axe**' (Deut.xix)=falsity; . . . wherefore by this command is signified, if anyone be in natural good, and by falsity, which he does not know to be falsity, destroys anyone as to his soul, it shall be accounted as done by error . . .

Axis. Axis.

A. 829. They are then rolled round and round . . . like an **axle** . . .

10190. Thus the sphere of Divine Good in the midst is like an **axis** . . .

W. 101. The Earth . . . revolves daily round its **axis** . . .

D. 4071. The Ancient Church preserved its **axis**, which was Noah . . .

4074. By Noah is signified the Church which lasted on from the Most Ancient to posterity, as a nucleus, or **axis**.

5569². The influx of Heaven about the ear has its own **axis**, so that the **axis** of the influx is there . . .

E. 14². The province of the ear is in the **axis** of Heaven, and therefore the whole Spiritual World inflows into it with the perception that so it should be done.

Axle. See **AXIS**.

Azal. Azal.

E. 405²³. 'Azal'=separation and deliverance.

Azazel. Asaset.

See **GOAT**.

A. 9937⁸. The removal of sins with those who are in good, or who have performed repentance, was represented in the Jewish Church by the he-goat called 'Azazel' [or the scape-goat].

10023⁴. 'Then Aaron shall place both his hands upon the head of the living goat **Azazel**' (Lev.xvi.21).

E. 730⁴⁸. How (the Hell in the natural man can be removed) was represented by the he-goat called 'Azazel,' cast out into the wilderness.

Azure. See **BLUE**.

Azzah. Assa.

A. 1207. By 'Azzah' are signified those things which have been revealed concerning charity. 1210.

B. The Letter B.

D. 6063. (In spiritual writing) **B** signifies glory and majesty.

Baal. Baal.

A. 1094³. The nations in the Land of Canaan who worshipped **Baals** and other gods, had almost the same outward worship (as the Jews).

1292³. 'I have not walked after **Baals**' (Jer.ii.23).

4581⁹. 'To offer incense to **Baal** upon the roofs of the houses' (Jer.xxxii.29)=the worship of what is evil.

5044¹¹. 'To commit whoredom after **Baal**-Peor, and to adore their gods' (Num.xxv.2,3) was to profane worship.

8130. 'They encamped . . . before **Baal**-Zephon'=the beginning of the state of undergoing temptations.

10642². Gods were worshipped who had been men, as **Baals**, and many others.

R. 132². 'To serve **Baal**'=to serve cupidities of every kind . . .

T. 292. (**Baal** was originally a man.)

Ad. 4/p. 225. There are some who are called Babel in various senses, also **Baals**, who are the worst of all, and many degrees of them . . .

E. 160². 'Baal'=worship from the evils of the loves of self and of the world.

324²¹. 'To set up altars, altars to offer incense unto **Baal**' (Jer.xi.13)=worship from the love of self and from the love of the world. That nation set up altars, and offered incense to **Baal**, but as all their worship was representative, those things which were done according to the statutes were representative of celestial and spiritual things; wherefore those things which were done contrary to the statutes, were representative of infernal things; therefore by altars set up to the gods, and by incense offered to **Baal** are signified opposite things.

644⁸. The falsities of evil which are signified by the other gods and by **Baal**, whom they worshipped. 652¹³.

655⁷. 'Baal-Peor'=the adulteration of good.

700⁹⁶. 'Baal of Judah'=the ultimate of the Church, called its Natural.

730⁴⁰. 'Baalim' and 'lovers' (Hos.ii.13)=the things which are of the natural man and are loved, namely, cupidities and falsities thence derived.

— Conjunction with the Lord through affections of truth, when the cupidities from the natural man have been rejected, is signified by, 'In that day thou shalt call me, My Husband, and thou shalt no more call me, My **Baal**' (Hos.ii.16).

Babble. *Blaterare.*

Babbling. *Blateratio.*

A. 1094. What is the praying of the mouth, if the mind is not in it, except **babbling**?

5557. There are Spirits through whom others speak, and who scarcely understand what they are saying . . . but still they talk a great deal. Such do they become, who in the life of the body have only **babbled**, and thought nothing about what they were saying, and loved to talk about everything. It was said that there were regiments of them, and some of them relate to the membranes which cover in the viscera of the body, some to the cuticles which are but slightly sensitive; for they are merely passive forces, and do nothing from themselves, but from others. D. 1721. 1722.

7784³. See DOG at this ref.

Babel. *Babylon.* **Babel.** *Babylon.*

Babylonia. *Babylonia.*

Babylonian. *Babylonius.* **Babylonian.**

See BELSHAZZAR, LUCIFER, and NEBUCHADNEZZAR.

A. 583. 'The mighty ones of **Babel**' (Jer.li.30)=those who are given up to self-love.

1154. The destruction of **Babel** is here treated of (Jer.li.27), where 'Ashkenaz'=its idolatrous worship, or the outward worship separated from inward which destroyed **Babel**; specifically, false doctrinal things.

1182. That '**Babel**, Erech, Accad and Calneh, in the land of Shinar'=that in these places there were such kinds of worship; and that by the same places are signified the kinds of worship themselves, whose externals appear holy, but the interiors are profane, is evident from the signification of '**Babel**,' and of 'the land of Shinar.' '**Babel**' is much treated of in the Word, and by it is everywhere signified such worship, namely, that of which the externals appear holy, while the interiors are profane. Des. 2466¹³. 2967⁶. 3448¹⁰. 3708²¹. 4335. 5120¹³. Ill. 5536⁵. 6385⁶. 9755⁷.

1186². 'The sons of **Babel**' (Ezek.xxiii.17)=falsities from cupidities.

1283. The Ancient Church in general is now treated of, and that its inward worship was in process of time falsified and adulterated . . . The falsification and adulteration of inward worship is '**Babel**' here. That here also the historical statements are not true, but made up, may be seen from those made concerning the **Babylonish** Tower . . . and also from the fact that it is said **Babel** originated thence, when yet in the preceding chapter, **Babel** is said to have been built by Nimrod. Hence it is evident that '**Babel**' does not signify a city, but a certain thing, and here worship, the interiors of which are profane, while the externals appear holy.

1295². The falsity of cupidities exists when cupidity is the source of the falsity . . . as when a man seizes upon some doctrinal matter . . . in order to take captive the minds of men, and lead them, and explains or perverts the doctrinal matter in his own favour . . . The worship thence derived is profane . . . for within there is the worship of self . . . Such worship is what is signified by '**Babel**' . . .

1303. The character of '**Babel**' is here described by the 'Tower.'

1308. They who build **Babylonish** towers, make themselves a name by means of doctrinal and holy things, otherwise they could not be worshipped.

1326. 'Therefore he called its name **Babel**'=such worship, namely, the quality of the worship signified by '**Babel**' . . . namely, the worship in which interiorly there is self-love, thus everything that is filthy and profane . . . This is the reason why, with such persons whose worship is called '**Babel**,' there is no inward worship, but there is inwardly a dead and cadaverous something or other which is worshipped.

—2. That such worship is '**Babel**,' is evident from the various places in the Word where '**Babel**' is described; as in Daniel, where the image which Nebuchadnezzar the King of **Babel** saw in a dream . . . signifies, that from true worship there comes such worship as is called '**Babel**' . . . The 'image of gold' which Nebuchadnezzar the King of **Babel** set up . . . was nothing else. (Further Ill. and Des.)

—4. That ('**Babel**')=the love of self, or proprium, which is in worship; or that it is the worship of self, Ill.

1327². From this it is evident that such worship as that which is called '**Babel**' did not prevail in the first Ancient Church, but in the following ones, when men began to be worshipped as gods, especially after death; which was the origin of so many gods of the nations.

—5. 'To serve the King of **Babel**, and to give the neck into his yoke' (Jer.xxvii.8)=to be entirely deprived of the Knowledge and acknowledgment of the good and truth of faith, thus of inward worship.

—6. 'To remain in the city, and not to go forth to the King of **Babel**' (Jer.xxix.16, 17)=those who had been in the Knowledges of inward things . . . and had profaned them.

—7. That by '**Babel**' are signified those who deprive others of all the Knowledge and acknowledgment of truth, is also represented and signified by these words in the same prophet, 'I will give all Judah into the hand of the King of **Babel**, and he shall carry them away into **Babel**, and shall smite them with the sword . . . ' (xx.4).

—8. In the same, 'With the families of the north I will bring the King of **Babel** upon this land . . . ' (xxv.9), where the vastation of the interior things of faith, or of inward worship, is described by '**Babel**.' For he who is in the worship of self has no truth of faith . . . he destroys and vastates, and carries off into captivity everything that is true; wherefore also '**Babel**' is called 'the corrupting mountain' (Jer.li.25).

1368. By '**Babel**' is signified worship in which there is inwardly nothing of good, and by 'Chaldea,' worship in which there is inwardly nothing of truth; the worship in which there is inwardly nothing of good and nothing of truth, is worship in which there is inwardly what is profane and idolatrous.

—3. Here the Chaldeans are called 'the sons of **Babel**' (Ezek.xxiii.17) for truths which have been profaned in worship.

—5. Moreover **Babel** and Chaldea are described in two whole chapters of Jeremiah (I. and li.), where it is manifestly evident that . . . by '**Babel**' is signified the

profanation of celestial things, and by 'Chaldea,' the profanation of spiritual things, in worship.

[A.] 1691⁴. **Babel** and Chaldea = the love of self and of the world.

2220. 'The Chaldeans' = those in whose worship there is profane falsity . . . '**Babel**' = those in whose worship there is profane evil.

2973⁶. It is still worse with those whose interiors are darkness, while their exteriors appear as if they were full of light; these are such as outwardly simulate Angels of light, but are inwardly Devils; these are called '**Babel**.' These, when the things 'which are round about' are destroyed, are carried headlong into Hell. (Rep. by the fall of Jericho.) They are also meant in Jeremiah, 'Set yourselves in array against **Babel** round about all ye that bend the bow, sound upon her round about, she hath given her hand, her foundations are fallen, her walls are destroyed' (l. 14, 15.)

3048⁴. The vain reasonings of those who are signified by '**Babel**' are thus described . . .

3384². '**Babel** shall not be inhabited to eternity' (Is. xiii. 20) = the state of condemnation of those who are '**Babel**.'

3419². These doctrinal things . . . of love to the Lord and of charity towards the neighbour, at the present day are rejected, partly by those who, in the Word, are called '**Babylonians**' and '**Chaldeans**,' and partly by those who are called '**Philistines**,' and also '**Egyptians**.'

3542⁴. 'To give the neck under the yoke of the King of **Babel**, and serve him' (Jer. xxvii. 2, 3, 8) = to be desolated as to truth, and to be vastated as to good. '**Babel**' = that which vastates.

4680². In process of time this (Ancient) Church turned aside to idolatrous things, and in Egypt, **Babel**, and elsewhere into magical ones, for they began to worship outward things without inward ones, and so, as they had departed from charity, Heaven departed from them, and in its place came Spirits from Hell, who led them. 6846.

4728². The King of **Babel** is here treated of (Is. xiv.), by whom is represented the profanation of truth; for 'king' = truth, and '**Babel**,' profanation.

4744. '**Babel**' = those who vastate, that is, who deprive others of truths.

4748⁵. By '**Babel**' are signified those who have turned aside all the worship of the Lord to the worship of self, and thus who are in a profane Internal, while they are in a holy External; wherefore by 'their merchandise' (Rev. xviii. 11) are signified those things which they have found by their own study and art, for the sake of the worship of self, and the doctrinal things and the Knowledges of good and truth from the Word, which they have perverted into their own favour.

4818³. Evil from the falsity of evil, is evil of life from the doctrinal falsity hatched from the evil of self-love; that is, by those who are in that evil, and which is confirmed by the sense of the letter of the Word . . . Such is the origin of evil with some in the Christian World, especially with those who are meant in the Word by '**Babel**.' (Nature of this evil described.)

—4. They who, from the evil of self-love, believe that they are the only nation whom Jehovah has chosen . . . as the **Babylonish** nation have believed . . .

4868². All those conjoin themselves with inward truth as with a harlot, who believe only the outward sense of the Word . . . and entirely reject its inward sense; but chiefly do they [do it] who apply the outward or literal sense of the Word in favour of the cupidities of the love of self and of the world, or of dominion and gain . . . This do they . . . who are meant in the Word by '**Babel**.'

—e. As to those who are signified in the Word by '**Babel**,' these do in like manner contemplate the inward truths of the Church (that is, as false); but as they are acquainted with inward things, and also, in childhood, acknowledge them, but deny them in adult age, they are described in the Word by filthy adulteries . . . for they are profanations.

4922⁶. The profanation of what is good and true is here treated of, which is **Babylonish** (Rev. xviii). With the Prophets of the Old Testament '**Babel**' = the profanation of what is good, and '**Chaldea**,' the profanation of what is true. 8226². N. 172⁵. R. 134².

5044⁹. 'A sword against the Chaldeans, and against the inhabitants of **Babel**' (Jer. l. 35); '**Chaldeans**' = those who profane truths; and 'the inhabitants of **Babel**,' those who profane good. Refs. 8185⁴.

5319⁴. By '**Babylon**' is signified the Church profaned.

5376⁸. The vastation and desolation of the man of the Church, or of the Church with man, was represented by the captivity of the Jewish people in **Babel**; and the resuscitation of the Church, by the return from that captivity.

7375. See LUCIFER at this ref.

8902⁹. By '**Babel**' is signified the profanation of good, (Refs.) also the vastation of it. Life 79².

8904⁵. '**Babylon**' (Rev. xvii. etc.) = those who pervert the truths and goods of the Church for the sake of their own dominion and their own gain, and that even to profanation . . . Hence it is that '**Babylon**' is called 'the harlot,' and 'the mother of harlots.'

8941³. There are two religiosities in the world which are from man's Own intelligence; one in which the love of self and of the world is everything; in the Word this religiosity is called '**Babel**.' Within, it is profane from the love of self and of the world, and without, it is holy from the Word, which they apply for the purposes of confirmation.

9093⁴. There is here described (Belshazzar's feast) the profanation of what is good and true, which is signified by '**Babel**.' That '**Babel**' = profanation, Refs.

9348⁴. 'To lead to the King of **Babel**' (Ezek. xix. 9) = the profanation of truth. Refs.

9467⁶. By '**Babylon**' here (Rev. xvii.) is signified the Church where the holy things of the Word are applied to profane uses, which are, to obtain dominion in Heaven and on earth, thus from the infernal love of self and of the world. 9468².

9960¹⁰. 'The daughter of **Babel**' (Is. xlvii. 2) = a Church, or the image of a Church, where there is holiness in externals, but profanity in internals. The profanity

which is in internals is this; that they look to themselves and the world as an end, thus to domination and plenty of wealth, and regard holy things as a means to that end.

10177¹⁰. (**Babylonia** was one of the countries of the Ancient Church.)

10227¹¹. '**Babel**, who dwellest upon many waters, great in treasures' (Jer.li.13). '**Babel**' = those who possess the Word, and therefore all the truths and goods of the Church, but who apply them to self-love, and thus profane them . . . This was also represented by the King of **Babel** taking all the vessels of the temple, which were of gold and silver, and drinking from them, and at the same time praising the gods of gold and silver.

10307⁶. Concerning those who, by application to their own loves, falsify truths and adulterate goods, much is said in the Word, where '**Babel**' is treated of, especially in the Revelation.

10412². They who are in externals without an Internal want to be worshipped as god . . . whence it may be concluded that, at heart, they deny the Divine, and that they themselves constantly aspire to higher places, and, so far as there is no hindrance, to the highest of all, thus at last, to the throne of God, as is very evident from those who, in the Word, are meant by '**Babel**,' who take away all Power from the Lord in the Heavens and on earth, and arrogate it to themselves; for they open and close Heaven at their pleasure. That they are of this character, is evident in Isaiah, 'Thou shalt utter this parable concerning the King of **Babel**; Hell from beneath is agitated on account of thee; How art thou fallen from heaven, Lucifer, thou art cut off in the earth, thou art made weak beneath the nations! And thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars, and I will sit in the mount of assembly, I will ascend above the heights of the cloud, I will become like the Most High; nevertheless thou shalt be sent down to Hell' (xiv.4,9,12-15).

—³. The King of **Babel** also commanded that he should be worshipped as a god (Dan.vii).

— By '**Babel**' are meant those who in externals are holy, but in internals profane; thus those who use the holy things of the Church in order to get themselves worshipped as gods. This is done by all those who, by means of the holy things of the Church, aim at raising themselves up to dignities above others, and to wealth above others, as ends. It is the same with such people in the other life. There also at heart they deny the Divine, and, with wicked arts, toil to make themselves gods. They set themselves high up on mountains, and proclaim somebody from their own ranks as god, and adore him. But while they are engaged in this profane worship, the mountain opens into a cleft, they are swallowed up, and so are cast down into Hell.

H. 544. By '**Lucifer**' are meant those who are of **Babel**, or **Babylon**, who are they who extend their dominion even into Heaven.

559⁶. This is still more manifestly evident from modern **Babylon**, which has extended its sovereignty into Heaven, and has transferred the whole Divine Power of the Lord to itself, lusting constantly for more.

N. 129⁴. That outward worship, in which there inwardly reigns the love of self, such as is the case with those who are of **Babylonia**, is profane, Refs.

J. 53. On **Babylon** and its destruction. Gen.art.

— Here now follows how (the Judgment) was effected upon the Papists, who are they who are meant by **Babylon** . . .

54. What is meant by **Babylon**, and what is the character of it. By **Babylon** are meant all who want to domineer through religion. To domineer through religion, is to do so over the souls of men, thus over their very spiritual life itself, and to make use of the Divine things of religion as means. All they who have dominion as an end, and religion as the means, are, in general, **Babylonia**. The reason they are called **Babylon**, is that such dominion was begun in ancient times, but it was destroyed at its commencement. Its beginning is described by the city and tower whose head was in heaven; and its destruction, by the confounding of the lips, whence came its name, **Babel** . . . That such dominion was begun and instituted in **Babel**, is evident from Daniel, where it is said of Nebuchadnezzar, that he set up an image which all adored. (It is also meant by Belshazzar's feast.)

—³. The character of those who are called '**Babylonia**' is described in various places in the Prophets (as in Is.xiv, etc.).

—⁴. It is to be known that the Church becomes **Babylonia** when charity and faith cease, and in their place the love of self begins to reign . . . That this took place before the Lord's Advent, is evident from the passages adduced above. But this **Babylon** was destroyed by the Lord when He was in the world, both by its becoming entirely idolatrous, and by means of a Last Judgment upon them in the Spiritual World. This is meant by the prophecy, that '**Lucifer**,' who there is **Babylon**, was cast down to Hell, and that '**Babylon** had fallen'; and also by the writing upon the wall, and the death of Belshazzar; also by 'the stone cut out of a rock,' which destroyed the image of which Nebuchadnezzar dreamed.

55. But the **Babylon** treated of in the Revelation is the modern **Babylon**, which was begun after the Lord's Advent. That it exists among the Papists is known. This one is much more destructive and wicked than the one which existed before the Lord's Advent, because it profanes the interior goods and truths of the Church . . . (Its character fully described.)

—⁶. Hence it is evident, that there is not the Church there, but **Babylonia**.

56. The character, in the other life, of those who are in **Babylon**, fully described.

—³. This (**Babylonish**) nation . . . is more troublesome to draw away from its worship than other nations, because they are not in good from truths, and still less in truths from good; for their truths are not from the Word, except a few, which they have falsified by application to rule . . .

58. Where the habitations of (the **Babylonians**) in the Spiritual World have been heretofore. Gen.art.

—⁵. Those of the **Babylonish** crew were in the east, who were in lumen above the others . . . There were

some seen who were building a tower which should reach up into Heaven . . . But this was only a representative of their machinations . . .

[J. 58]⁹. All the consultations of this **Babylonish** nation tend to this, that they may have dominion, not only over Heaven, but also over the whole earth, so that they may possess both Heaven and earth; through the former, the latter; and through the latter, the former. In order to obtain this, they continually devise and hatch new regulations and new doctrines . . .

59. Why (the **Babylonians**) were tolerated there to the day of the Last Judgment. Gen.art.

60. How (the **Babylonians**) were destroyed, and their habitations made a desert. Gen.art.

62. Thus, then, was the Spiritual World delivered from such [Spirits], and the Angels rejoiced on account of its deliverance from them, for they who were of **Babylon** infested and led astray all that ever they could, more than they had done in the world . . .

63. Those of (the **Babylonians**) who had been in the affection of truth from good, were preserved. Gen.art.

64. On the state hereafter of those (**Babylonians**) who come from the earth. Gen.art.

L. 65. As not long after its establishment, the Church was turned into **Babylonia**, and afterwards, with others, into **Philistia** . . .

Life 79. 'Whoredom' is predicated of **Babylon** because by '**Babylon**' are meant those who arrogate to themselves the Divine Power of the Lord, and profane the Word by adulterating and falsifying it; wherefore also **Babylon** is called 'the mother of whoredoms and of abominations of the earth.'

F. 49. There are two evil religiosities into which, in process of time, every Church degenerates; one which adulterates its goods, and another which falsifies its truths. That religiosity which adulterates the goods of the Church, takes its rise from the love of exercising command; and the other religiosity, which falsifies the truths of the Church, takes its rise from the pride of man's Own intelligence. The religiosity which takes its rise from the love of exercising command, is meant, in the Word, by '**Babylonia**'; and the religiosity which takes its rise from the pride of man's Own intelligence, is meant, in the Word, by '**Philistia**.'

P. 231⁵. The fifth kind of profanation is committed by those who attribute Divine things to themselves. These are they who are meant by 'Lucifer' (Is. xiv). By 'Lucifer' there, is meant **Babel** . . . '**Babel**' and '**Chaldea**' are mentioned in the Word in many places, and by '**Babel**' is there meant the profanation of good, and by '**Chaldea**,' the profanation of truth, both with those who attribute Divine things to themselves.

262³. The first cause of their dividing the Divine and the Human, and making the Divine equal to the Divine of Jehovah the Father, and the Human equal to the human of another man, was that the Church, after its rise, degenerated into **Babylonia**, which transferred to itself the Divine Power of the Lord. But that it might not be called Divine Power, but human Power, they made the Lord's Human like the human of another man.

264². Not long after its establishment, the Church was turned into **Babylonia**, and afterwards into **Philistia**; and **Babylon** does indeed acknowledge the Word, but still despises it, saying that the Holy Spirit equally inspires those in their supreme Judgment as it inspired the Prophets. The reason they acknowledge the Word, is for the sake of the vicarship, which is established by the Lord's words to Peter; but still they despise it, because it does not agree . . .

R. Preface to I. '**Babylon**,' in the Revelation, is the Roman Catholic Religiosity.

52². These things are said about **Babel**, by which are meant those who falsify and adulterate the Word.

631. '**Babylon** is fallen, is fallen, that great city' = that now the Roman Catholic Religiosity, as to its dogmas and doctrinal things, is dispersed.

713. 'And great **Babylon** came into memory before God, to give to it the cup of the wine of the wrath of His anger' (Rev. xvi. 19) = the destruction at that time also of the dogmas of the Roman Catholic Religiosity. By '**Babylon**' as a city, as here, is signified that Religiosity as to its dogmas and doctrinal things.

717. This and the following chapters treat of the Papists, among whom they who have claimed for themselves the Power of opening and closing Heaven are meant by '**Babylonia**.' . . . By '**Babylonia**,' or '**Babel**' is meant the love of domineering over the holy things of the Church from self-love, and as this love climbs as far as the reins are given to it, and the holy things of the Church are also the holy things of Heaven, therefore by '**Babylonia**,' or '**Babel**' is also signified dominion over Heaven. And since this love thus acts the part of the Devil, who has similar aims, it cannot do otherwise than profane holy things by adulterating the goods and truths of the Word, and therefore by '**Babylonia**,' or '**Babel**' is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. These things are what are signified by '**Babylonia**' here in the Revelation, and by '**Babel**' in the prophetic and historical Word. Fully III.

729. 'Upon her forehead was written, Mystery, **Babylon** the Great, the mother of whoredoms and of abominations of the earth' = the Roman Catholic Religiosity as to its inward quality, which is hidden; that from its origin in the love of domineering from self-love over the holy things of the Church and over Heaven, thus over all things of the Lord and of His Word, it has defiled and profaned those things which are of the Word, and thence of the Church. . . . By '**Babylon** the Great' is signified the Roman Catholic Religiosity, and the whole of its quality.

755. 'And he cried in power with a great voice, **Babylon** the Great is fallen, is fallen' = that He made it known, that by the Lord's Divine power, all who had been in that Religiosity, and in the same time in the love of domineering therefrom, had been destroyed in the Spiritual World, and cast into many Hells.

768². I once spoke with the **Babylonish** nation in the Spiritual World about the keys that were given to Peter . . .

769. 'Standing afar off for fear of her torment, say-

ing, Alas! alas! that great city **Babylon**, that mighty city, for in one hour thy judgment hath come'=their fear of punishment, and grievous lamentation at the same time, that this Religiosity, so strongly fortified, could be so suddenly and completely overthrown, and that they themselves perish.

791^e. The river Euphrates bounded and separated Assyria, where **Babel** was, from the Land of Canaan.

796^e. It is the reverse in **Babylon**; the Lord is acknowledged there, but without dominion; and the Word is acknowledged, but without the reading of it; instead of the Lord, the Pope is acknowledged there; and instead of the Word, the papal bulls . . . They who are in the **Babylonish** Religiosity from doctrine and from life according to it, are entirely without any 'light of a lamp,' that is, enlightenment and thence perception of spiritual truth.

802. It is said that from the Religiosity which is meant by the city of **Babylon** there are adulteration and profanation of all the truth of the Word and thence of everything holy of the Church . . . and that that Religiosity has not only adulterated the goods and truths of the Word, but has also profaned them, and that therefore, in the Word, '**Babel**'=the profanation of what is holy. How that profanation is effected shall now be told. Fully Ex.

803. The confession and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the **Babylonians**. Sig.

804. Because the **Babylonians** have been removed and rejected, who had vitiated, weakened and impeded the influx from the Lord . . .

812^e. This could not be done, fully, until the **Babylonians** and Philistines had been severed in the Spiritual World by the Last Judgment . . .

890. 'He that overcometh shall possess all things, and I will be to him God, and he shall be to me a son'=that those who overcome evils in themselves . . . and do not yield when they are tempted by the **Babylonians** and Dragonists, will come into Heaven, and will there live in the Lord and the Lord in them.

T. 754². See AUGURY at this ref.

759. The Church which is meant by '**Babylonia**' in the Prophets and Revelation (cries out) that she is the Queen and Mother of all the Churches . . .

Ad. 4/p. 225. See BAAL at this ref.

D. 640^e. The **Babylonish** beast.

4265. (What is signified by **Babel**.) 4840. 4842.

4723. (General articles on **Babel** or **Babylonia**, that is, the Roman Catholics in the Spiritual World, before, and during the Last Judgment.) 4838. 4913. 4953. 5004. 5011. 5030. 5079. 5207. 5229. 5249. 5269. 5315. 5405. 5501.

4964. (The city of **Babylon** in the Spiritual World before the Last Judgment, Des.) 5280.

5322. (On the total destruction of **Babylonia**. **Babylonia** defined.) 5337.

5409. (**Babel** recommenced there.)

5461. On **Babylonia** afterwards. 5598. 5629. 5648. 5812. 5786. 5777. 5786.

5567. On the wicked **Babylonish** crew. . . They are usually at hand when a man is in temptations, misfortunes, despair, and when his mind wavers concerning the Divine and His Providence . . . 5568.

5840. (The ideas of the **Babylonians** in respect to the Lord refuted from the Athanasian Creed, which they recognize.) 5852. 5924. 6087.

5856. On the destruction of the subtle Spirits from the Mohammedans, **Babylonians**, and the Reformed.

E. 141⁴. 'The coition of loves with the sons of **Babel**' (Ezek.xxiii.17)=the profanation of good.

240¹⁰. By 'the daughter of **Babel** and of Chaldea' (Is.xlvii.1) are meant those who profane the goods and truths of the Church.

275¹⁴. By '**Babel**' (Jer.li.) are meant those who profane goods. 'The sea of **Babel**'=their traditions, which are adulterations of good from the Word.

355¹⁶. By 'the King of **Babel**' (Ezek.xxvi.7) is signified the destruction of truth through falsities, and [also is signified] profanation.

417⁷. By 'the King of **Babel**' (Jer.xlix.32) is signified evil and falsity vastating . . .

514¹³. By '**Babel**' (Is.xliii.14) are meant those who vastate the Church, and who vastate it by holding back all men from the Knowledges of truth and of good, saying that they themselves know, and that they themselves are to be believed, when yet they know nothing of truth; thus keeping others along with themselves in dense ignorance. . . By '**Babel**' are meant those who destroy goods by means of evils, and by 'the Chaldeans,' those who destroy truths by means of falsities.

518³⁹. Like things are signified by 'the rivers of **Babel**' (Ps.cxxxvii).

540⁹. By 'the King of **Babel**' (Jer.xliii.10) is signified the profanation of truth.

557³. By 'the King of **Babel** near the Euphrates' (Jer.xlvi.4) is meant the spiritual rational man.

601¹¹. '**Babel**' (Jer.li)=those who abuse holy things in order to domineer . . .

650³³. The Church which afterwards becomes '**Babel**,' or '**Babylonia**,' commences from the worship of the Lord and from love to Him, and then there reigns with them the zeal of extending and perfecting the Church by means of the holy goods and truths of Heaven, and this for a reason which as yet is hidden, and which is the love of domineering, which, however, only breaks forth by degrees. (Sig. by the image dreamed of by Nebuchadnezzar.)

653³. Since by 'the Chaldeans' are signified the profanation and adulteration of the truth of doctrine from the Word, and by 'the inhabitants of **Babel**,' the profanation and adulteration of the good of love, therefore their overthrow is compared to the overthrow of Sodom and Gomorrah (Jer.l.37,40).

654³⁹. 'The sons of **Babel** came to her, and defiled her by their whoredom' (Ezek.xxiii.17)=conjunction with the falsities of evil from self-love.

[E.] 687¹¹. By 'the daughter of **Babel**' (Is.xlvii.1) is signified the profanation of good ; and by 'the daughter of the Chaldeans,' the profanation of truth ; both from this, that they make use of the Divine goods and truths, which are in the Word and from the Word, as a means of exercising command ; whence the **Babylonians** and Chaldeans regard themselves, because they regard their own dominion, as the ends, and the holy things of the Church from the Word as the means . . .

724³⁴. By '**Babel**' (Is.xiv) are signified the adulteration of the Word, and profanation. The subject here treated of is the total vastation of truth with those who are meant by '**Babel**.'

730⁵. The adulteration of the Word, whereby doctrine and thence the Church are destroyed, is here signified by '**Babel**' (Is.xiv).

741². There are two principles of evil and falsity into which the Church falls by degrees ; namely, into dominion over all the things of the Church and of Heaven, which dominion is meant in the Word by '**Babel**,' or '**Babylonia**,' into this the Church falls by means of evil . . .

879. '**Babylon** is fallen, is fallen' = the damnation and destruction of those who have transferred the Lord's Divine Power to themselves.

—3. With those who are described by '**Babylon**,' all the good of the Church is adulterated, and thence also all its truth, for the one follows the other.

880. '**Babylon** has fallen, that great city' = that with those who are meant by '**Babylon**' all goods and truths are devastated, and also that they themselves were entirely destroyed at the time of the Last Judgment.

—2. It is believed that by the destruction of **Babylon** is meant the destruction of that religion in the world, but its destruction in the world is not meant, but its devastation in the world as to all the goods and truths of Heaven and the Church is meant ; thus the destruction as to their souls of those who have transferred the Lord's Divine Power to themselves, and have exercised it from self-love . . . For that religion will still continue with those who persist in that love and act therefrom . . .

960³. By '**Babel**' (Jer.li) is signified dominion through the holy things of the Church over Heaven and over the souls of men, from which dominion profane falsities swarm forth.

1021. 'And great **Babylon** came into memory before God' = . . . that the Church with the Papists and its devastation will be treated of next. '**Babylon**' = the Church with the Papists, because by '**Babylon**' is signified the love of exercising command over Heaven and earth by means of the holy things of the Church, and this love is chiefly dominant with the Papists.

1029. What is meant by '**Babylon**,' both generally and specifically, (shall now be told). By '**Babylon**,' or '**Babel**' is meant the Church composed of those who, by means of the holy things of the Church, aim at dominion over the whole world, and this by means of dominion over the souls of men . . . The Church which is composed of such, at first, is not like what it becomes in process of time. At the beginning, they are as it were in zeal for the Lord, for the Word, for love and faith, and especially

for the salvation of men, but in that zeal is latent the fire of domineering, which breaks forth in process of time, as their dominion grows, and just as it comes into act, so do the holy things of the Church become the means, and dominion itself the end ; and when dominion is the end, they apply the holy things of the Church to the end, thus to themselves, and then not only make the salvation of souls a matter of their own jurisdiction, but also appropriate all the Lord's Divine Power to themselves ; and when they do this, they pervert all the good and all the truth of the Church, and thus profane the holy things of the Church. These things are **Babylonia**. From experience.

—4. The modern **Babylon**, Des.

—5. That '**Babel**' is of such a character, is evident from . . . the image of Nebuchadnezzar (Dan.ii) . . . The reason it is **Babylonia** which is described (by it), is that the King of **Babel** saw it in a dream, and that he saw the image right opposite to him, and it was also openly said to him, by Daniel, 'Thou art its head, which is gold' . . .

—6. The Church which afterwards becomes **Babylonia** is also described by the tree seen by King Nebuchadnezzar in a dream (Dan.iv). Ex.

—7. The successive states of the Church which at last becomes **Babylonia** are also described by 'the four beasts coming up out of the sea' (Dan.vii). —12.

—8. That the Church which has become **Babylonia** will then be destroyed, and a New Church, which worships the Lord, established, is meant by these words (in Dan.vii.13,14,27) . . . That this will be the case when the Church has become **Babylonia**, that is, so devastated, that there is no longer anything good or anything true remaining therein, is because its end is then ; thus it is when there is no longer any Church there. This is the end which is meant by the end of **Babylonia** ; not that their idolatrous worship in the world, among themselves, is to be destroyed ; for this will continue, not indeed as the worship of any Church, but as the worship of Paganism ; wherefore also the same persons go among Pagans, and no longer among Christians.

—9. The **Babylonish** idolatry is described (by the golden image set up by Nebuchadnezzar, and also by the decree of Darius, Dan.iii. and vi.). By these things is described **Babel** or **Babylonia** as to dominion over holy things, and as to the arrogating of Divine Power ; and their doom is described by all those who persuaded Darius to make that decree being cast into the pit of lions and devoured.

—10. **Babel** is also described (by Belshazzar's feast). By this is represented and thence signified the profanation of the holy things of the Church by those who are of **Babylonia**, and the extension of their dominion even into Heaven (Dan.v.23).

— From these passages in Daniel it may be evident that by '**Babylonia**,' or by '**Babel**,' in the Word, is meant the love of dominion over the whole world, and also over Heaven and over the Lord Himself, and that the Lord's Church successively becomes **Babylonia** ; and that as it becomes **Babylonia** it is devastated as to all the good of love and as to all the truth of faith ; and that this is its end, namely, that it is no longer the Church, and when it is no longer a Church, it is counted

among idolatrous nations, except those who adore the Lord, hold the Word to be holy, and admit instruction from it.

—¹¹. **Babel**, or **Babylonia**, is also described in Is. xiv.

—¹⁴. In this entire chapter (Is. xiii) the subject treated of is the total devastation of all things of good and all things of the truth of the Church with those who are of **Babylonia**. By 'so shall **Babel** be,' in the sense of the letter, is meant the great city called **Babel**; but by that city in the spiritual sense is meant the Church which has become **Babylonia**. **Babel** is called 'the ornament of kingdoms, and the embellishment of the magnificence of the Chaldeans,' from the wisdom of that Church at its beginning. In general, however, by '**Babel**,' or '**Babylonia**,' is meant the Church in which all the goods of love have been destroyed, and at last profaned; and by '**Chaldea**,' the Church in which all the truths of faith have been destroyed, and at last profaned.

—¹⁵. (Other passages quoted in which **Babel** and its destruction are treated of.)

—¹⁶. When the Church of the Jews had thus become **Babylonia**, they were given into the hand of Nebuchadnezzar the King of **Babel** . . . By all these things is signified the profanation of the holy things of the Church, the nature of which profanation was also signified by '**Babel**;' wherefore lest the Land by which was signified the Church should be profaned by them any longer, and also in order that **Babel** might thus fully put on its own representation, the Jews were told by Jeremiah to give themselves up of their own accord into the hands of the King of **Babel** . . .

—¹⁷. But however, as the Lord was to be born in that nation, and where His Word existed, after seventy years of captivity, that nation was brought back from **Babel** . . . but still no Church remained among them except a Church like that which is called **Babylonia** . . .

—¹⁸. Every Church at the beginning is like a virgin, but in process of time becomes a harlot, for by degrees it enters into the life of evil, and thence embraces the doctrine of falsity, as by degrees it begins to love itself and the world, and then, from being a Church, it becomes either **Babylonia** or **Philistia**; **Babylonia**, from those who love themselves above all things, and **Philistia**, from those who love the world above all things . . .

—¹⁹. That the first Church after the Flood would also have become **Babylonia**, unless the Lord had obstructed the endeavour by the dispersion of their religion, is represented and signified by the '**Tower**' . . .

1069. Hence it is that, of the Divine Providence, it has come to pass that certain Churches have severed themselves from the **Babylonish** one . . .

1070². Lest the Church in the European world should perish altogether, it was provided by the Lord, that not only within the kingdom of **Babylonia**, but also without it, there should be communities which should not make one with the **Babylonians** in these two primary truths . . . Within **Babylonia** are they who are in the kingdom of France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the Power of saving men, nor Divine holiness from the Word . . .

1097. '**Babylon** the Great hath fallen, hath fallen' = that the Last Judgment has been executed upon those who have profaned the holy things of Heaven and the Church . . . '**Babylon**' = those who have profaned the holy things of Heaven and the Church by the absolute power they have assumed over them . . .

1106². Here therefore (Rev. xviii. 4), there is an exhortation to all, both those within **Babylonia** who are in any affection of truth and in the life of good, to come out from her, and not to have faith in her sorceries and enchantments; and also to those who are outside **Babylonia**, not to suffer themselves to be led astray by them; for that nation is of such a character, that they persuade by means of the delights of everyone's love, and thereby close the understanding, and so lead a man into the belief of everything they say. That this **Babylonish** nation is of this character, has been made known to me by much experience; for they enter into everyone's delights of life, and thereby captivate their minds, and thus as it were bait the trap and lime the twigs for a man, until they are into his life, and so they lead him wherever they will, like a blind man, and like one who has no command of himself, first of all to embrace their blind faith, by removing all light from the understanding in theological matters, lest their ends should appear, which are, to be lords, not only over the interior things of man, which are of his mind, but also over the exterior ones which are of his body . . . 1107.

1107. The reason they are exhorted to leave (the **Babylonians**) so as to have no communication with them, is that intercourse with them is dangerous, especially in the Spiritual World, where, in like manner as in the natural world, they send forth emissaries, who persuade by various methods and allure by promises to join their Religiosity . . . And therefore when the **Babylonish** nation go into the Spiritual World, they who have exercised command from the delight of their loves, learn arts unknown in the natural world, and fascinate the Spirit-men by them, and draw them over to their side against their will; wherefore now, since the Last Judgment has been executed on them, they are strictly forbidden to send out any emissaries into the Societies where the Reformed are, or to the gentiles, and when they do send them, they are found out and punished.

— As the subject here treated of is their state after the Last Judgment, especially the state of those who are in the Spiritual World, what is here and afterwards said about **Babylon**, is to be understood as said chiefly for them; for as to the **Babylon** in the natural world, they who are meant by **Babylon** are not in a similar state to those who are in the Spiritual World; yet still there is an exhortation to them also to beware of them.

1108. As they who are meant by **Babylon** are in the loves of self and of the world above all in the whole world, and as all evils swarm out from these two loves, and the worst ones from such a love of exercising command, therefore an exhortation is here given to depart from them, 'lest they be partakers in her sins.'

1130. Why the **Babylonish** nation has falsified the Word shall be told . . . As the **Babylonians** arrogated to themselves absolute power over all things of the Church, and also over Heaven, and actually assumed it, and as

they thereby plunged themselves into all the evils which swarm forth from self-love, it was necessary for them to confirm these evils through the Word, which could only be done by means of its falsification . . . This did the **Babylonians**. But as they saw truths in the Word which they could not falsify, as for instance all that is said there about **Babel**, they cunningly weakened the Divine holiness of the Word, and forbade the reading of it by the people . . .

[E.] 1138. There are four kinds of men from that Religiosity (**Babylon**), which are here described . . .

1200. They who are meant by **Babylon** as a 'harlot' are they who, through absolute power over the Church and over Heaven, have falsified all the truths and goods of the Word . . .

Back. *Dorsum*.

A. 3048³. 'The back of camels' = the Natural, the 'camels' themselves being the general scientific things which are there.

8273^o. Their efforts to force their way out appear like boilings up, and like heavings up of the **back** by a man.

Back. *Tergum*.

Hinder. *Tergalis*.

See **BEHIND**, and **POSTERIOR**.

A. 822^e. They go round to their **backs** and shake their fists at them, but when they see them face to face, they salute them, and again go round to their **backs** and hit them with their fists . . .

1268. A cold feeling (from the Antediluvians) which invaded the lower region of the **back**.

1276. The position . . . of malignant Spirits is behind the **back**. 4327².

2196. What is separated from anyone is represented by a certain throwing away as it were behind the **back** . . .

4227³. They who act at the **hinder** part, desire to exercise command.

4403. The Spirits . . . who are under the back of the head are those who act silently and prudently; those who are close behind the **back**, act in the same way, but with a difference.

5186. Those who constitute the province of the gall bladder are behind the **back** . . . D. 1012.

5188^o. Such (Spirits), after undergoing punishment, are cast behind the **back**, deep down.

5917^o. Genii are in Hells behind the **back**, deep down . . . 8593. 9671³. H. 123. 311². 544.

6312. It was observed that this sphere inflows into the outward sensual sphere, and in fact, into the **hinder** part, where are situated the involuntary things of man.

7171. In the perception of Spirits . . . the planet Mercury appears behind the **back**, a little towards the right.

7599^o. Then are the things which are of the Lord behind their **backs** . . .

8194. In the Spiritual World, voluntary things are presented behind the **back**, or behind, and intellectual things before the face, or before.

8373. (The Spirits of Jupiter) take extreme care that, not only when they are walking, but also when they are sitting down, they are not looked at behind their **backs**.

9010. The Lord then appears behind his **back**.

9233. One (of the Spirits of the Moon) carried another on his **back** . . .

9755². The sun of the world does not appear, when the Angels think of it, but in its stead there appears something which is darksome . . . behind their **backs**; there also is the west to the Heavens. 10584^o.

9849. When a man turns himself away from the Lord, which takes place when he does what is evil, then, because the Lord is behind his **back**, it appears to him as if the Lord does not see him . . .

10130⁴. The more those who are in Hell are in the love of self and in the love of the world, the more they turn themselves from the Lord, and have Him behind their **backs**; and this however, and to whatever quarter, they turn themselves.

10189². Behind the **back** are those who are in a dim perception of what is good, thus in the west.

—³. They who are in Hell have the Lord constantly behind their **backs** . . . 10307².

10420². The man who is in (the loves of self and of the world), as to his interiors, actually turns himself away from the Lord, for he turns his **back** to Him . . .

10579^o. All infernal Spirits turn their **backs** to the Lord as a Sun . . . In like manner man as to his spirit . . .

H. 144^o. No one is ever permitted, in Heaven, to stand behind the **back** of another, and to look at the back of his head . . .

W. 129. The Angels . . . have the west behind their **backs**. Gen.art.

144. Behind their **backs** is the east . . .

P. 187. It is given to man to see the Divine Providence on the **back** . . . Gen.art.

R. 256. 'I saw a Book . . . written within and on the **back**' . . . By 'within' is meant in everything particular; and by 'on the **back**,' in everything general. By 'within and on the **back**' is also meant the interior sense of the Word, which is spiritual, and its exterior sense, which is natural.

M. 171². This sphere surrounds a man on the **back** and on the breast; thinly however, on the **back** . . . Hence it is that two married partners who . . . disagree in their affections, lie in bed turned away from each other, **back** to **back** . . .

444⁴. I will call some evil Spirit, who has turned himself from God, and I will speak to him behind his **back**, or into the back of his head; and you will see that what is said will be turned into the opposite. Examp.

— . This is why . . . in the Spiritual World, no one is allowed to stand behind the **back** of another, and speak to him . . .

T. 613. Wherefore, when Hell is looked into from Heaven, their . . . **backs** only are seen.

D. 380. There are other states which cause affliction to Souls . . . namely, their supposing that they are carrying men on their **backs**, who interrogate them . . .

445. They who are about a man behind his **back** are they who want to exercise command over his body, and suppose themselves to be the man, wherefore they thus adhere to the man when they come to him. They who want to be bodies, and those also who torment man after death, adhere to the **back**, nor do they depart until he has disclosed what is sought for. 637.

557. Spirits . . . when with men, standing at their **backs**, suppose that they are entirely the men . . .

869. These regiments of Spirits (of the urinary sphincter) apply themselves to the hinder part low down, near the *cauda equina*, and inflict the penalty of tearing. Index.

884. (The Spirit of Jupiter) now showed me a new action, of which he before was ignorant; namely, one that was softly pulsative; it was about the part of the **back** which is above the hip . . .

1598. (There are wandering Spirits who long to know, not ordinary, but very secret matters of faith, in order to lead others astray) and whom they cause to pass between their feet from behind, they then take hold of them and turn them round, and throw them as it were on their **backs**, as their booty, or spoil, and then go away. Index.

1745. See OCCIPUT at this ref. 1748.

3017. The speech which falls down from Heaven into interior good Spirits, was represented by a woman walking with a man . . . whose **back** only was seen. Index.

3136. Wherefore he withdrew behind the **back** more and more, with the intention of seeking another Lord and another Heaven . . . The distance was further behind the **back** than I supposed was possible within the space of the Grand Body.

3137. Such there, are at a distance behind the **back** . . . who live merely to enjoy a soft and sweet life . . .

3953. It was then seen that she applied herself to his **back**, and so took possession of him (Aristotle); which was a representation of how such Spirits ruled him; for to be applied to the **back** is to command.

4994. That witch eluded punishments in various ways . . . From others behind the **back** who seemed to conceal themselves behind the Sun where the Lord is . . .

— They who lie in ambush behind the **back** are the worst, and are they who, in the world, did everything in a secret way.

4995. On those who are behind the **back**.

4996. Obstinate Spirits who held another by the elbows behind the **back** . . .

4998. He had others behind the **back** who directed others who were there; for the case in the other life is that those who are behind the **back** and lie in ambush, are those who, in the world, lay in ambush secretly.

— He was punished by such another who also applied himself to him behind his **back** . . .

4999. The Hell of such is under the sole of the left

foot, a little on the left hand there, whither he was cast; and when he got there and carried on the same tricks, he also threw himself upon them from **behind** . . .

5007. On those who lie in ambush behind a man's **back**.

— They who enter into a man's affections and thoughts lie in ambush behind the **back**, both below and above, close by and far off; they who are at the **back** of the loins enter into the affections of his thought, and when they once come to a man, they leave him not until his death; they are those who are in his dominant affection . . .

E. 299. 'A Book written within and on the **back**' = the state of life of all in Heaven and on earth, in general and in particular . . . 'Within and on the **back**' = that which is in the heart and soul, or in the love and faith; for love is within a man and a Spirit, because it constitutes his life; but faith, unless it is in his love, is not within him, but behind, or at the **back** . . .

Coro. 20. When Hell . . . heaves up its **back** to the borders of the Heavens . . .

Back of the head. See OCCIPUT.

Backwards. *Retro. Retrorsum.*

A. 248°. 'Jehovah is thy Redeemer, turning the wise ones **backwards**' (Is. xlv. 24, 25).

1086. '(Shem and Japheth) went **backwards**' = that they paid no attention to errors and wrong things . . . 'To go **backwards**' = to turn away the eyes and not to see . . .

1088. 'Their faces were **backwards**, and they did not see the nakedness of their father' = that so ought it to be done, and that we should pay no attention to such things as errors and mistakes from reasonings.

1820°. When they approach the first threshold of Heaven . . . they throw themselves headlong **back**.

2761. He who, from sensual and scientific things, reasons about the truths of faith, sticks fast in the lowest things of nature, and so believes nothing, which is 'to fall **backwards**.' 3923°.

4253°. 'The Jordan' = knowledges of good, which are said 'to turn **backwards**' (Ps. cxiv. 3) when the good of love gains the dominion, for then knowledges are regarded from that good, and not good from them.

5895°. 'No one setting his hand to the plough, but looking **backwards**, is well-fitted for the Kingdom of God' (Luke ix. 62). These words signify the same as those which the Lord says in Matthew; 'He who is upon the house, let him not come down to take anything out of the house; and he who is in the field, let him not return **back** to take his clothes' (xxiv. 17, 18). The sense of these words is, that he who is in good should not betake himself thence to those things which are of the doctrinal matters of faith . . . Thus he who 'sets his hand to the plough' is he who is in good; but he who 'looks **backwards**,' is he who then looks to the doctrinal matters of faith, and so leaves good behind.

6401. 'And his rider shall fall **backwards**' = departure thence. . . 'To fall **backwards**' = to depart; namely, from truth.

[A.]9207⁶. When truth divorces itself from good, they turn themselves away from each other, and look back, or behind themselves; this is signified by Lot's wife becoming a pillar of salt . . . That this is to look behind one's self, or back, Refs.

9348³. 'To press backwards' (Is.xxviii.13)=to turn one's self away from what is good and true.

9668⁶. No one in Heaven can look backwards from the Lord, however he turns himself.

9960¹⁷. Noah's 'nakedness'=his voluntary evil, which is covered by the truths of faith, and when it is being covered, truths look backwards.

10146³. The Lord is not absent from man, but man is absent from the Lord; for the man who is in evils looks backwards from Him.

10584³. They who do not believe the Word do not see even the back parts of Jehovah, but turn themselves backwards from Jehovah, and see only themselves and the world. Sig.

H. 400³. Heavenly delight enters through an internal way and inflows into a contrary delight, twisting the interiors which are in that delight backwards . . . Hence the torment.

W. 144. Therefore Spirits who are in the love of dominion from self-love turn their faces back from the Lord . . .

P. 319³. With the good, (these substances and forms) are coiled forwards, but with the evil, backwards, and those which are coiled forwards, are turned towards the Lord, and receive influx from Him; whereas those which are coiled backwards, are turned towards Hell, and receive influx thence. . . It is to be known that in proportion as they are turned backwards, they are open at the back, and closed at the face, and contrariwise.

M. 444⁶. He who looks backwards from the Lord receives love, and not wisdom . . .

E. 768³⁴. 'They are gone away backwards' (Is.i.4)=that they have altogether departed from (Divine Good and Truth), and have gone away to infernal evil and falsity; for in the Spiritual World, they who are in evils and falsities turn themselves back from the Lord.

Backwards. *Supinatus*.

H. 510. This casting down appears to the sight like one who falls backwards, head downwards and feet upwards . . . 548⁶. 558^a.

Badger. *Meles*.

A. 296. 'Badgers' skins' (Num.iv.6,8,10,11,12)=good spiritual and natural.

9471. 'Skins of red rams, and skins of badgers' (Ex.xxv.5)=outward truths and goods by which they are preserved. 'Skins'=outward things. . . 'Badgers'=goods. That 'badgers' have this signification, is evident from the fact, that wherever truth is spoken of in the Word, good is also spoken of. . . Hence since 'the skins of red rams'=the outward truths which are from good, 'the skins of badgers'=the goods themselves.

9632. 'And the covering of badgers' skins above'=a

circuit from the truths which are from outward good . . . 'Skins'=outward truths; 'badgers'=goods.

E. 1042⁵. Since 'scarlet double-dyed'=the truth of celestial good, 'a cloth of scarlet double-dyed was spread over the table where the breads of faces were, and then it was covered over with a covering of badgers' skin' (Num.iv.8), for the inmost things of the Celestial Kingdom were signified by those things which were upon the table . . . and its exterior things, by those which covered them, which have relation to truths from good.

Badger. *Taxus*.

E. 375²⁷. 'To clothe with embroidery, and to shod with badger' (Ezek.xvi.10)=to instruct in the Knowledges of truth and good from the sense of the letter, or ultimate of the Word.

Bag. *Pera*.

A. 4677⁸. That they were 'not to take gold, silver, brass, a bag, or bread,' with them, was because these things signified goods and truths which are from the Lord alone.

9942¹². Goods and truths from self, and not from the Lord, are signified by possessing 'gold, silver, brass in the girdles,' and by 'a bag.'

E. 131³. 'He who has a purse, let him take it, in like manner a bag' (Luke xxii.35). . . By 'a purse,' and 'a bag,' are signified spiritual Knowledges, thus truths.

840⁶. 'He who hath a purse and a bag let him take them'=he who possesses truths from the Word in which it is foretold that Christ should suffer such things, let him beware of losing them; for 'a purse' and a 'bag' signify the same as the coins and money in them, namely, Knowledges of truth and of good from the Word.

Baggage. See BURDEN-*Sarcina*.

Bake. *Conficere*. A.7356^e.

Bake. See COOK-*Coquere*.

Baker. *Pistor*.

A. 2567¹⁰. By 'the daughters, whom he will take for spice-dealers, cooks, and bakers' (1 Sam.viii.13) are signified the good things of doctrine, by means of which he will delight those (principles of falsity), and will make them favourable.

5072. The (sensual things) which are subordinate to the intellectual part are represented by 'the butler of the King of Egypt,' and those which are subordinate to the voluntary part, by 'the baker.' That the former are kept, but the latter cast out, is represented by the butler's returning to his post, and the baker's being hung. 5082. 5094.

5078. 'The baker'=those things in the body which are subject to the voluntary part. 'The baker'=the outward Sensual, or the Sensual of the body, which is subordinate or subject to the voluntary part of the inward man. The reason 'a baker' has this signification, is that everything which is of service for eating, or which is eaten, as bread, food in general, and all the work of the baker, is predicated of good, and thus relates to the voluntary part . . .

5095. 'The butler and the baker' (represent the Lord) as to those things which are of the outward Natural.

5140. 'And the prince of the **bakers** saw' = the perception of the Sensual subject to the voluntary part. . . 'The prince of the **bakers**' = the Sensual subject to the voluntary part in general, thus those sensual things. 5232.

5144². See BASKET-*canistra*-at this ref.

5148. 'The work of the **baker**' = according to the whole use of the Sensual. . . 'The **baker**' = the Sensual subject to the voluntary part. 5163.

7356². 'They are all adulterers, as an oven heated by the **baker** . . .' (Hos.vii.4). 'An oven' = the delight of cupidities, which are of evils.

T. 71². Like bread from the **baker** in the mouth . . .

E. 540⁴. That they have perverted goods and truths by means of their own loves, is signified by their all being adulterers, as an oven heated by the **baker**. 'To commit adultery' = to pervert good and thence truth; this is compared to 'an oven heated by the **baker**,' because they put falsities together as it were into a lump which is favourable to their own loves. . . That hence come nothing but the evils of their loves, favoured by falsities, is signified by 'the **baker** sleeping the whole night, in the morning it burneth as a fire of flame, they are all hot like an oven' (Hos.vii.6,7). They are compared to 'a **baker**,' and 'an oven,' because they put doctrine together from falsities, as a **baker** makes bread and pastry in an oven.

655⁷. Since by 'a **baker**' is signified the good of love, the same as by 'bread,' and by 'a butler,' the truth of doctrine, the same as by 'wine,' the **baker**, for his offence against King Pharaoh, was hung. (That is, crucified; see —⁴).

Balaam. *Bileamus*.

A. 1343⁶. That sacrifices existed among the idolaters in the Land of Canaan, may be evident . . . besides that **Balaam**, who was from Syria, the country of Heber . . . not only offered sacrifices, but also called Jehovah his God. Ill. 3249². 4449. S. 101.

1366⁶. That (Knowledge) remained with some in Syria, is evident from **Balaam**, who was of Syria, and who not only worshipped Jehovah, but also sacrificed, and was at the same time a prophet. 1992. 709².

1675⁵. Still more manifestly in the prophecy of **Balaam**, who was one of the sons of the east, or from Syria, where was the residue of the Ancient Church . . . 1756³.

1756². This (representative) style was revered from ancient times . . . wherefore when they were actuated by the prophetic spirit, as . . . **Balaam**, etc., they then spoke in the same way . . . 2898.

2799³⁰. The Angel of Jehovah's standing in the way against **Balaam** with a drawn sword, signified the truth which withstood the falsity in which **Balaam** was; wherefore he was also slain with the sword (Num.xxxi.8).

3703¹⁸. Wherefore when **Balaam** 'saw Israel dwelling according to their Tribes, the Spirit of God came upon him . . . ' 4236².

3762⁵. That there existed such a prophetic [power] from ancient times among the sons of the east, who were from Syria, is evident from the prophecy of **Balaam** concerning the Advent of the Lord . . .

— That **Balaam** was from the sons of the east, or from Syria . . . Ill.

3858⁶. That in these things (the order of encamping, etc.) they represented the Lord's Kingdom, is manifestly evident from the prophecy of **Balaam** . . .

— That **Balaam** spoke these things from Jehovah is openly said . . .

4112². (In Syria) also was the Ancient Church, and there its remains long continued, as is evident from **Balaam** . . .

4290⁴. The same is involved by **Balaam's** not being allowed to curse that people.

6367⁶. When **Balaam** saw Israel dwelling according to their tribes, he said, 'He bows himself, he lies down like a lion, and like an old lion, who shall rouse him up?' It is the Celestial which is here described, because it is the celestial order, represented by the Tribes in their encampments, which **Balaam** saw in spirit, when he saw Israel dwelling according to their Tribes . . .

R. 114. 'Thou hast there those who hold the doctrine of **Balaam**, who taught Balak to cast a stumbling-block before the Sons of Israel, to eat things belonging to idols, and to commit whoredom' = that among them are those who do hypocritical works, by means of which the worship of God in the Church is defiled and adulterated . . . For **Balaam** was a hypocrite and a wizard, for he spoke well concerning the Sons of Israel from Jehovah, and yet in his heart he burned to destroy them, and also did destroy them through the advice he gave to Balak; from which it is evident that his works were hypocritical. That he was a wizard, see Num.xxii.7; xxiv.1; Jos. xiii.22.

D. 1778. If **Balaam** had cursed the descendants of Jacob, certain in the World of Spirits would have been so persuaded that they would have excited disturbances against them, and the evil would have endeavoured to pervert the good. Such was the character of the World of Spirits before the Advent of the Lord . . .

2354. On **Balaam**, why he pronounced a blessing.

— Since there were such things in the people of Israel, as were nefarious, idolatrous, and filthy, the Lord was unwilling that these things should be laid bare by **Balaam**, and so be arraigned, for it was true that they were of such a character. They would then have been condemned (by the World of Spirits), which the Lord forbade . . . That **Balaam** could speak with Spirits, and that he was led by them, is sufficiently manifest from his confession.

E. 140. 'Thou hast there those who hold the doctrine of **Balaam**, who taught Balak to cast a stumbling-block before the Sons of Israel' = those who are enlightened as to the understanding, and teach truths, but still love to destroy those who are of the Church, by guile. . . **Balaam** from Pethor of Mesopotamia was a wizard . . . Ill.

—⁴. See Ass at this ref.

—⁵. He who believes that **Balaam** could have injured

the Sons of Israel by his sorceries is much mistaken, for sorceries could prevail nought against them, as **Balaam** himself confessed . . .

[E. 140]⁶. The reason **Balaam** was able to lead astray that people by guile, was because that people were at heart of such a character . . .

431¹³. As the encampments of the Sons of Israel represented the arrangement in order of the angelic Societies in Heaven, when **Balaam** saw their encampments, he as it were saw Heaven in spirit, and prophesied and blessed them . . .

Balak. *Balac.* See **BALAAM**, at R. 114.

Balance. *Lanx. Bilanx.*

A. 3104³. 'Balances of justice' (Ezek. xlv. 10).

—'. 'To weigh the mountains in a scale and the hills in a balance—*trutinis*'=that the celestial things of love and of charity are from the Lord, and that He alone disposes their states.

R. 313⁶. 'He hath weighed the mountains in a balance—*libra*, and the hills in *scales*.' E. 373⁴.

M. 318. True marriage love is like a scale, in which inclinations to repeated marriages can be weighed . . .

T. 72. Another said, The salvation of everyone is in His hand, like a balance in the hand of one who is weighing.

478². Spiritual equilibrium, which is free-will, may be compared to a balance, in each scale—*scala*—of which is placed an equal weight; if then a little be added to one of the scales, the axis of the beam vibrates.

659². Like weights in the scales—*scalas*—of a balance . . .

E. 373. The weights of the scales were stones, or of stone.

—³. That by 'a balance—*statera*,' or *scales*,' is signified valuation, and also just arrangement in order, which is effected by truths . . .

—⁶. When justice means the valuation and the examination of men according to the quality of good and truth with them, it is expressed in various places in the Word by '*scales*,' '*balances-stateras*,' '*balances-libras*,' '*balances-trutinas*.'

629¹⁰. 'He hath weighed the mountains in a scale, and the hills in a balance—*libra*'=to subordinate and balance all things; by 'a scale,' and 'a balance,' is signified just balancing.

Balance. *Libra.*

A. 6663. They are not immersed in their evils and falsities any deeper, than so that the influx through the Angels from the Lord may get the upper hand; this is effected with the precision of a balance . . .

E. 373⁶. See **BALANCE-lanx**—at this ref. 629¹⁰.

Balance. *Statera.*

S. 12². By 'a balance' (Rev. vi.) is signified the value set on truth being so small as to be hardly any.

R. 313. 'And he who sat upon it had a balance in his hand'=the valuation of good and truth with them, and what sort it is.

E. 373. 'And he who was sitting on it having a balance in his hand'=the value set on truth from the Word in that state of the Church.

—³. See **BALANCE-lanx**—at this ref.

Balance. *Trutina.*

A. 3110⁶. A more delicate balance . . . (Compare 3116.)

H. 593. The equilibrium between the Heavens and the Hells is lessened and augmented . . . To know and perceive this, and to regulate it to a balance, and equalize it, is what no Angel can do, but the Lord alone . . .

Balancing. *Librare, Libratio.*

A. 3116⁶. Examination is a most delicate balancing . . .

T. 659². (Evils . . . and goods flow into the thoughts) and are balanced there like weights in the scales of a balance . . .

Bald. *Calvus.*

Baldness. *Calvities. Calvitium*.*

See **NAZARITE, SHAVE.**

A. 3301⁹. 'Baldness'=the Natural in which there is nothing of truth, as in Isaiah, . . . 'On all their heads baldness, every beard shaven' (xv. 2). In the same, 'In the place of plaited work there shall be baldness' (iii. 24). The children who said to Elisha, 'Go up, bald one, (Go up, bald one,' being torn to pieces by bears out of the wood, represented those who revile the Word, as do those who say there is no truth in it. De Ver. 10⁶.

4779³. 'To induce baldness on themselves' (Ezek. xxvii. 31)=mourning on account of there being no truth in the natural man.

5247³. That the sons of Aaron were not to induce baldness on their heads, nor to shave off the corner of their beards (Lev. xxi. 5, 6) . . . What is there holy in this? But to have the outward or natural man subordinated to the inward or spiritual man, and thus both subordinated to the Divine, is holy.

—⁶. The literal sense of the Word is its natural sense, for it is from those things which are in the world; and the inward sense is its spiritual sense, because it is from those things which are in Heaven. These two senses are like the Internal and the External with man; and as the Internal does not exist without the External, for the External is the ultimate thing of order in which the Internal abides, it was a dishonour to the Word to call Elisha 'bald.' It was as much as to say that it is devoid of an External, thus a Word devoid of any sense that is adapted to the apprehension of man.

8850. There was shown me a baldness, but only the uppermost part, which was bony; and it was said that those (inhabitants of Jupiter) who are to die within a year see such an appearance, and that they then prepare themselves.

9656³. 'On all their heads baldness, every beard shaven.' 'Baldness on their heads'=no good and truth in the interiors; 'the beard shaven'=no good and truth in the exteriors.

9960³. When nakedness has regard to the head, which is **baldness**, it signifies the deprivation of the intelligence of truth and of the wisdom of good. III.

10199⁴. 'Plaited work'=scientific truth, which is outward truth, or the truth of the outward man, and 'baldness'=the taking away of it.

10540⁶. 'Plaited work'=scientific truth. 'Baldness'=the taking away of the intelligence of truth and of the wisdom of good.

S. 35². As the hair and the beard signified the ultimate of truth . . . it was a sign of great mourning, and also was excessively unbecoming to induce **baldness** on themselves, and also to appear **bald**. It was for this . . . reason that the Prophet shaved off the hair of his head and beard, in order that he might thereby represent the state of the Jewish Church as to the Word. It was on this . . . account that the forty-two children who called Elisha 'bald' were torn by two bears; for the Prophet represented the Word . . . and 'bald' signified the Word devoid of its ultimate sense. R.47².

—⁴. Hence it was that **baldness** was excessively unbecoming to them. III. 'To put on **baldness**, and outspread it' (Mic.i.16)=to falsify the truths of the Word in its ultimates. When these are falsified, as was done by the Jews, the whole Word is destroyed. Ex.

—^e. As the hair signifies truth in ultimates, therefore in the Spiritual World, all who disdain the Word, and falsify the sense of its letter, appear **bald** . . .

R. 47^e. That by the hair of the head is signified the sense of the letter of the Word, is manifestly evident from those who are in the Spiritual World; they who have disdained the sense of the letter of the Word, there appear **bald** . . . T.223^e.

386³. Then one arose who was called a syncretist by the Angel . . . He took the turban off his head, and laid it on the table, but suddenly put it on again, because he was **bald** . . . T.460.

573^e. 'Elisha' represented the Lord as to the Word; and 'baldness' signified the Word devoid of the sense of the letter, thus not anything.

T. 41². (The stripping and making **bald-decalvation** of the trees in winter.)

74^e. They who wore hats went away with their hats under their arms, praising God; for in that World, they who are intelligent wear hats. But not so those who wore turbans, because they are **bald**, and **baldness** signifies gross dulness.

137. Many of these had **bald** chins . . . the others had bearded ones . . .

D. 5812^e. Some (of the Papists in the Hell of the Nephilim) appear **bald**, some hairy all over; they who are **bald** are those who have been inmost in evils; they who are hairy are those who have been completely in falsities.

E. 66³. 'Elijah' and 'Elijah' represented the Lord as to the Word, which is Divine Truth, which has holiness and strength in ultimates from first principles . . . and 'baldness' therefore signified the taking away of these . . . 781⁵.

—^e. In the World of Spirits there appear some who are **bald**, and I have been instructed that they are those who have abused the Word, and have applied to wicked things the sense of the letter, which is Divine Truth therein in ultimates, and therefore have been deprived of all truth. They are the most wicked of all. Many of them are from the Babylonish nation.

577¹⁰. 'On all their heads **baldness**, every beard shaven'=not any intelligence. III.

617²⁶. 'In that day the Lord Jehovih will call to weeping and to mourning, and to **baldness** and to the putting on of sackcloth . . . ' (Is.xxii.12). The vastation of the Church is (thus) described . . . Lamentation that all affection of good (is destroyed) is signified by 'baldness,' and all affection of truth, by 'sackcloth.'

637¹². 'The ship-masters shall induce **baldness** upon thee . . . ' (Ezek.xxvii.31) . . . 'To put on **baldness**'=mourning on account of the destruction of all things of intelligence.

—¹⁵. 'Baldness upon the head' (Amos viii.10)=mourning on account of the destruction of the understanding of truth.

—¹⁶. That the understanding of truth has become nought to them, and also the knowledge of truth, is signified by there being 'baldness on all the heads of Moab, and every beard being shaven' (Is.xv.2).

—¹⁷. By 'baldness instead of plaited work' is signified silliness instead of knowledge.

724¹². Mourning on account of the destruction of the truths of the Church is described by 'inducing and spreading **baldness**,' and by 'shaving themselves' (Mic.i.), for hair signifies truth in ultimates, and they who are devoid of truths in ultimates, are also devoid of inward truths; hence it is that, in the Spiritual World, they who are in no truths from good appear **bald**.

Balm. Balsam. Balsamum.

A. 3941⁷. The goods of love and of charity, and their happy feelings, are 'wheat minnith and pannag, and honey, oil, and **balsam**.' (Ezek.xxvii.17).

5620. 'Resin'=the truth of good, or truth from good. . . This resin was aromatic . . . and therefore the same word in the Original Language means **balsam**. It is evident that these substances were like ointment, or thick oil.

6502³. 'Is there not **balm** in Gilead' (Jer.viii.22)?

10011². 'A woman poured an alabastrum of **balsam** upon the head of Jesus, as He reclined; Jesus said, She hath poured this **balsam** upon My body for My burial' (Matt.xxvi.7,12).

E. 375³⁵. By 'balsam' (Ezek.xxvii.17) is signified the truths which are grateful and pleasing from good; for all truths which are from good in Heaven are perceived as sweet-scented, and thence grateful and pleasing. 433²². 619¹².

654⁴⁴. 'Go up into Gilead, and take **balsam**, O daughter of Egypt' (Jer.xlvi.11)=the truths of the sense of the letter of the Word, and then reasoning and defending derived therefrom; for by 'Gilead' is signified the reasoning from the sense of the letter of

the Word by which falsities are confirmed, for Gilead was not far from the Euphrates, and there came from it wax, *opobalsam-opobalsamum*, and stacte . . . By 'balsam' is signified the application, and thence the confirmation, of what is false.

Band. *Lorum.*

E. 365²⁷. 'The bands of the yoke' (Ezek.xxxiv.27)= the delights of evil from the love of self and of the world, which keep them bound.

Band. See TROOP—*turma.*

Bandage. *Fascia.*

See CLOTH and VEIL.

A. 950. I then saw (the Spirits). Their faces were black, and they had a white **bandage** round the head, by which is signified that they regard Divine worship as black, and thus the Lord's Word as black, and useful only to keep the common people in the bond of conscience.

996. As outward things are unrolled, or *unswathed-exfasciantur*, so do delights become more pleasant and happy . . .

1512⁹. Such spheres are as it were poisoned . . . and they are wont to examine them by means of **bandages** as it were, which are of a dull azure colour; as these disappear, the sphere is broken up. D.3379. 3395.

5060². (A crowd of adulterous Spirits from Gehenna) who appeared to me as if they were only one . . . they were swathed round with **bandages**, which they seemed to themselves to be removing, by which was signified that they wanted to remove hindrances. D.4082.

9236. The xiphoid cartilage . . . from which descends the *fascia alba*, which is the fulcrum of the muscles of the abdomen.

S. 40. As **swaddling clothes** enwrap an infant . . . T.215.

M. 2. He was girded with a **band** which flamed . . . with carbuncles and sapphires.

D. 3745. I then saw a face which was black, but there was a white **bandage** round the head. . . This signified those who regard the Lord's Word as black, and useful only to keep the common people in the bond of conscience, which was the white **bandage** round the head.

4598. When these (Sirens) have been cast into Hell, these pupæ are *unswathed-exfasciantur*, and this . . . in a long course. They are also wont to roll themselves up in **bandages**. . . These **bandages** are their ideas . . . 4599.

4786. When there is a connexion with anyone, it is represented by a **bandage** which he holds in his hand.

E. 706¹². 'Ye shall find the Babe wrapped in **swaddling-clothes**, lying in a manger' . . . It is said 'wrapped in **swaddling-clothes**,' because '**swaddling-clothes**'=the first truths, which are the truths of innocence, and which are also the truths of Divine Love; for nakedness, when predicated of an infant, signifies the deprivation of truth. Hence it is evident why it was that it was said by the Angels, 'This shall be a sign unto you, ye shall find the Babe wrapped in **swaddling-clothes**. lying in a manger.'

Banish. *Ablegare.*

A. 2658². When the Lord became Jehovah as to the Human also, that which was not life in itself, that is, which was merely human, was **banished**. This is signified by 'the son of the handmaid not being able to inherit with the son Isaac.'

2667². They who are of the Spiritual Church are signified by Hagar's son, after he had been **banished**.

8910³. These (thoughts) cannot make a man unclean, because they are **banished** . . .

W. 276. If these truths . . . are **banished** from the midst further away to the sides . . .

P. 296⁸. The things received in thought, and not in will, are separated and **banished**.

T. 441^e. If they reject (the doctrinal things of charity and faith) they are **banished** to their like . . .

Banish. See EXTIRPATE—*exterminare.*

Bank. *Ripa.*

A. 5205. 'Near the **bank** of the river'=in the boundaries. 'The river'=the boundary.

6726. 'She set it in the flag by the **bank** of the river' =at first among false scientific things. . . 'the river' of Egypt=what is false.

7308. 'Stand to meet him near the **bank** of the river' =influx according to the state. . . 'The **bank** of the river'=the state of falsity in which were those who were infesting. . . 'The river of Egypt'=what is false; here, falsity from fallacies; and the **bank**, which is as it were the containant, for it bends round and shuts it in,=the state of that falsity; for every one has its own state, in which, and according to which, it is.

Banner. *Vexillum.*

A. 8624. 'He called the name of it Jehovah Nissi' =the constant war and protection of the Lord against those who are in the falsity of interior evil. . . 'Jehovah Nissi,' in the Original Language, means 'Jehovah my **Banner**, or Ensign;' and by an ensign, or '**banner**,' in the Word, is signified [calling together] to war; and as it is called 'the war of Jehovah,' it also signifies protection by Him. That by 'a **banner**,' or ensign, is signified calling together to war, is evident from the fact, that when assemblies took place, whether for journeys, feasts, or war, they sounded the trumpets, and then hoisted an ensign or **banner** on the mountains. Ill. From these passages it is evident that by 'a **banner**' is signified gathering together.

—³. That 'a **banner**,' or ensign, when predicated of the Lord, signifies also protection, Ill.

D. 5069. When they were thus separated to the number of many thousands, a certain Spirit came with a **banner**, and crossed over the mountains and rocks, waving the **banner** as he advanced, and they then all appeared to be rolled up in the **banner**, which however was an appearance; for they became delirious, and could no longer find their homes . . . There followed another Spirit with a **banner**, who also waved it a second time, and also a third time, but still they would not desist.

E. 411¹⁸. 'His princes shall be alarmed by an **ensign**'

(Is.xxxi.9). The judgment upon those who believe themselves to be wise in Divine things from their Own intelligence is here treated of . . . 'The Princes who will be alarmed by an **ensign**'=the principal falsities. It is said 'by an **ensign**' because they are not dispersed by any combat with truths, but merely by the sign of combat, which is an **ensign**. Such also have been seen by me cast down from the rocks on which they were, by the carrying round of an **ensign**.

Banquet. See EATING—*comessatio*, and FEAST.

Baptism. *Baptismus. Baptisma**.

Baptize. *Baptizare.*

Baptizing. *Baptizatio.*

See WASH.

A. 870. 'Jesus, being baptized, went up straightway out of the water' . . . **Baptism** itself=regeneration; therefore, with the New Church which will rise up, it=the truth and good of faith, which they receive from the Lord by means of regeneration.

2299². They then admitted into the sepulchre a kind of atmospheric appearance, verging to a thin watery appearance, by which they signified . . . spiritual life in **baptism**. H.335. M.412. D.234.

2702^o. Hence it may be known . . . what the water used in **baptism** signifies, of which the Lord thus speaks in John; 'Except anyone be born from water and the spirit, he cannot enter into the Kingdom of God' (iii.5); namely, that 'water'=what is spiritual of faith, and 'the spirit,' what is celestial of it; thus that **baptism** is a symbol of the regeneration of man by the Lord through the truths and goods of faith; not that regeneration exists through **baptism**, but through the life signified in **baptism**, into which Christians will enter who have the truths of faith, because they have the Word.

4255⁵. Naaman's healing from his leprosy, by washing seven times in the Jordan . . . represented **baptism**, for **baptism** signified initiation into the Church, and into those things which are of the Church, thus, regeneration, and the things which are of regeneration; not that anyone is regenerated by means of **baptism**, but that it is the sign for the remembering of it. And as those things which are of the Church are signified by **baptism**, and the same by the Jordan . . . therefore they were **baptized** by John in the Jordan; and the Lord also willed that he should be **baptized** there by John.

4904³. He therefore instituted a new Church, which should not be led to inward things by means of representatives, but which should know them without representatives; and in their stead He commanded only a few outward things, namely, **baptism** and the Holy Supper; **baptism**, in order that by means of it they might remember regeneration . . .

5120¹². 'With the **baptism** that I am **baptized** with are ye able to be **baptized**? They said, We are able. But Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the **baptism** that I am **baptized** with shall ye be **baptized**.' Hence it is evident that 'a cup'=temptation, because this arises through evils fighting by means of falsities against things good and true; for '**baptism**'=regeneration, which is

effected by means of spiritual combats, and therefore temptation is also signified by it at the same time.

5342^o. No one 'enters (into the Kingdom of God)' through **baptism**, but **baptism** is significative of regeneration, which (namely, regeneration) the man of the Church ought to remember.

9032². 'He that believeth, and is **baptized**, shall be saved' (Mark xvi.16) . . . By 'to be **baptized**,' in the inward sense, is signified to be regenerated . . . And by its being added that 'he who believeth not shall be condemned,' is meant that he cannot be **baptized**, that is, regenerated, thus cannot be introduced into the Church, still less become the Church; for **baptizing** is a symbol of regeneration, and thus of introduction into the Church, which is effected in good by means of truths from the Word.

9088². By means of the truths of faith, man is regenerated. This was signified by the washings by which they were formerly cleansed; and the same is also signified at the present day by the waters of **baptism**; for waters signify the truths of faith by means of which evils are removed. **Baptism**=regeneration.

—³. **Baptism** is for those who are within the Church, because they have the Word, wherein are the truths of faith, by means of which man is regenerated.

9229⁴. 'To **baptize** with the Holy Spirit [and with fire]'=to regenerate by means of the good of love.

9818²³. 'To **baptize**'=to regenerate; 'with the Holy Spirit'=by means of Divine Truth; 'and with fire'=from the Divine Good of the Divine Love. L.51⁴.

10238². He who does not know that waters signify the truths of faith, cannot know either what **baptism** signifies; for he believes that this outward thing saves man; when yet the outward thing effects nothing; but the inward one which is signified, which is regeneration by means of the truths of faith; for they who are of the Church are distinguished from all other people in the whole world by means of **baptism**, because they are able to be regenerated by means of the truths of faith, but not they who are outside the Church; for within the Church is the Word, in which are the truths of faith.

—^e. That **baptism** signifies regeneration by means of the truths of faith, Refs.

10239. That (the washing of Aaron and his sons) is a representative of regeneration, is because regeneration was also represented by washing, but by the washing of the whole body, which washing is called a **baptizing**. That a **baptizing**, or **baptism**, signifies regeneration, Refs.

—³. That a complete washing was called a **baptizing**, is evident from Mark vii.4; and that the washing was that of the whole body, from Matt.iii.13-16; Mark i.10; and also 2 Kings v.2,10,14. The Jordan, in which took place the washings which were **baptizings** . . . signified what is natural. That by the washing of **baptism** is also signified temptation (Matt.xx.22), is because all regeneration is effected by means of temptations.

—⁴. The reason why the Lord, when He was in the world, Himself also willed to be **baptized**, when yet by **baptizing** is signified the regeneration of man by the Lord, was that the **baptizing** of the Lord Himself signified the glorification of His Human . . .

[A.] 10386. **Baptism** was instituted as a sign that the man is of the Church, and as a memorial that he is to be regenerated. For the washing of **baptism** is no other than spiritual washing, which is regeneration. N.202.

10387. All regeneration is effected by the Lord through the truths of faith, and a life according to them; therefore **baptism** testifies that the man is of the Church, and that he can be regenerated . . . N.203.

10389. As everyone who is being regenerated is also undergoing temptations, . . . these also are signified by the waters of **baptism**. N.205.

10390. As **baptism** is for a sign and a memorial of these things, man can be **baptized** when an infant, and if not then, he can when an adult. N.206.

10391. Therefore let those who have been **baptized** know, that **baptism** itself does not give faith, nor salvation, but that it testifies that they may receive faith, and that they may be saved, if they are regenerated. N.207.

10392. Hence it is evident what is meant by the Lord's words in Mark (xvi. 16). 'He that believeth' = him who acknowledges the Lord, and receives Divine Truths from Him through the Word; 'he who is **baptized**' = him who is regenerated through them by the Lord. N.208.

H. 329. (Some believe that only those little children who have died go to Heaven who have been born in the Church) saying that they have been **baptized**, and by **baptism** have been initiated into the faith of the Church. But they are not aware that Heaven comes to no one through **baptism**, nor does faith; for **baptism** is only for a sign and a memorial that the man is to be regenerated, and that those who are born within the Church can be regenerated, because the Word is there, wherein are the Divine Truths by means of which regeneration is effected; and there also the Lord is known, by Whom regeneration is effected.

— (q). **Baptism** signifies regeneration by the Lord through the truths of faith from the Word. Refs. N.209, Refs.

— . **Baptism** is a sign that the man is of the Church where the Lord, by Whom regeneration is effected, is acknowledged, and where the Word is, from which are the truths of faith, through which regeneration is effected. Refs. N.209, Refs.

— . **Baptism** does not give faith, nor salvation, but it testifies that those who are being regenerated will receive them. Ref. N.209.

N. 209⁴. Complete washing, effected by immersion in the waters of the Jordan, signified regeneration itself, in the same way as **Baptism**. Refs.

—⁵. **Baptism** (signifies temptations). Refs.

— . How **baptism** was represented from Heaven. (Ref. to A.2299, which see, above.)

L. 18⁴. By **baptism** is meant spiritual washing, which is washing from sins, and is called regeneration.

46². The reason the Lord said that they should **baptize** into the name of the Father, the Son, and the Holy Spirit, is that the Trine, or Trinity, is in the Lord . . .

P. 330⁵. It is said that (the heathen) are not **baptized**, but **baptizing** saves none but those who are being

spiritually washed, that is, regenerated; for **baptism** is for a sign and a memorial thereof.

R. I. (The doctrine of the Roman Catholics concerning **baptism** given in a summary form.)

VIIa. (The doctrine of **baptism** of the Reformers given.)

224¹¹. Concerning **baptism** (the Angels) said, that it is spiritual washing, which is reformation and regeneration, and that an infant is reformed and regenerated, when, having become an adult, he does those things which the Sponsors promised for him . . . Moreover, **baptism** is a sign before the Angels, that the man is of the Church. T.621.

378². 'He shall **baptize** with the Holy Spirit and with fire' (while John '**baptized** with water') means that the Lord will wash or purify man by means of Divine Truth and Divine Good; and that John, through his own **baptism**, represented these things; for 'the Holy Spirit' = Divine Truth; 'fire' = Divine Good; and 'water' is a representative of these things; for 'water' = the truth of the Word, which becomes good through a life according to it.

531⁸. A voice was heard speaking from Heaven . . . Is not **baptism** a sacrament of repentance, and consequently introduction into the Church? What else do the Sponsors promise for one who is about to be **baptized** than that he shall renounce the Devil and his works? B.114. T.567.

776³. They saw further, that **baptism** is holy, and is a sacrament, because it is for a sign and a memorial that the man is able to be regenerated by the Lord through truths from the Word; a sign for Heaven, and a memorial for man; and that through it a man is introduced into the Church, as the Sons of Israel were into the Land of Canaan by the crossing of the Jordan, and as the inhabitants of Jerusalem were to the reception of the Lord by the **baptism** of John; for without that sign in Heaven before the Angels, the Jews could not have remained in existence and lived at the coming of Jehovah, that is, the Lord, in the flesh.

B. 69². Is it not a contradiction for it to be said that any Christian is like a stock and a stone in the state of conversion . . . when yet every Christian has been **baptized**, and from **baptism** has the power, not only of hearing the Word of God, but also of assenting to it, and of embracing it in faith?

T. 144. When Jesus was **baptized**, the Heavens were opened, and John saw the Holy Spirit descending like a dove. This took place, because **baptism** signifies regeneration and purification; in like manner a dove.

—^e. 'To **baptize** with the Holy Spirit and with fire' = to regenerate by means of Divine Truth which is of faith, and by means of Divine Good which is of charity. 684. 686, Ex.

177². If anyone will take into consideration the various doctrinal matters, as that . . . concerning **baptism** . . . he will plainly see that there is a Trinity of Gods in every one of them; and even if it does not actually appear in it, still it gushes out from it as from its own fountain-head.

510². That repentance is the first thing of the Church, is plainly evident from the Word. John the **Baptist**, who was sent before to prepare men for the Church which the Lord was to establish, when he **baptized**, at the same time preached repentance, wherefore his **baptism** was called the **baptism** of repentance; the reason being that by **baptism** is signified spiritual washing, which is a cleansing from sins; this was done in the Jordan, because the Jordan signified introduction into the Church . . .

530². (That this is the way in which repentance is to be performed, may be seen) from **baptism**, by the washing of which is meant regeneration; for therein the Sponsors have promised for him that he shall reject the Devil and all his works.

667. Chapter the Twelfth, concerning **Baptism**.

— Without Knowledge of the spiritual sense of the Word, no one can know what the two Sacraments, **baptism** and the Holy Supper, involve and effect. Gen.art.

— Unless that sense were opened, who would think otherwise about these two Sacraments, **baptism** and the Holy Supper, than according to the natural sense, which is the sense of the letter, and therefore say or mutter to himself, What is **baptism** but the pouring of water over the head of an infant, and what has that to do with salvation? I challenge the laity, and the clergy also, to say whether, in their spirits and hearts, they have had any other perception of these two Sacraments, and whether they have not worshipped them as Divine for various causes and reasons; when yet these two Sacraments, regarded in their spiritual sense, are the most holy things of worship.

668. That **baptism** has been commanded, is plainly evident from the **baptism*** of John in the Jordan . . . Also that the Lord Himself, our Saviour, was **baptized** by John; and, moreover, that He commanded His disciples to **baptize** all nations.

669. The two Sacraments, **baptism** and the Holy Supper, are, in the Christian Church, like two jewels in a King's sceptre; but if their uses are unknown, they are only like two figures of ebony on a staff. (Other similar comparisons made.)

670. By the washing, which is called **baptism**, is meant spiritual washing, which is purification from evils and falsities, and thus regeneration. Gen.art.

—^e. Of the whole of these (representatives) the Lord retained only two, which should contain in one complex all things of the inward Church; and which are, **baptism** in the place of the washings, and the Holy Supper in the place of the lamb . . .

673. Hence it follows that unless the inward man is purified from evils and falsities, washings, and **baptisms*** also, are of no more avail than . . . This is further evident from the fact that the Hells are full of Satans from men who have been **baptized**, as well as from those not **baptized**. . . **Baptism**, therefore, without its uses and fruits, conduces no more to salvation than . . .

674. **Baptism** was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the end

that an inward Church might succeed the outward Church, which in each and everything was a figure of the inward Church. Gen.art.

—^e. Circumcision signified the rejection of the concupiscences of the flesh, and thus purification from evils; **baptism** signifies the same; from which it is evident that **baptism** was commanded in the place of circumcision to the end both that the Christian Church might be distinguished from the Jewish Church, and that it might be more readily known to be an inward Church, and this is known from the uses of **baptism**.

676. Both circumcision and **baptizing** have been given only as a sign and a memorial that they are to be purified from evils, and thus become the elect . . .

677. The first use of **baptism** is introduction into the Christian Church, and at the same time an insertion among Christians in the Spiritual World. Gen.art.

— That **baptism** is an introduction into the Christian Church, is evident from many things, as from the following; I. That **baptism** was instituted in the place of circumcision, and that as circumcision was a sign that they were of the Jewish Church, so **baptism** is a sign that they are of the Christian Church . . . II. That it is only a sign of introduction into the Church, is plainly evident from the **baptizing** of infants . . . III. Not only are infants **baptized**, but also all foreign proselytes who are converted to the Christian religion, both young and old, and this before they have been instructed, merely on their profession that they are willing to embrace Christianity, to which they are inaugurated by **baptism**; as also was the practice of the Apostles, according to the Lord's words, that 'they should make all nations disciples, and should **baptize** them.' IV. That John **baptized** in the Jordan all who came to him from Judea and Jerusalem . . .

—⁵. But this is done on earth. In the Heavens, however, little children are introduced by **baptism** into the Christian Heaven, and Angels are assigned to them there by the Lord, who administer the care of them; wherefore as soon as little children have been **baptized**, Angels are set over them, by whom they are kept in a state of receiving faith in the Lord; but as they grow up . . . the guardian Angels leave them, and they attach to themselves such Spirits as make one with their life and faith; from which things it is evident that **baptism** is an insertion among Christians in the Spiritual World also.

678. That not only little children, but also the whole of them, are inserted by means of **baptism** among Christians in the Spiritual World, is because the peoples and nations in that World are distinguished according to their religious principles . . . Moreover all of the same religion are arranged into Societies . . . In the Spiritual World . . . all things are arranged in the most distinct order, both in general and in every part . . . On arrangement into distinct order there, depends the preservation of the whole universe; and this distinction would not be possible, unless everyone, after his birth, were known by some sign, [namely] to the congregation of what religion he belonged; for without the Christian sign, which is **baptism**, some Mohammedan Spirit, or some one from the idolaters, would be able to

attach himself to newly born Christian infants, and also to children, and breathe into them an inclination for his religion, and so draw away their minds and alienate them from Christianity, which would be to distort and destroy spiritual order. 679. 680.

[T.] 681. The second use of **baptism** is that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and follow Him. Gen.art.

— This second use of **baptism**, which is to know the Lord the Redeemer and Saviour Jesus Christ, inseparably follows the first, which is introduction into the Christian Church, and insertion among Christians in the Spiritual World . . .

682. For in **baptism** an infant receives the sign of the cross upon the forehead and breast, which is a sign of inauguration into the acknowledgment and worship of the Lord.

683. The standard of Christ, whose name was inwoven with golden threads in **baptism**.

684. The third use of **baptism**, which is final, is that the man may be regenerated. Gen.art.

— This use is the very use itself for the sake of which **baptism** exists, thus its final one . . .

—^e. The reason the Lord was baptized by John . . . was, not only that He was about to institute **baptism**, and would set an example; but also that He glorified His Human and made it Divine, as He regenerates man and makes him spiritual.

685. The three uses of **baptism** cohere together as a one, in the same way as the first cause, the middle cause, which is the efficient one, and the ultimate cause, which is the effect, and is the end itself for the sake of which the former ones exist . . . As these three uses follow in order, and join themselves together in the ultimate, and thence cohere together as a one in the idea of the Angels, therefore when **baptism** is being performed, read of in the Word, and mentioned, the Angels who are present do not understand **baptism**, but regeneration; wherefore, by these words of the Lord, 'He who believeth and is **baptized** shall be saved, but he who believeth not shall be condemned,' is understood in Heaven by the Angels, that he who acknowledges the Lord, and is regenerated, will be saved.

—². Hence also it is that **baptism** is called the Laver of Regeneration by the Christian Churches on earth. Let the Christian know therefore, that he who does not believe in the Lord cannot be regenerated, although he has been **baptized**; and that **baptizing**, without faith in the Lord, effects nothing whatever.

— That **baptism** involves purification from evils, and thus regeneration, may be very well known to every Christian; for when he is **baptized** as an infant, the Priest, as a memorial of the Lord, makes the sign of the cross with his finger on the forehead and over the breast, and afterwards turns to the Sponsors, and asks whether they renounce the Devil and all his works, and whether he receives the faith; to which the Sponsors reply, instead of the infant, Yes indeed. The renouncing of the Devil, that is, of evils which are from Hell, and faith in the Lord, accomplish regeneration.

687. **Baptism**, as regeneration, is represented by many

things in both Heaven and the world; in Heaven . . . by white and by crimson garments, and also by the wedding of the Church and the Lord; and by the New Heaven and new earth, and the New Jerusalem thence descending . . . Also by the five wise virgins . . . One who is **baptized**, that is, regenerated, is meant by a 'creature,' and 'a new creature.'

688. By means of the **baptism*** of John a way was prepared, in order that Jehovah the Lord could descend into the world, and accomplish redemption. Gen.art.

689. The reason a way was prepared by means of the **baptism*** of John, was that by its means they were introduced into the future Church of the Lord, and, in Heaven, were inserted among those there who waited and longed for the Messiah, and thus were guarded by the Angels, that the Devils should not break forth from Hell, and destroy them. Ill. —².

690. As to the **baptism*** of John, it represented the cleansing of the outward man; but the **baptism** which prevails among Christians at the present day represents the cleansing of the inward man, which is regeneration; wherefore we read that John 'baptized with water,' but that the Lord 'will baptize with the Holy Spirit and with fire,' and therefore the **baptism*** of John is called 'the **baptism*** of repentance.' (Ill.) The Jews who were **baptized** were merely external men, and the external man cannot become internal without faith in Christ. That they who had been **baptized** with the **baptism*** of John became internal men when they received faith in Christ, and were then **baptized** in the name of Jesus, see Acts xix. 3-6.

719. As **baptism** is an introduction into the Church, so the Holy Supper is an introduction into Heaven.

721. The two Sacraments, **baptism** and the Holy Supper, are like two gates to eternal life; by means of **baptism**, which is the first gate, every Christian man is admitted and introduced into those things which the Church teaches from the Word concerning the other life, and which are all means through which man can be prepared for Heaven and be led to it.

729. They who die in infancy or childhood, and thus do not reach the age at which they can worthily approach the Holy Supper, are introduced by the Lord through **baptism**; for, as has been shown in the chapter on **baptism**, **baptism** is an introduction into the Christian Church, and at the same time an insertion among Christians in the Spiritual World, and the Church and Heaven are one there; wherefore, for these, the introduction into the Church there, is also an introduction into Heaven . . . But infants and children born outside the Christian Church, are introduced by another means than **baptism** into the Heaven appointed for their religion . . .

E. 183¹². 'To baptize' in the spiritual sense, signifies to regenerate.

236³. They said that they knew regeneration to be **baptism**, because the Lord says that unless a man is generated through water and the Spirit he cannot enter into the Kingdom of God; but when it was shown them that **baptism** is not regeneration, but that by 'water'

and 'the spirit' are meant truths and a life according to them . . .

374¹⁴. 'To baptize with the Holy Spirit and with fire' = to reform the Church and to regenerate the man of the Church through Divine Truth and Divine Good. 'To baptize' = to reform and regenerate . . .

475¹⁹. Since by the waters of the Jordan were signified the truths which introduce into the Church, which are Knowledges of truth and good from the Word, and by washing there, was signified purification from falsities, and thence reformation and regeneration by the Lord, therefore baptizing was instituted, which was first done in the Jordan by John; and by which was signified that they were initiated into Knowledges from the Word concerning the Lord, His Advent, and salvation by Him. And because man is reformed and regenerated by the Lord through truths from the Word, baptizing was commanded by the Lord . . .

—²⁰. Baptizing signifies regeneration by the Lord through Divine Truths from the Word.

—²¹. The reason washings were instituted in the Ancient Churches, and afterwards baptizings in their place . . . was that Heaven might be conjoined with the human race, and specifically, with the man of the Church. For Heaven is conjoined with a man when the man is in ultimates, that is, in such things, which, as to his natural man, are in the world, and in such things, which, as to his spiritual man, are in Heaven. In no other way does conjunction exist. It is for this reason that baptizing has been instituted, and also the Holy Supper . . .

—^e. He who believes that baptism contributes anything to a man's salvation, unless at the same time he is in the truths of the Church and in a life according to them, is much deceived; for baptizing is an outward thing, which, without an inward, does nothing for salvation; but it does when what is outward is conjoined with what is inward. The internal of baptism is that, by means of truths from the Word and a life according to them, evils and falsities may be removed by the Lord, and thus the man be regenerated.

724⁷. John the Baptist was sent before to prepare the people for the reception of the Lord by means of baptism; for baptism represented and signified purification from evils and falsities, and also regeneration through the Word by the Lord . . . Wherefore unless the representative of purification from falsities and evils had prepared that nation for the reception of the Lord, that nation would have perished by diseases of every kind, from the presence of the Divine Itself . . .

—⁸. The reason the baptism* of John could produce this effect, was that the Jewish Church was a Representative Church . . . The washing and baptizing themselves did not indeed purify them from falsities and evils, but only represented and thence signified purification from them; nevertheless it was received in Heaven as if they were really purified, and thus Heaven was conjoined with the people of that Church through the baptism* of John . . .

893⁵. 'The baptism the Lord was baptized with' (Mark x) = to be regenerated through temptations.

Bar. See BARRIER, BOLT, and STAVE.

Barak. *Barak.*

A. 3391³. The prophetic utterance of Deborah and Barak concerning the resuscitation of the Spiritual Church.

E. 447⁴. 'Barak and Deborah' = the truth of good.

Barck. D.4467.

Bare. See NAKED.

Bark. *Philyra.*

W. 314. Vegetation is produced by means of outer barks, inner barks, and coats.

T. 76³. Three atmospheres environing the former ones . . . as bark does wood.

78⁴. As the coats (clothe) the nerves, and the tunicle their fibres.

593. This thought and that will, taken together, may be compared to the inner bark which adheres to the inside of the outer bark—*cortici*—of a tree . . . Within these is the inward natural man, which, if evil, may be compared to the wood of a rotten tree, around which the said outer bark with its inner bark appears entire.

Bark. See BOOK, at W.314, etc., and CORTICAL.

Barley. *Hordeum.*

See under WHEAT.

A. 3332^e. The more noble kinds of good are signified by 'wheat' and 'barley' . . . as in Ezek.iv.9.

3941⁴. 'Wheat' (Joel i.10–13) = celestial love: 'barley,' spiritual love.

—⁶. 'A measure of wheat for a penny' = that love is so rare; 'three measures of barley for a penny' = that charity is.

—⁸. 'A land of wheat and barley, and of the vine and fig-tree . . . ' (Deut.viii.8) . . . The goods of love and of charity are 'wheat and barley' here; the goods of faith are 'the vine and fig-tree.'

7602. 'The barley (was smitten)' = that the good of the exterior Natural was (destroyed). The reason 'barley' has this signification, is that it is produce of the field, and is a kind of corn which serves for food; for corn in general signifies the good of truth, especially barley and wheat; barley, the good of the exterior Natural; and wheat, the good of the interior Natural. This is the signification of 'barley' in Joel . . . 'The husbandmen are ashamed, the vine-dressers have howled, upon the wheat and upon the barley, because the harvest of the field has perished' (i.11). The vastation of good and truth is here treated of . . . In Judges; 'When Gideon was come to the camp, a man told a dream unto his companion, and said, Behold, dreaming I have dreamed, and lo, a cake of barley bread rolled itself to the camp of Midian, and came even to a tent, and smote it that it fell, and overthrew it from below, and so the tent fell' (vii.13). By 'Midian' are signified those who are in the truth of simple good, and in the opposite sense, those who are not in the life of good; this good

is the good of the exterior Natural, and is signified by 'barley bread;' but the delight of pleasures, if regarded as an end instead of this good, is what is signified by 'a cake of barley bread.'

[A.] 7604. 'Because the **barley** was a ripening ear, and the flax a stalk'=that this good and truth stood prominently out and looked downwards. Ex. 'The **barley** and the flax'=the good and truth of the exterior Natural.

8468. 'Fifteen [pieces] of silver' (Hos.iii.2) are predicated of truth; and 'a homer of **barley**,' of good.

9139². Fields full of wheat and **barley** appear before Spirits when the Angels . . . are conversing about an assemblage of people who are in good. . . These representatives do not exist because there are such things on earth, but from correspondences; for wheat and **barley**, or bread made of them, nourish the body, as the good of love and of charity nourishes the soul.

9395². See WHEAT at this ref. 10184^o.

10669¹. 'Wheat'=the good of love of the inward man; '**barley**'=the good of love of the outward man.

R. 315. 'A measure of wheat for a penny, and three measures of **barley** for a penny'=because the value set upon good and truth is so insignificant, as to be hardly any at all. . . By 'wheat' and '**barley**' are signified good and truth . . . here, the good and truth of the Church from the Word. The reason is, that all things of the field and of the vineyard signify such things as those which belong to the Church.

—². That 'wheat' and '**barley**' signify the good and truth of the Church, III.

—^e. '**Barley**'=truths; and '**barley** mixed with dung'=truths falsified and profaned.

794. The reason these things are signified by 'the voice of a mill,' or by grinding, is that by the wheat and **barley** which are ground are signified celestial and spiritual good.

E. 374. 'A measure of wheat for a penny, and three measures of **barley** for a penny'=that the genuine good of the Church is nought to them, and also the genuine truth of the Church. . . 'Wheat'=the good of the Church in general; '**barley**'=the truth of that good. Ex. and III.

—⁶. By 'wheat and **barley**' (Jer.xli.8) are signified the goods and truths of the outward man; by 'oil' is signified the good of the inward man.

—⁷. 'Wheat and **barley**' (Deut.viii) signify good and truth from a celestial origin; 'the vine and fig-tree,' good and truth from a spiritual origin.

—⁹. 'Wheat' (Is.xxviii.25)=good; '**barley**'=truth; and 'spelt'=Knowledges.

—¹³. 'A homer of **barley**,' and 'a half-homer of **barley**' (Hos.iii)=so little of good and truth that there is scarcely any.

—^o. From these passages from the Word it may be evident, that 'wheat'=the good of the Church in general; and '**barley**,' its truth.

375. By 'wheat' and '**barley**' are signified good and truth equally as by 'oil and wine;' but by 'wheat' and '**barley**,' the good and truth of the Church in general, thus which are in the sense of the letter of the Word,

for the goods and truths which are in that sense of the Word are goods and truths in general. . .

—⁴. The reason 'wheat' and '**barley**' signify exterior goods and truths, or the goods and truths of the sense of the letter of the Word, is that they are the harvest of a field, and are not fit for eating until they are made into bread, and by loaves of bread are signified, in the Word, interior goods, thus by wheat and **barley** are signified such things as these goods are from, and such things are the goods and truths of the sense of the letter of the Word.

617²⁷. 'Cakes of **barley** made with dung' (Ezek.iv)=the adulteration (of Divine truth); 'cakes of **barley**'=natural good and truth, such as the Word is in the sense of the letter.

1153⁴. By fine flour from **barley** is signified truth from a natural origin, for **barley**=natural good, as wheat=spiritual good.

Barn. Horreum.

A. 4926². The 'food with which the **garners** are filled' (Ps.exliv.13)=spiritual food, that is, truth and good.

F. 31^e. The knowledges of truth which come first are just like stores in a **barn**, which do not nourish a man, unless, being hungry, he takes thence some corn.

M. 148^o. They compared the outward marriage principle that is derived from the inward one to a **granary** whose store is never lessened. . .

T. 351. Like **magazines**, they have sunk down into the earth.

364^e. It is like a **barn** full of corn; the owner takes his store out of it each day, but the **barn** itself does not give it out.

E. 336⁷. By '**garners**,' and by 'food' (Ps.exliv) are signified the goods and truths of the Church for spiritual food is the Knowledges of truth and good, through which is intelligence.

403⁹. 'Is the seed yet in the **barn**?' (Hag.ii.19) . . . 'The **barn**'=where these things are; whether it be the Church, or the man in whom the Church is, or the mind of man, which is the subject.

911⁵. 'To gather into the **barn**' (Matt.xiii.30)=to conjoin with Heaven.

Barrel. Under JAR.

Barren. Sterilis.

Barrenness. Sterilitas.

A. 1371. 'Sarai was **barren**, she had no offspring'=that what is evil and false produced itself no more.

1372. A son and daughter signify truth and good, and in the opposite sense, evil and falsity; hence '**barren**'=that the evil and falsity of idolatrous worship produced themselves no more.

2586. **Barrenness**, namely, of doctrine, Sig. This is evident from the signification of 'shutting the womb,' which is, to hinder conception itself. . .

3286. (Rebecca) '**barren**'=that there was no Divine Natural yet. Ex.

3857. 'Rachel was **barren**'=that interior truths were

not received. . . 'Barren'=that there were thence no doctrines, and thus no Churches either.

3915. Such a rite (of another's bringing forth upon the knees of the wife) was received when the wife was barren, lest she should represent the dead who do not rise again to life.

6125². Before (man is being regenerated) the good of love and the truth of faith fall like seed into ground that is utterly barren.

9262⁶. 'Barren'=that which is devoid of truths and goods.

9325. See ABORT at this ref. —⁴.

—⁶. 'There shall not be an unfruitful and barren one' (Deut.vii.14)=not devoid of life from truth and good, thus that they shall be spiritually alive. As 'barrenness' has this signification, the women in the Ancient Churches accounted themselves not to be alive when they were barren; as for instance, Rachel, who said to Jacob. . . 'Give me sons, and if not I am dead.'

—⁷. By 'the barren' are also signified those who are not in good because they are not in truths, but still earnestly desire truths in order to be in good, as do the upright gentiles. . . As in Isaiah; 'Sing, O barren, that didst not bear, break forth into singing and shout for joy she who hath not brought forth, for many are the sons of the desolate above the sons of the married' (liv.1). (Further Ill.) In these places, by 'the barren ones' are meant the nations who are summoned to the Church, and to whom the Church is transferred, when the old one ceases to be.

—⁹. 'The land barren' (2 Kings ii.19)=the good of the Church not alive. (Its cure,Sig. and Ex.)

9595². The subject here treated of, is the Church to be established among the gentiles, which is called 'the barren that has not borne,' from being without truths from the Word.

10545³. 'The barren' (Is.liv.)=him who before was not in the truths and goods of the Church. E.223¹⁶. 717⁵. 721⁵.

P. 324⁶. Unless there be delight also, good is barren. . .

R. 10². 'Until the barren has borne seven' (1 Sam. ii.5). . . 'The barren'=the Church from the gentiles, who had not the Word. 535².

T. 38. Without life from (delights), goods and truths are as it were inanimate, and are also barren.

E. 257³. 'The barren bearing seven'=those who are outside the Church, and do not know truths, because they have not the Word; thus the gentiles, to whom will be given all things.

710⁸. By 'the barren,' and 'the wombs which have not borne' (Luke xxiii.29) are signified those who have not received genuine truths, that is, truths from the good of love.

721⁵. (The gentiles) are called 'barren' because they have not known the Lord, nor had the Word, wherein are truths, and therefore could not be regenerated.

—¹³. 'A barren house' (Ps.cxiii.9)=where there was no marriage of truth and good.

Barrier. *Repagulum.* W.259. T.501^e. Inv.6.

Base. *Basis.*

See ULTIMATE.

A. 2576⁷. 'The bases of brass'=natural goods.

9433³. 'The earth'=the Church; 'the bases upon which it is founded' (Ps.civ.5)=truths in ultimates, like those of the Word in its literal sense; hence it is said, that 'it shall not be removed to eternity.'

9643. 'Forty bases of silver'=plenary support by means of the Word. . . 'Bases'=support, for bases do support. . . The reason the bases were of silver, and the boards covered over with gold, was that by the boards is signified good, and by the bases, truth; and good has power and support by means of truth.

—². The bases also correspond to the feet and soles of the feet in man; and in general, to the bones, which support all the fleshy part of the body. . .

—^e. 'The bases' (Job xxxviii.6)=the truths themselves which support.

9644. That the truth which is signified by 'the bases,' is that which proceeds from that good, is signified by the bases being under the boards.

9645. 'Two bases under one board'=the conjunction of it with good. . . 'The bases'=the truth by means of which there is support. 9661.

9647. 'Two bases under one board for its two hands'=thus in each and all things.

9659. 'There shall be eight boards and their bases of silver'=support in every possible way by good, and through truth from good. . . 'Bases of silver'=support by means of the truth which is from good.

9660. 'Sixteen bases'=complete support. . . 'Bases'=support.

9677. 'Upon the four bases of silver'=the power of conjunction by means of truth. . . 'Bases'=power.

9692. 'Thou shalt cast for them five bases of brass'=the power from outward good. 'Bases'=the power which gives support.

9748. 'Their twenty bases of brass'=truths from good also giving full support. . . 'Bases'=truths of faith from good. 9753.

9757. 'Their pillars and the ten bases of these'=goods and thence truths also giving support sufficient for uses. . . 'Bases'=truths from good also giving support.

9770. 'Their bases of brass'=supports by means of good. 'Bases'=supports.

10126^e. Thus does (the Word) serve as a basis and foundation for the Heavens.

10235⁶. By a base is signified that which is ultimate, and gives support.

10236. 'The base (of the laver) of brass'=the good of the ultimate Natural, which is the Sensual. . . The reason 'the base'=the ultimate of the Natural, which is called the outward Sensual, is that by the laver which is above it, is signified the Natural in which purification takes place; hence by that which is below, is signified that which is in the lowest place, that is,

in the ultimate, thus the outward Sensual of man. Ex. —².

[A. 10236⁷. The good of the Sensual, which is signified by 'the base of brass,' is what is called the pleasure and delight which affect the imaginative thought, which thought is merely from earthly, bodily, and worldly things, and is distinguished from other delights by its not having regard to any uses but those which are for self.

10275. 'The laver and its base'=all things which belong to purification from evils and falsities, and to regeneration by the Lord. . . 'Its base'=the Sensual supporting and ministering. 10345.

H. 100^e. The Corporeal of man . . . upon which, as upon its basis, (Heaven) stands firm.

101. Man, who is the basis of the Heavens . . .

304². Hence it is evident, that the ultimate of Divine order is in man, and as he is the ultimate, he is the basis and foundation.

305. But as man broke this connexion with Heaven . . . and no longer served Heaven as a basis and foundation, a medium has been provided by the Lord, which should be in the place of a basis and foundation for Heaven, and also for the conjunction of Heaven with man. This medium is the Word.

307^e. The sense of its letter serves as a basis and foundation.

J. 9. That the human race is the basis upon which Heaven is founded, is because man was last created, and that which is the last created is the basis of all the things which go before. Ex.

—⁸. When a man dies, then, being a Spirit, he does not subsist upon his Own basis, but upon the general basis, which is the human race.

10⁴. The human race on this Earth would have perished . . . unless the Lord had here given a Word of such a character, that it would be as a basis for the angelic Heaven, and a means of conjunction with it.

65. These things are set forth in the sense of the letter by means of, natural things, because natural things serve spiritual ones as a basis, and without such a basis the Word would not be a Divine Work, because not complete . . .

S. 27. The sense of the letter of the Word is the basis, containant, and support of its spiritual and celestial sense. Gen.art. T. 210.

— Hence the ultimate is the basis. . . As the ultimate is the containant and the basis, it is also the support.

34. The human race is the basis, containant, and support of (the Heavens), and with men, and in them, is the Word.

W. 209. The ultimate degree is the complex, the containant, and the basis, of the prior degrees. Gen.art. 216.

212. That an effect is the complex, the containant, and the basis of its causes and ends . . . As the ultimate is the complex, it follows that the ultimate is the containant, and also the basis.

213. Use is the complex, the containant, and the basis of wisdom and love.

221. The sense of the letter is not only the complex, the containant, and the basis of the corresponding interior senses . . .

E. 275¹². 'Jehovah hath founded the earth upon its bases, that it should not be removed to eternity' . . . The 'bases' upon which Jehovah hath founded it to eternity, are the Knowledges of truth and of good.

629¹¹. 'The bases,' etc. (Job xxxviii)=the foundation of the Church with man upon those things which are in the natural man.

741¹⁷. 'The bases of the earth' (1 Sam.ii.8)=exterior truths, such as those of the sense of the letter of the Word, for interior truths are founded upon these.

Bashan. *Baschan*.

A. 2830⁸. 'Rams, sons of Bashan' (Deut.xxxii.14)=celestial spiritual things.

3923³. It is said 'from Bashan' (Deut.xxxiii.22), because from the good of the Natural.

5201⁵. 'To pasture in Carmel and Bashan' (Jer.l.19)=to be instructed in the goods of faith and of charity. E.433¹⁷.

E. 163⁸. By 'Bashan' (Deut.iii.11) is signified the External of the Church, thus the Natural, for Bashan was out of the Land of Canaan.

314⁷. 'The fat of lambs, of the rams of Bashan, and of he-goats' (Deut.xxxii.14)=the goods of innocence of three degrees.

405¹³. 'The Mount of Bashan' (Ps.lxviii.15)=voluntary good, like that of those who are in the outward things of the Church; for Bashan was a region beyond Jordan that was given for an inheritance to the half tribe of Manasseh (Josh.xiii.29-32); and by Manasseh is signified the voluntary good of the outward or natural man. This voluntary good is the same as the good of love in the outward man, for all the good of love is of the will . . . As by 'the Mount of Bashan' is signified this good, by the 'hills' of that mount are signified goods in act . . .

410³. By 'the cedars of Lebanon,' and 'the oaks of Bashan' (Is.ii.13) is signified conceit from man's Own intelligence; interior conceit, by 'the cedars of Lebanon,' and exterior, by 'the oaks of Bashan.'

513¹⁴. These things are said of those who abound with Knowledges because they have the Word and the Prophets; these are here meant by 'the king of Bashan' in 'the mountain of Samaria' (Amos iv.1).

514⁹. By 'the oaks of Bashan' (Is.ii) are signified (those who boast) on account of their knowledge . . .

650⁴⁷. 'The fatlings of Bashan' (Ezek.xxxix.18)=the goods of the natural man from a spiritual origin.

727⁶. 'Let them pasture in Bashan and Gilead' (Mic.vii.14)=instruction in the goods of the Church, and in its truths, from the natural sense of the Word.

730¹⁵. By 'Lebanon' (Is.xxxiii.9) is signified the Church as to the rational understanding of good and

truth; by 'Sharon,' 'Bashan,' and 'Carmel' are signified these things as to Knowledges of good and truth from the natural sense of the Word.

Basilisk. *Basiliscus.*

F. 53^e. 'Out of the serpent's root shall go forth a basilisk' (Is.xiv.29)=from the conceit of man's Own Intelligence, the destruction of all truth with them.

W. 341. In the torrid zones are larger animals, as serpents, basilisks, etc.

P. 296². Every concupiscence of evil appears in Hell, when represented, as a noxious animal, either as a dragon, or a basilisk, or a viper . . . To turn a basilisk into a sheep . . . can only be done successively . . .

R. 603³. They who are in falsities from evil appear as basilisks and crocodiles.

T. 487⁴. By 'the basilisk which went forth from the serpent's root' is meant its doctrine of three gods, and of imputative faith applied to all, one by one.

D. Min. 4734. On the Hells, and a basilisk.

— Among the Hells there is one . . . where they are skilled in the art of alluring and as it were dragging to themselves other Spirits . . . so that they cannot resist . . . they then cast them into their own Hell, and badly treat them . . . Wherefore such are not let out . . . Such are they who are signified, as I judge, by basilisks.

E. 386⁵. That this false principle, which is faith alone, or faith separated from charity, destroys everything good and true of the Church, is meant by 'from the serpent's root shall go forth a basilisk;' 'the serpent's root' is that false principle; and 'a basilisk' is the destruction of the good and truth of the Church thereby. . . They who, in doctrine and life, have confirmed themselves in the principle of faith alone, in the Spiritual World are seen as basilisks. 727²¹.

410⁹. They who are in the Hells of those who act deceitfully against innocence, appear like vipers; and they who do so against the good of love, like basilisks; and as 'a weaned child'=the good of love, it is said, 'a weaned child shall thrust his hand upon the den of the basilisk' (Is.xi.8).

581⁵. That the cunning and malice of such will not at all hurt those whom the Lord protects, is signified by 'the sucking child shall play upon the hole of the viper, and upon the den of the basilisk shall the weaned child thrust his hand' (Is.xi.8) . . . By 'the hole of the viper,' and 'the den of the basilisk,' are meant the Hells in which are deceitful and cunning Spirits . . .

—⁸. The leading astray of many by means of the sophisms by which that faith is confirmed, is described by 'out of the serpent's root shall go forth a basilisk, whose fruit shall be a flying fire-serpent' (Is.xv.29).

817⁹. 'From the serpent's root shall go forth a basilisk'=that from the sensual man there shall rise up a dogma destructive of all truth; for 'the serpent's root' is the Sensual . . . and 'a basilisk' is the destruction of all truth. . . A 'basilisk,' therefore, has a similar signification to 'the dragon,' which is also called a 'serpent.'

Basin. *Crater.*

A. 3704⁴. 'From vessels of bowls even to all the vessels of psalteries' (Is.xxxii.24).

9394. 'And put it in basins' (Ex.xxiv.6)=with man, in the things of his memory. 'Basins'=the things of the memory. . . 'Basins,' here=such things of memory as contain Divine Truths within them, and which Divine Truths are signified, in general, by 'blood.' Ex.

—⁵. Scientifics are vessels, and in the Word, are signified by all kinds of vessels, as 'basins,' 'cups,' 'waterpots' . . .

—⁶. Scientific truths from a celestial stock are 'vessels of bowls' (Is.xxxii), and scientific truths from a spiritual stock are 'vessels of psalteries.'

—^e. 'The bells of the horses' (Zech.xiv.20)=scientific truths from an enlightened Intellectual; and 'bowls before the altar'=scientific goods.

— Similar things are signified by the basins of the altar (Ex.xxvii.3, xxxviii.3).

Basin. *Pelvis.*

A. 1441². 'Moab is My washing basin' (Ps.lx.8; cviii.9).

2468¹⁰. 'A washing basin'=what is good defiled with falsities.

7920. 'Which is in the basin' (Ex.xii.22)=which is in the good of the Natural. 'A basin'=the good of the Natural. By vessels in general are signified the scientific things which are of the Natural . . . therefore they also signify the Natural . . . for the Natural is the general receptacle. Specifically, however, by vessels of wood and brass are signified the goods of the Natural. . . Hence it is that 'a basin'=the good of the Natural (not natural good). Ex.

10243². By 'the water in the basin' (John xiii.5) is meant truth of faith in the Natural.

Basis. See BASE.

Basket. *Calathus.*

A. 5144⁴. 'A basket' (Deut.xxvi.2,4)=the new Voluntary in the intellectual part.

—^e. See BASKET—*canistrum*, at this ref.

Basket. *Canistrum.*

5144. 'Behold three baskets' (Gen.xl.16)=successive voluntary things (5152). . . 'Baskets'=voluntary things. The reason 'baskets'=voluntary things, is that they are vessels for holding meats.

—⁵. 'Basket,' here (Ex.xxix.3,32) is the same word [in the Hebrew] as in this chapter, and=the Voluntary, in which are the good things signified by 'bread,' 'cakes,' 'oil,' etc. By the Voluntary is meant the containant . . .

—⁶. 'A basket' (Num.vi.15,17,19) also=the Voluntary as the containant . . .

—⁷. At that time similar things, which were for worship, were carried in baskets, or baskets—*calathi* (as in Judg.vi.19) . . . because baskets, or baskets—*calathi*, represented the containants, and the things which were in them, the things contained.

5145². By 'the baskets full of holes upon his head,' is signified that the interiors were without any termination in the middle. Ex.

[A.] 5146. 'In the uppermost **basket**'=the inmost of the Voluntary. 'A **basket**'=the Voluntary.

5149. 'A bird eating from the **basket** upon my head'=that falsity from evil consumed. . . 'The **basket**'=the Voluntary, here, what is evil from the Voluntary, because the **basket** was perforated.

9996². See **BASKET-corbis**, at this ref.

M. 137. There appeared two naked infants with **baskets** in their hands.

Basket. *Cophinus.*

E. 430¹⁵. 'Twelve **baskets** of fragments' (Matt. xiv. 20)=the Knowledges of truth and of good in all abundance and fulness.

548⁸. Their taking up 'twelve **baskets** of fragments'=what is full, thus full instruction and full blessing.

Basket. *Corbis.*

A. 5144³. 'Baskets-*canistra*,' or '**baskets**'=voluntary things, in so far as goods are there . . . as in Jer. xxiv. 1, 2. Here '**basket**' is expressed by another word in the Original Language, signifying the Voluntary in the Natural; the 'figs' in one of the **baskets**, are natural goods; those in the other, are natural evils.

9996. 'Thou shalt put them upon one **basket**' (Ex. xxix. 3)=the Sensual in which these things are. 'A **basket**'=the Sensual. The reason 'a **basket**'=the Sensual, is that the Sensual is the ultimate of man's life, and all interior things are stored up in order in the ultimate. Ex.

—². Sensual delight, which is the ultimate of the Voluntary, is meant in the Word by 'a **basket**,' or '**basket-canistrum**;' and as the ultimate is the containant of all the interior things, the interior things also are meant by these vessels . . . by 'a **basket**,' or '**basket-canistrum**,' voluntary goods, and in the opposite sense, evils. . . That '**baskets**,' or '**baskets-canistra**,' are voluntary goods in the complex, see 5144. Whether you say voluntary goods, or celestial goods, it is the same. . . That the things which are placed in a **basket** signify celestial goods, see above.

10080. 'Out of the **basket** of the unleavened' (Ex. xxix. 23)=which are together in the Sensual. 'The **basket**'=the outward Sensual, in which these (goods) are together.

10107. 'And the bread which is in the **basket**' (Ex. xxix. 32)=the appropriation of celestial good from the Lord. . . 'The **basket**'=the outward Sensual.

E. 403¹⁹. See **FIG** at this ref.

Bastard. See **SPURIOUS**.

Bat. *Vespertilio.*

A. 8932⁴. 'Moles and **bats**' (Is. ii. 20)=those who are in darkness, that is, in falsities, and consequently in evils.

10582⁵. 'To bow themselves to the moles and to the **bats**' (Is. ii. 20) is to worship such things as are in thick darkness and in the shade of night, which is to worship outward things without anything inward.

R. 566³. Those who are there, and those who are like them, are called owls and **bats**. T. 162³.

—⁵. They themselves are seen before the eyes of angelic Spirits, some as **bats**, some as owls. T. 162³.

601³. They who are in falsified truths and adulterated goods appear as owls and **bats**.

M. 233⁷. In the cloud screech-owls and **bats** were flying about; and I was told, that the screech-owls and **bats** flying in the dusky cloud were correspondences, and consequently appearances of their thoughts; for confirmations of falsities so utter that they appear to be truths, are represented in that World under the forms of birds of night. T. 334³.

T. 40². He sees no more than a **bat** in daylight.

61². At first he sees truths no otherwise than as a **bat** sees clothes hanging up in a garden, to which it flies as a refuge.

E. 410³. The evils and falsities of doctrine from which is their worship, are signified by 'the moles and the **bats**' (Is. ii), because their sight is in darkness, and they shun the light. 587¹⁰.

Bath. *Balneum.*

A. 3340. Sometimes they have heat like that of a dirty **bath**.

4627. I saw a **bath**, with long seats . . . D. 4024.

H. 571. (The heat which exhales from some of the Hells) is like the warmth of a **bath**.

M. 339². Christian polygamists . . . appear in Hell as if lying in warm water in a **bath**.

344². The heat of the marriage love of polygamists . . . was perceived by me as the foul heat of a **bath**.

D. 4032. (The heat of a **bath** felt in the forehead.) Ex.

5 M. 13. Like the water of a **bath** thrown upon the shoulders . . .

Bath. *Bathus.*

A. 576. 'Ten acres of a vineyard shall yield a **bath**' (Is. v. 10)=so few remains of spiritual things.

8468². 'A **bath**' is predicated of truth, because it is a measure of wine; and as it is also a measure of oil, by which is signified the good of love, it is said that 'a **bath** shall be of a homer as an ephah' (Ezek. xlv. 10-14), which, in the spiritual sense, is that all things there shall have relation to good, and also that the truth there shall be good . . .

8540. By the **bath** and hin were measured the liquids which served for drinking; hence truths are signified by these measures. The containant takes this signification from the things contained.

10262⁴. Other measures in common use . . . for liquids, were the cor and the **bath** . . . The cor contained ten **baths**, and the **bath**, ten smaller parts . . . But in Ezekiel . . . the ephah and **bath** are not divided into ten, but into six. Ex.

E. 675¹¹. By 'a **bath**' (Is. v. 10) the same is signified as by 'wine,' namely, truth from good.

Battle. *Praelium.*

See **FIGHT-Dimicare**.

A. 1683. 'To set the **battle** in order' (Gen. xiv. 8)=to assault.

4210². Like those who, in **battle**, fight for their country . . .

P. 251⁶. A few words before he goes into **battle**; but when he returns into himself, he ascribes the victory . . . to some measure, or occurrence, in the middle of the **battle** . . .

E. 1003. '**Battle**' (Rev. xvi. 14) = disagreement concerning truths and goods, and spiritual combat.

Bay. See LAUREL.

Bdellium. *Bdellium.*

A. 110. '**Bdellium**' (Gen. ii. 12) = the truth of love.

Be. Being. *Esse.*

See BEING-*ens.*

A. 630. 'God said' (Gen. vi. 13) = that it was so, as is evident from the fact, that with Jehovah there is nothing but **being**. 708.

726⁶. **Being** cannot be predicated of those things which cease to **be**, but of those things which never cease to **be**; thus living and **being** are only in those things which are of the Lord, because all **being** and living to eternity are of Him.

840⁶. In the other life, charity is the very **being** and life of man; very **Being** and Life is Jehovah; wherefore before a man **is** and lives, Jehovah is not said to be with him, but God.

926. Nothing can be said of Jehovah except that He **is**.

1096. This is the very **being** of blessings, for what **is**, except what is eternal? All other **being** ceases to **be**.

1735². This Love itself is Jehovah; **I Am**, or **Is**, can be predicated of no other thing than love; the **Being** of all life, that is, life itself, is from this Love, because it is in it, or of Love itself; and as Jehovah alone is the **Being** of life, or life itself, because Love itself, each and all things have their **being** and their life therefrom . . . The Angels clearly perceive that they do not live from themselves, but from the Lord, because they live in the **Being** of the Lord's life, because in His Love . . .

1738⁶. Until His Human Essence itself was also made Love, or the **Being** of life, that is, Jehovah.

1894. No one is man except Jehovah, for in its genuine sense, the word man means that **Being** from which man is; the **Being** itself from which man is, is the Divine . . . Man is man from Jehovah, or the Lord's **Being** . . .

1990². Hence it may be evident, that infinite **Being**, which is Jehovah, could never be manifested to man except through the Human Essence . . .

2001. Where love, or good, is treated of . . . '**Jehovah**' is mentioned; where truth, or faith, '**God**' . . . the reason of which is, that the Lord's **Being** itself is of love, and the **being** thence derived is of faith.

2010. The letter H in the name Jehovah is the only one which involves what is Divine, and means **I am**, or **Being**.

2253. **Being** itself, or Jehovah, is nothing but mercy . . .

2572. 'To dwell' = to live, here to **be**, because it is predicated of the Lord.

—⁴. The Lord is Good itself, and Love itself, thus the **Being** itself of good, and the **Being** itself of the love which is in the Angels, and so the **Being** itself of their wisdom and intelligence.

2616. '**Jehovah**' = the Divine Celestial, that is, Divine Good, or **Being** itself, which, being of love and mercy, is Good itself.

2621. '(Sarah) conceived and bare' = that (the Divine Rational) was and was manifested. 2625⁴. 2629.

— **Being** and Manifesting are chiefly predicated of the Lord, for He alone **is** and **is** manifested. As to **Being** and Manifesting, they appear to be almost the same thing, but they are not. Every person and thing has his **being** from conception, and his manifesting from birth; as therefore conception is prior to birth, so is **being** prior to manifesting. The soul is the very **being** of man, and the Sensitive, or Corporeal, is his manifesting, for the former is manifested in the latter. Celestial and spiritual love is the very **being** of the man who is being regenerated, and when the Rational and Sensitive is imbued with that love, it is his manifesting. So it is with each and everything in the universe, for there never is, nor can be, anything which has not its conception in order to **be**, and its birth in order to be manifested . . . Every effect has its own cause, and every cause has its own end; the end is the **being** of the cause, and the cause is the manifesting of the end. So the cause is the **being** of the effect, and the effect is the manifesting of the cause.

2625. In the other life, states correspond to spaces and times in nature, to spaces as to **being**, and to times as to manifesting.

2629. 'To bear' (a child) = to manifest, and as birth involves conception, and birth or manifesting is from the Divine Spiritual, and conception, or **being**, is from the Divine Celestial, which are here united, 'to bear,' here (Gen. xxi. 3) = both **being** and manifesting.

2649⁶. Divine **Being** of life, or Jehovah, was in the Lord from conception, and a similar **Being** of life was manifested in His Human through union.

2788. In God, to become, and to **be**, are the same.

2796. The very **Being** of His life was Jehovah.

2798². Jehovah was (the Lord) Himself as to the very **Being** of life.

2803. In the Lord, there is nothing but what is infinite, and being infinite, it cannot be apprehended by any idea; only that it is the **Being** and Manifesting of all Good and Truth, or Good itself and Truth itself.

3030². The genuine Rational **is** from good, and **is** manifested from truth.

3102. The two expressions, 'it came to pass,' and 'they left off' (Gen. xxiv. 22), signify what is successive, and involve the end of the act which precedes and the beginning of the act which follows; thus, here, acknowledgment.

3141. The Lord's very **Being** itself was Jehovah, or the Divine Good itself; and the Lord's very **Being** itself thence derived was of Jehovah, or the Divine Truth itself. 3194⁶. 3210.

[A.] 315⁸². The things of the will constitute the **being** of man's life, and those of the understanding constitute the manifesting of his life therefrom.

3237. Quality is not predicated of the Divine, but **Being**; hence by 'name' is signified essence.

3299. Whatever is born, derives its **being** from the father, and its manifesting from the mother. There must be both in order for anything to have any existence.

3404². The Divine is infinite as to **Being**, and eternal as to Manifesting . . .

—³. The Angels have no (thought from what is of time and space), but from state as to **being**, and as to manifesting, in their stead.

3562. Whatever there is in man derives its **being** from the end that is in him.

3703. 'Jehovah' = the Lord's Divine **Being** itself.

3737^e. Therefore the whole of the Lord's Human is Divine **Being** itself, or Jehovah. Refs.

3910. Jehovah is so called from **Being**, or Essence. . . Ability is predicated of truth, when **being** is predicated of good.

3938². The state which corresponds to space is state as to **being**, and the state which corresponds to time is state as to manifesting; for there are two things which constitute man, namely, **being** and manifesting; the **being** of man is nothing else than that which receives the Eternal which proceeds from the Lord . . . Man believes that he is, and indeed that he is from himself, when yet he is not from himself, but he is manifested in such a manner that he is said to be. **Being** is in the Lord alone, and is called Jehovah. All things which appear as if they were, are from the **Being** which is Jehovah; but the Lord's **Being**, or Jehovah, can never be communicated to anyone, but only the Lord's Human; this has been made Divine **Being**, that is, Jehovah. (See MANIFEST at this ref.)

4559. What is Divine is Jehovah Himself, what is holy is from Jehovah; the former is Divine **Being**, the latter is what is manifested therefrom. When the Lord glorified Himself, He made His Human also Divine **Being**, or Jehovah. Refs.

4571. The Divine was in the Lord from conception; this was His **Being** . . .

4687². The Most Ancient Church adored infinite **Being**, and from that the infinite Manifesting; and as they could have no perception of infinite **Being**, but could have some of infinite Manifesting therefrom . . . they therefore adored infinite Manifesting in which is infinite **Being**. They perceived infinite Manifesting in which is infinite **Being** as a Divine Man, because they knew that infinite Manifesting from infinite **Being** is produced through Heaven . . . and it has been shown . . . that they could have no other idea of infinite Manifesting from infinite **Being** than as of a Divine Man, for whatever passes through Heaven . . . from infinite **Being**, has the image of Heaven in it . . . They therefore had it from revelation, that One should be born Who would make the Human in Himself Divine, and would thus become infinite Manifesting itself, such as there had been

formerly, and would at last become one with infinite **Being**, such as there had also been formerly.

—³. 'The Word' = Divine Truth, which in its essence is infinite Manifesting from infinite **Being**.

—^e. The Lord as to His Human . . . is the same and one with infinite **Being**, for He conjoined the Human with the Divine . . .

4985. The good of life is the very **being** of man's life, because it is of his will; and the truth of faith is the manifesting therefrom, because it is of the understanding; for whatever is of the understanding is manifested from the will; the **being** of man's life is in his will, and the manifesting of his life is in his understanding . . .

4987. When one state is ended, and another succeeds which is a remarkable one, it is indicated by the words 'it was,' or 'it came to pass.' 5031. 5578.

5002. 'To be' with anyone = to be more closely conjoined, or to be united. The reason 'to be' = to be united, is that the very **being** of a thing is good, and all good is of love, which is spiritual conjunction. Hence, in the highest sense, the Lord is called **Being**, or Jehovah, because all the good which is of love is from Him . . . It would be the same with the Church (as with Heaven) if love and charity were its **being**; for where there is no conjunction, or union, there is no **being** . . .

—². The **being** of such society (as now prevails) is also conjunction, or union, but only in outward things; and in so far as inward things are concerned, it has no **being** . . .

—^e. As (the Angels) are thus reduced more nearly to Divine **Being**, which is from the Lord, they are more inwardly in affection, in freedom therefrom, and consequently in blessedness, happiness, and joy.

5041. The **being** itself of man, and therefore the inmost of his life, is from the father; the clothings, or exteriors, are from the mother; therefore the **Being** of the Lord and the inmost of His life was Divine, because it was Jehovah Himself . . .

5042. This Divine Love from **Being** itself flowed in through the inmost of life in the Lord . . .

5444. 'One is not' (Gen. xlii. 13) = that the Divine Spiritual does not appear. . . 'Is not' = that it does not appear; for he was with them, but did not appear.

5605^e. 'In God we live, move, and have our **being**. By 'moving' is meant what is outward of life; by 'living,' what is inward; and by 'having our **being**,' what is inmost.

5830^e. Good receives its quality from truths, and truths receive their **being** from good.

6753^e. Afterwards, when glorified, He became Divine Good, which is the **Being** of Divine Truth.

6880. 'I Am Who I Am' (Ex. iii. 14) = the **Being** and Manifesting of all things in the universe. 'I Am = **Being**, and as He alone is **Being**, it is used in the nominative. The reason 'I Am' is mentioned twice . . . is that the one mention signifies **Being**, and the other, Manifesting; thus the one signifies the Divine Itself, called 'the Father,' and the other, the Divine Human, called 'the Son,' for the Divine Human is manifested from the Divine Itself. When, however, the Lord became Divine **Being**, or Jehovah, as to the Human also,

the Divine Truth which proceeds from the Lord's Divine Human, is Divine Manifesting from Divine **Being**. From this it is evident, that Divine **Being** cannot communicate itself to anyone except through Divine Manifesting; that is, the Divine Itself cannot, except through the Divine Human . . .

6882. 'I Am hath sent me unto you' = that the Divine Manifesting will be in the Church. 'I Am' = the Divine Itself, and the Divine Human.

7004². Each and all things are from the First **Being**, and the order has been so established, that the First **Being** shall be in the derivatives mediately and immediately . . .

7444. By 'I Jehovah' is signified that I alone am, thus God alone.

7796². The Divine Itself is the **Being** of all things, and the Truth proceeding from Him is the manifesting thence of all things. Good itself, which is Divine **Being**, produces all things through its Truth.

8267². 'Jah' is from Jehovah, and is called 'Jah,' because it is not **Being**, but Manifesting from **Being**; for Divine Truth is Manifesting, and Divine Good, **Being**.

8325². States of good, or states of **being** (exist in Heaven) instead of spaces, and states of truth, or states of manifesting, instead of times.

8722². Peace . . . is the **being** of the happiness of those who are in good.

8724. Divine Good is **Being**, and Divine Truth, the Manifesting therefrom, wherefore there must be **Being** in Manifesting for the latter to be anything . . .

8864. The Lord is called 'Jehovah' from Divine Good, which is Divine **Being**; and 'God,' from Divine Truth, which is Divine Manifesting. Refs.

8878. Divine Love is the **Being** of all life, and the Lord was that love from conception, which was thus the inmost **Being** of His life . . .

8939. Wherefore what is eternal is, for that is which is without end, for it has **being** from the Divine . . . That which is temporary, relatively is not, because, being finite, it is no more. Hence it is plain, that, in the spiritual sense, 'blessing' is that which has in itself **being** from the Divine . . . 10409³. 10775^e. N.269.

8988. The **being** of man's life is his will. 9585.

9282. Knowing, understanding, etc. . . are not in a man until they become of the will; nor are they manifested with him until they become of the understanding from the will; for the **being** of man is will, and manifesting is acknowledgment and belief therefrom. The things which have no **being** and manifesting with man are not appropriated to him . . .

9297². By 'Jehovah' is signified Divine **Being**, and by 'the Lord,' Divine Manifesting from **being**; hence **being**, with man, is good, and manifesting therefrom is truth.

9386. The very **being** of man's life is to will, and to act therefrom.

9806². Good is the **being** of truth, and truth is the manifesting of good; wherefore good without truth has no manifesting; and truth without good has no **being**.

9809. Divine Good is in the Lord, thus in His **Being**, which, in the Word, is called 'Jehovah.' Divine Truth, however, is from the Lord, thus is the Manifesting from that **Being**; this, in the Word, is meant by 'God.' 10158.

9954. The good of love is the very Essential itself . . . for it is the **being** of life . . .

9995². For the **being** of thought is will, and the form of will is thought; as the **being** of truth is good, and the form of good is truth. . . When truth is devoid of will, it is not appropriated to the man's life, because it has not the **being** of his life in it . . . Faith also has the **being** of its life from charity.

10053. By union with the Divine Good which was in Him, and was the **Being** of His life, the Lord made His Human Divine Good, thus one with Jehovah. The **Being** of His life was that which with man is called the soul from the father, and was Divine Good itself, or Divine Love.

10125². The Divine Good of the Divine Love is the Divine Itself, for it is the very **Being** of all things. . . The Divine Itself, which is the **Being** of all things, was in the Lord alone, for He was conceived from Jehovah; and every man has the **being** of his life, which is called his soul, from his father . . . Hence it follows, that the very **Being** in the Lord's Human was Jehovah, which is the Divine Good of the Divine Love, and which is the **Being** of life.

10262. The reason the Divine Good Celestial of the Lord is the very Conjunctive of all things, is that it is the very **Being** of the life of all things . . .

10555. Truth has its **being** from good. . . Truth without good is as manifesting without **being**, and good without truth is as **being** without manifesting.

10619. Nothing can be said of the Infinite, except that it is Existence Itself, or that it **Is**, thus Good itself.

10738². The idea of a Trine and a One at the same time, agrees with the **Being** and Manifesting of the Lord's life when He was in the world; the **Being** of His life was the Divine Itself, for He was conceived from Jehovah, and the **being** of everyone's life is from him from whom he is conceived. The Manifesting of life from that **being** is the Human in form. The **being** of the life of every man, which he has from the father, is called the soul, and the manifesting of life therefrom is called the body. 10823. N.287. U.159.

H. 9. All things come forth from the First, which (the Angels) call the **Being** itself of the life of all.

14. Love is the very **being** of the life of everyone . . .

139. In the Lord there is only Divine Love, which is the **Being** from which (Divine Good and Divine Truth) are manifested; Manifesting from **Being** is meant by Proceeding.

281. Innocence is the **being** of all good . . .

598². The **being** of man's spirit is love, or will.

N. 23⁴. Good is the **being** of life, and truth, the manifesting of the life therefrom, and thus good has its manifesting of life in truth; and truth, its **being** of life in good. Refs.

[N.] 32. As good is the very **being** of a thing, and truth is the manifesting of the thing therefrom, so the will with man is the very **being** of his life, and the understanding is the manifesting of life therefrom; for the good that is of the will forms itself in the understanding, and presents itself to view. 35³, Refs. Life 43^e.

57. The dominant principle of a man's life . . . is his will itself, that which is his very Own, and his nature, for it is the very **being** of his life.

298. The Divine Itself was the **Being** of the Lord's life, from which the Human afterwards went forth, and became the Manifesting from that **Being**. Refs.

305². The Divine Human from eternity was the Divine Truth in Heaven, thus Divine Manifesting, which afterwards, in the Lord, became Divine **Being**, from which is the Divine Manifesting in Heaven. Refs.

S. 28. These three may be named end, cause, and effect; also **being**, becoming, and manifesting; and end is **being**, cause is becoming, and effect is manifesting, consequently in every complete thing there is a trine, which is called . . . **being**, becoming, and manifesting. T. 210.

Life 13^e. Inquire whence good is good, and you will see that it is so from its own **being**, and that that is good which has the **being** of good in it . . .

W. 4. As the Lord is uncreate and infinite, He is **Being** itself which is called Jehovah . . . No one can be created immediately from the Uncreate, Infinite, **Being** itself, and Life itself . . .

14. **Being** and Manifesting in God Man are distinctly one. Gen. art. Where there is **Being** there is Manifesting; the one has no existence without the other; for **Being** is, through Manifesting, and not without it.

— Love is **being**, and wisdom is manifesting . . .

— **Being** and Manifesting in God Man are distinctly one, as are the soul and the body . . . The Divine soul of God Man is what is meant by Divine **Being**, and the Divine body is what is meant by Divine Manifesting.

15. The reason **being** is not **being** unless it is manifested, is that it is not in a form before, and if it is not in a form it has no quality, and what has no quality is not anything. That which is manifested from **being** makes one with **being** by this, that it is from **being** . . .

34. As Divine **Being** is Divine Love, and Divine Manifesting Divine Wisdom, Divine Love and Divine Wisdom are also distinctly one. . . Love is in wisdom, and wisdom is manifested in love, and as wisdom derives its manifesting from love, Divine Wisdom also is **Being**; from which it follows that Love and Wisdom taken together are Divine **Being**; but taken separately, Love is called Divine **Being**, and Wisdom, Divine Manifesting.

44. That Divine **Being** and Manifesting are **Being** and manifesting in itself was said before. It cannot be said, **Being** and Manifesting from itself, because that involves a beginning, and also a beginning from something in that beginning which is **Being** and Manifesting in itself. But Very **Being** and Manifesting in itself is from eternity. Very **Being** and Manifesting in itself is also uncreate . . .

45. He who, by some effort of thought, can form an

idea of **Being** and Manifesting in itself, can also quite comprehend that it is the Very and Only Existence. That is called the Very Existence which alone **Is**, and that is called the Only Existence from which is everything else.

47. The Divine Love and the Divine Wisdom cannot do otherwise than **be**, and be manifested, in others . . . Gen. art.

53. **Being** and manifestation can . . . be predicated of created and finite things, but . . . this is finite [**being**, etc.] Ex.

55. God is **Being** itself, and that which is, must be from **Being**. To create what is, from nothing, which is not, is utterly contradictory. Yet that which is created in God by God is not continuous from Him; for God is **Being** in itself, and there is not any **Being** in itself in created things. If there were any **Being** in itself in created things, it would be continuous with God, and what is continuous with God is God.

76. That which is in itself is **Being** itself from which are all things; and **Being** in itself is life itself, which is the Divine Love of the Divine Wisdom and the Divine Wisdom of the Divine Love.

99. Thus spiritual heat is the Divine which proceeds from Divine **Being**, and spiritual light is the Divine which proceeds from Divine Manifesting.

283. All created things are from the substance which is substance in itself, for this is **Being** itself from which all things which are can be manifested, and as God only is substance in itself, and thus **Being** itself, it is evident that the manifesting of things is from no other source.

300^e. (These fallacies cannot exist) while it is thought that God is the **Being** itself from which all things are.

301. Thus it is a truth, that in God we live, and move, and have our **being**.

368. Love is the **being** of life, and wisdom is the manifesting of life from that **being**.

P. 11. Love . . . is the **being** of a thing, and wisdom . . . is the manifesting of the thing from that **being** . . . Wherefore, as **being** without manifesting is not anything, nor manifesting without **being**, so good without truth, and truth without good, are not anything.

13. Quality, or wisdom, cannot exist except from its **being**, which is love . . .

27². Spiritual love is of such a nature, that it wills to give what is its own to another, and in proportion as it can do so, it is in its **being**, its peace, and its bliss.

46^e. In a word, we are, because God is.

48. By the Infinite, the Angels understand nothing but Divine **Being**, and by the Eternal, Divine Manifesting.

—². See INFINITE at this ref.

59². What is eternal, alone is, because its **being** does not come to an end. 217^e.

157³. Who does not perceive from reason . . . that there is an Only **Being** from which is all **being**? What can be manifested without **being**, and what **Being** can there be from which is all **being**, unless it is **Being**

itself? and that which is **Being** itself is also the Only **Being**, and is **Being** in itself. . . What then follows, but that this **Being**, which is the Divine Itself which is Jehovah, is the All of all things which **are**, and are manifested?

324². The Divine Love . . . gives that which **is**, or that which does not cease to **be**, and this is eternal.

R. 13. 'From Him Who **Is**, and Who **Was**, and Who **Is To Come**' (Rev.i.4)=from the Lord, Who is eternal and infinite, and Jehovah. 30. 31^o.

—². The name 'Jehovah' means **Is**, and Him Who **Is**, or Him Who is **Being** itself; it is also **Was** and **Is To Come**; for past and future things are in His presence.

686. 'Who **Is**, and Who **Was**' (Rev.xvi.5)=the Lord as to the Word; that He **Is**, and that He **Was** the Word, according to John i.1,2,14 . . .

733. 'The beast which thou sawest, **was**, and is not' (Rev.xvii.8)=the Word with them, acknowledged as holy, and yet really not acknowledged. 739.

735. By 'the beast which **was**, and is not, and yet **is**,' is signified that the Word, thus rejected, still exists.

961². (The Angels) said that Divine **Being** is One, the Same, the Very Existence, and Indivisible; thus also so is the Divine Essence, because Divine **Being** is the Divine Essence; thus also so is God, because the Divine Essence, which also is Divine **Being**, is God. . . They illustrated these statements by means of spiritual ideas, saying that Divine **Being** cannot belong to several, each of whom is Divine **Being**, and yet that **Being** still be One, the Same, etc., for each would think from his own **being** from himself and through himself. . .

—³. To this they added, that Divine **Being** is Divine **Being** in itself, not from itself; because from itself implies **Being** in itself from which it is . . . It is otherwise in the Lord Jesus Christ; in Him is Divine **Being** itself from which [all things are], and to which the soul in man corresponds . . . B.119. T.21. 25.

M. 36. From this it may be seen, that love is the **being**, or essence, of man's life, and that thought is the manifesting, or manifestation, of his life therefrom.

87². Good is the essence, or **being**, and truth is that through which the essence is formed, and through which the **being** is manifested.

115³. The **Being** of the Lord's substance is Divine Good, and the Manifesting of His substance is Divine Truth.

T. 18. On Divine **Being**, which is Jehovah. Gen.art. —. Divine **Being** is treated of first, the Divine Essence, afterwards. It appears as if these two were the same, yet **Being** is more universal than Essence; for Essence implies **Being**, and Essence is from **Being**. The **Being** of God, or Divine **Being**, cannot be described, because it is above all the ideas of human thought; into which . . . what is uncreate and infinite does not fall, thus not Divine **Being**. Divine **Being** is **Being** itself from which are all things. Ex.

19. This One God is called Jehovah from **Being**; thus from the fact that He alone **Is**, and Will **Be** . . . Gen.art. That Jehovah means **I Am**, and **Being**, is known.

— . As God alone is the **I Am**, and **Being**, or

Jehovah, there does not exist anything in the universe which does not derive its **Being** from Him.

20. As God is **Being**, He is also Substance, for unless **Being** is Substance, it is a [mere] entity of reason . . .

21. Divine **Being** is **Being** in itself, and at the same time Manifesting in itself. Gen.art. The reason Jehovah God is **Being** in itself, is that He is the **I Am**, Existence itself, the Only and First Existence, from eternity to eternity; from Whom everything **is**, which **is**, in order that it may be anything.

— . From the fact that God is **Being** in itself, it follows that He is Love in itself, Wisdom in itself, and Life in itself, and that He is the existence itself from which are all things, and to which all things have relation in order to be anything.

—². The reason God is not only **Being** in itself, but also Manifesting in itself, is that unless **Being** is manifested, it is not anything; and so with Manifesting, unless it is from **Being**; wherefore the existence of one involves that of the other.

— . The reason we here say **Being** and Manifesting, and not Essence and Manifestation, is that a distinction is to be made between **Being** and Essence, and between Manifesting and Manifestation, the same as that which exists between what is prior and what is posterior. What is prior is more universal than what is posterior. The terms infinity and eternity are applicable to Divine **Being**, but Divine Love and Divine Wisdom, to the Divine Essence and Manifestation. 36. 49.

22. That God is the Very, the Only, and the First Existence, which is called **Being** and Manifesting in itself, from which are all things . . .

23. Divine **Being** and Manifesting in itself cannot produce another Divine which is **being** and Manifesting in itself . . . Gen.art.

24. A plurality of gods in ancient times, and also in modern ones, arose solely from Divine **Being** not being understood. Gen.art.

31². By the Immensity of God, the Angels perceive the Divinity as to **Being**, and by the Eternity, the Divinity as to Manifesting.

344. The **being** of the Faith of the New Church is . . .

418. The will is the **being** of man's life . . .

E. 23. 'From Him Who **Is**, and Who **Was**, and Who **Is To Come**'=from Him Who is the all in all of Heaven and the Church, from eternity to eternity. Ex. 690.

972. 'Who **Is**, and Who **Was**' (Rev.xvi)=the infinite and eternal, for '**Is**,' and '**Was**,' are the same as Jehovah. . . **Being**, when predicated of the Lord, is **Being** from itself which is in itself; and Manifesting, when predicated of Him, is also Manifesting from itself and in itself; and Manifesting, in the relative sense, is **Being** in all things of Heaven and the Church, which is effected through Divine Truth; this **Being** is meant by the Eternal . . . The Infinite as to **Being** is signified by the **Is** in Jehovah, and the Infinite as to Manifesting, by the **Was** in Jehovah; the Infinite Manifesting, which also is the Eternal, is the Divine which proceeds, from which is Heaven and everything thereof. Divine Manifesting is also Divine **Being**; it is called Manifest-

ing in relation to Heaven, where everything in all things is.

[E.] 1054. 'The beast . . . was, and is not' = that in the beginning the Word was received and read in the Church, and was afterwards taken away from the people, and not read . . . 1058. 1067.

1059. 'And yet is' = that it still exists, because it is Divine, and is only rejected by the profane.

1206². Nothing can be manifested except from something else, thus at last from Him Who Is, and is Manifested, in Himself. He is God, therefore God is called **Being** and Manifesting; 'Jah,' from **Being**, and 'Jehovah,' from **Being** and Manifesting in itself . . .

D. Love xix^e. There are two things which cannot be separated, **being** and manifesting; **being** is not anything unless it is manifested, and becomes something by being manifested.

D. Wis. i. Love, in the Lord, is **Being**; and Wisdom, in Him, is Manifesting.

Beam. *Asser.*

A. 1156^e. 'A **beam** of a ship from the isles of Chittim' (Ezek.xxvii.6) = the outward things of worship, thus rituals which belong to the celestial class.

9634. 'Thou shalt make **beams** for the Habitation' (Ex.xxvi.15) = the good supporting that Heaven. '**Beams**' = good supporting. . . The reason '**beams**' = good supporting, is that they were of wood, and supported the curtains of both the Habitation and the Tent, and also the two coverings upon them. Hence by '**beams**' are signified supports, and because they were of wood, they signified what is from good. . . As all the representatives in nature have relation to the human form, and take their signification according to their relation to it, so the **beams** of the Habitation . . . correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins. . . Hence it is that the **beams** were of Shittim wood, by which is signified the good supporting Heaven; also that they were covered over with gold, by which also is signified good. 9640. 9641. 9642. 9643. 9644. 9655. 9659.

9636. The supporting good, which is the good of merit, is signified by the **beams** of the Habitation made of Shittim wood.

9654. 'Thou shalt make six **beams**' (Ex.xxvi.22) = where there is good of all kinds from the Lord's Divine Human. . . 'The **beams** of the Habitation' = good from the Lord's Divine Human supporting Heaven.

E. 1146^e. 'Thy **beam** they made of ivory' (Ezek.xxvii.6) . . . 'A **beam**' = that of the understanding by means of which it is led, which is the Rational.

Beam. *Trabs.*

A. 2366. 'Into the shadow of my roof' (Gen.xix.8) = in the good of charity. 'A house,' which is here called 'the shadow of the roof' = good.

2367. 'The shadow of the roof' = in a general obscurity. **Ex.**

9051^r. 'The **beam** which is in his eye' (Matt.vii.3,4,5)

= huge falsity of evil; for wood, in the inward sense, = good; and in the opposite sense, evil. In the other life, good is represented by a **beam**, wherefore they who invent good for themselves are seen carrying a **beam**, and thus step along safely. E.746¹⁶.

E. 746¹⁶. By wood is signified good, and hence by 'a **beam**,' the truth of good; and, in the opposite sense, the falsity of evil.

— By 'a **beam**' is signified the falsity of evil also in Gen.xix.8; 2 Kings vi.2,5,6. Hab.ii.11. Cant.i.17.

Beam. *Jubar.*

A. 5530². With the Angels there is a flaming **beam** in the midst, from the good of celestial and spiritual love . . .

8267. This **beam** of light . . . is called glory . . .

9433. Divine Truth . . . can never appear in the very **radiance** in which it is . . .

10810. This (human form) appeared in a flaming **beam** . . .

—². I afterwards saw that this flaming **beam** descended . . .

H. 121^e. I once also (saw the Lord) in the midst of the Angels as a flaming **beam**.

C. J. 11. As when a sun-**beam** is cut off by the interposition of a black cloud.

W. 221^e. After His Advent, the Lord appears as a Sun with stronger **radiance**, and in greater splendence . . . 233².

M. 13². The intervening space sparkled with a **radiance** of light . . .

76^e. It intensifies this colour as it were into a flaming **beam**.

81. There suddenly appeared a **beam** of light . . . T.625.

T. 112. I saw the rising Sun in its **radiance** . . .

135. The Sun of the Spiritual World appeared to me in its **radiance** . . .

209. From the **radiance** round about (the Word there) appear as it were most lovely rainbows.

Bean. *Faba.*

A. 3332^e. A less noble species of good is signified by '**beans** and lentils,' as is evident from (Ezek.iv.9,12,13).

3941⁵. 'Wheat, barley, **beans**, lentils,' etc. (Ezek.iv) = kinds of good and of truth thence derived.

Bear. *Bajulare.*

A. 6393. 'He bowed his shoulder to **bear**' (Gen.xlix.14) = that still he labours under every work. . . 'To **bear**' = to do works for the sake of having merit. . . The reason it is said 'to **bear**,' is that they do not do what is good from affection for good, thus not from freedom; but from affection for self, which is slavery. E.445¹.

Bear. Under ENDURE.

Bear. *Ferre.*

A. 1568. 'The land did not **bear** them to dwell together' (Gen.xiii.6) = that those things which belong

to inward celestial things could not be with those . . . which are here signified by Lot.

1846³. See BEAR-*portare*, at this ref. 9737.

5079². Man **takes** with him into the other life the interior things of the Natural . . .

5947. 'Carry your father, and come' (Gen.xlv.19)=their service and approach. Ex.

5971. 'And he saw the waggons which Joseph had sent to **carry** him' (ver.27)=doctrinal things therefrom which exercised persuasion. . . 'To **carry** him'=the things which exercised persuasion ; for to **carry** him to Joseph, to see him, is to persuade.

6012. 'And the sons of Israel **carried** Jacob their father' (Gen.xlvi.5)=that truths which are spiritual made natural truth advance. . . The reason 'they **carried**'=that they made advance, is that it is predicated of spiritual truths relatively to natural truth . . .

6183. 'Thou shalt **carry** me out of Egypt' (Gen.xlvii.30)=that there may be elevation from knowledges. 'To **carry** me'=elevation, because going from Egypt to Canaan is called 'going up.'

6546. 'And his sons **carried** him into the Land of Canaan' (Gen.l.13)=that the Church was transferred thither. 'They **carried**'=to be transferred.

6611. Man . . . is **borne** upwards and downwards. . . But they who suffer themselves to be regenerated are **borne** continually upwards . . .

7573. That man **takes** with him into the other life whatever he has known, nay, whatever he has seen, heard, thought, spoken, willed, and done, in the world, Refs. 9333³.

8764. 'I have **borne** you on eagles' wings' (Ex.xix.4)=that thus they have been elevated to heavenly light through truths. . . 'To **bear**'=to be elevated.

8882. 'Thou shalt not **take** the name of thy God in vain'=profanations and revilings of the truth and good of faith.

9248. 'Thou shalt not **bear** a report of vanity' (Ex.xxiii.1)=no hearkening to falsities. 'To **bear** a report'=to hear and do, thus to hearken.

9309. 'He will not **bear** your transgression' (Ex.xxiii.21)=that these things are repugnant to truths from good. . . 'Not to **bear** your transgression'=not to endure falsities from evil, because they are repugnant to truths from good.

9850. 'To **bear**,' or carry-*portare*-upon the two shoulders' (Ex.xxviii.12)=the Divine preservation of good and truth. See 9836^o.

10621. '**Bearing** iniquity, transgression, and sin' (Ex.xxiv.7)=the removing of evil, and of the falsity thereof, so that they do not appear. 'To **bear**,' or take away=to remove a thing so that it does not appear. Ex.

H. 552². Wherefore a Spirit is **borne**, as it were of himself, to those who are like himself . . .

M. 221. The understanding (differently from the will) is **carried**, now upwards, now downwards . . .

R. 78. 'Thou canst not **bear** the evil' (Rev.ii.2)=that they cannot endure that evils should be called goods,
X

and contrariwise, because to do so is contrary to the truths of doctrine.

E. 99. 'Thou canst not **bear** the evil'=that they reject evils. 'Not to be able to **bear**'=to reject, for what a man cannot **bear**, he rejects.

281⁵. 'To **bear** as with eagles' wings, and bring' (Ex.xix)=into intelligence, because into Heaven and its light.

340¹⁰. 'To **bear** a blessing' (Ps.xxiv.5)=the reception of Divine Truth ; and 'to **bear** righteousness,' the reception of Divine Good.

386²¹. 'To **yield** fruit of increase' (Ps.cvii.37)=to do (spiritual truths) and receive goods.

Bear. *Portare*.

A. 730². 'Thou shalt **bear** the iniquity of the house of Judah forty days' (Ezek.iv.6)=the duration of the vastation of the Jewish Church ; also, a representation of the Lord's temptation, for it is said, that 'he should **bear** the iniquity of the house of Judah.'

1573⁷. That the Lord **bore** the iniquities . . . of mankind, is also a common expression of preachers ; but it could never be possible to turn iniquities and evils into Himself, except through the hereditary way . . . (See under BEAR-*sufferre*.)

1846³. 'Surely He hath **borne** *tulit*-our diseases, and hath **carried** our griefs' (Is.liii.4). By these words are signified the Lord's temptations. (They do not mean) that the faithful will undergo no temptations, nor that He has turned sins into Himself, and thus **borne** -*sustulerit*-them ; but that He has conquered the Hells by means of the combats of temptations, and by means of victories ; and thus that He alone, even as to the Human Essence, would endure the temptations which the faithful undergo.

4918². They who are regenerated and made the Church, are said to be '**carried** from the womb.' Ill.

8719. 'To **bear**' [the burden] with him' (Ex.xviii.22)=to be a means of assistance and support.

9500. 'To **carry** the ark in them' (Ex.xviii.14)=the steadfastness and subsistence of Heaven. 'To **carry**'=to be continually in a state of good and truth ; thus to come forth and abide. 9540. 9737.

9543. 'The table shall be **carried** with them' (Ex.xxv.28)=steadfastness therefrom. 'To be **carried**'=to come forth and abide, thus steadfastness.

9737. 'Even to hoar hairs will I **carry** you ; I have made, and I will **carry**, and I will **bear**-*feram*' (Is.xlvi.4). Here, 'to **make**'=that it may come forth ; 'to **carry**,' that it may abide ; 'to **bear**-*portare*,' that it may perpetually come forth. 9937¹⁰.

9836⁶. That to set upon the shoulders and **bear**=to preserve in a state of good and truth for ever with all one's work and might, Ill.

—7. That 'to **carry**'=to keep in its own state, see 9500.

—e. That 'to **bear** upon the shoulder,' when predicated of a state of subjection=slavery, Ill. And when of a state of command, the highest Power, Ill.

9850. See BEAR-*ferre*, at this ref.

[A.] 9900. 'Aaron shall **bear** the names of the Sons of Israel' (Ex.xxviii.29)=the preservation by the Lord of good and truth as to every kind. 'To **bear**,' when predicated of the breastplate,=to preserve; for that which is **borne** upon the breast is preserved. Also that 'to **bear**,' when predicated of the Divine,=to keep in a state of good and truth, see 9500, 9737.

9902. 'To **bear** upon the heart' (Id.)=to preserve to eternity, from Divine Love.

9037. 'Aaron shall **bear** the iniquity of the holy things' (ver.38)=the removing by the Lord of falsities and evils with those who are in good. . . 'To **bear** iniquity'=the removing of falsities and evils with those who are in good.

—². The reason 'to **bear** iniquity'=to remove falsities and evils, or sins, with those who are in good, is that this is said of the Lord, for the Lord was represented by Aaron; and the whole work of salvation, by his office, or priesthood. It is known in the Church, that it is said of the Lord, that He **bore** sins for mankind; but still it is not known what is meant by **bearing** iniquities and sins. (The common idea about it is then stated.) But these things are not meant by 'bearing iniquity,' for deeds remain with everyone after death . . . and they cannot be taken away by transference to Another, Who **bears** them. Hence it is evident that something else is meant by 'bearing iniquities'; but what it is that is meant, may be evident from the real **bearing** of iniquities, or sins, by the Lord. For the Lord **bears** them when He fights for man against the Hells, for man cannot fight against them of himself, but the Lord alone does it . . .

—⁴. Its being said of Aaron that he 'should **bear** iniquities,' was because he represented the Lord; and his priesthood, the Lord's whole work of salvation . . . and the principal part of the work of salvation is to redeem and deliver man from the Hells, and so remove evils and falsities.

—¹⁰. From these considerations it is now evident, that by 'Aaron's **bearing** the iniquities of the holy things,' is signified the removing by the Lord of sins from those who are in good; and that the removing of them by the Lord is continually going on, and that this is 'bearing iniquities.' As also elsewhere in Moses; 'Jehovah said to Aaron, Thou and thy sons with thee shall **bear** the iniquity of the Sanctuary; thou also and thy sons with thee shall **bear** the iniquity of your priesthood: the Sons of Israel shall no more come nigh to the Tent of the assembly to **bear** sin, by dying; but the Levites shall do the work of the Tent, and they shall **bear** their iniquity' (Num.xviii.1,22,23). 9965⁵.

—¹¹. That 'to **bear** iniquity'=to expiate, thus to remove sins, in Moses; 'Moses was indignant with Eleazar and Ithamar, because the he-goat of the sin offering was burnt, saying, Wherefore did ye not eat it in the place of holiness, for Jehovah gave it you to **bear** the iniquities of the congregation, to expiate them before Jehovah' (Lev.x.16,17).

—^e. That 'to **bear** sins,' when not said of the priesthood,=to be condemned, thus to die, Ill.

9965. 'Lest they **bear** iniquity and die' (Ex.xxviii.43)=the annihilation of all worship. 'To **bear** iniquity,'

when said of the priesthood of Aaron and his sons,=the removing by the Lord of falsities and evils with those who are in good; but when '**bearing** iniquity and dying' is said of them, it signifies the annihilation of all worship. . .

—². In many places in the Word it is said that 'they should **bear** their iniquity,' when they did not do according to the statutes, and by this was signified condemnation because sins were not removed. . . Ill.

—³. 'To **bear** iniquity' here also (Lev.vii.18; xix.7,8) signifies to remain in their sins, and so to be under condemnation. . .

—^e. By '**bearing** iniquity' is signified true condemnation, when it is said of those who do evils from an evil heart. Ill.

10023⁵. By transference and reception (in relation to the scape-goat) is meant that which is signified by 'the **bearing** of iniquities.'

10188. By '**bearing**' is signified preservation.

10192. 'To **carry** (the altar) in them' (Ex.xxx.4)=preservation thereby in the state. 'To **carry**'=to keep in a state of good and truth, thus to come forth and abide; and to preserve.

L. 15. By the passion of the cross the Lord did not take away sins, but **bore** them. Gen.art.

—². What is meant by **bearing** iniquities shall first be stated, and afterwards what by taking them away. . . Nothing else is meant by **bearing** iniquities than enduring grievous temptations; also suffering the Jews to do to Him as they had done to the Word. . . E.655¹. 805⁵. 806².

16. The state of the Church, from the Word, represented in the Prophets, was what is meant by **bearing** the iniquities and sins of the people. Ill.

—³. That by thus **bearing** the iniquities of the house of Israel, and of the house of Judah, the prophets did not take them away, and thus expiate them, but only represented and showed them, Ill. T.130². E.805⁵.

—^e. From these considerations it is now evident that by '**bearing** iniquities' is meant to represent and effigy in themselves sins against the Divine Truths of the Word.

T. 130⁶. From these considerations it is now evident that by '**bearing** iniquities' is not meant taking them away, but the representing of the profanation of the truths of the Word.

E. 314². 'He shall **carry** them in his bosom' (Is.xl.11).

328⁵. By His having **borne** the sins of all, is signified that when He was tempted He admitted into Himself all the Hells. . .

—⁸. 'He will **carry** them all the days of eternity' (Is.lxiii.9). His Divine Love is described (by these words). 412⁷.

409³. 'By His knowledge shall my righteous Servant justify many, in this, that He shall **bear** their iniquities' (Is.liii.11). . . His combats with the Hells and their subjugation is signified by (these words). By '**bearing** their iniquities' is not meant that He will transfer them to Himself, but that He will admit into Himself the evils which are from the Hells, in order to subjugate them.

Bear. *Parere.*

Birth. *Partus.*

A. 261. 'In sorrow shalt thou bring forth sons' (Gen. iii.16) . . . By the 'sons whom she should bring forth in sorrow' are signified the truths which the Church would thus produce. 264, Ill.

341. 'She added to bear his brother Abel' (Gen. iv.2) . . . The second birth of the Church is charity, which is signified by 'Abel,' and 'brother.' 342.

342. Like things are signified by the first births of Leah . . .

409. 'Cain knew his wife, she conceived, and bare Enoch' (Gen. iv.17) = that thisschism, or heresy, produced from itself another . . .

533. Such as the Church is, such are its births.

1893. 'Sarai the wife of Abram did not bear to him' (Gen. xvi.1) = no rational man as yet. 1899.

1945. 'Thou shalt bear a son' (Gen. xvi.11) = truth . . .

2208. 'Shall I truly bear?' (Gen. xviii.13) = that it wondered that the Rational would become Divine. . . 'To bear,' here, = Isaac, that is, the Rational which would become Divine.

2584. 'They bare' (Gen. xx.17) = fruitfulness. . . 'To bear' = fruitfulness as to those things which are of doctrine. Ill.

2586. All conception of doctrine is from good as a father; but its birth is through truth as a mother.

2588². Thus doctrine lives with these, and of them it is said that they are healed and bear.

2621. 'Sarah conceived and bore' (Gen. xxi.2) = that the Divine Rational was, and was manifested. (See BE at this ref.) 2629.

2653. 'To bear' = to come forth.

3264. 'Whom Hagar bare. . . ' = the birth-*nativitatem* of the spiritual man . . . 'To bear' = to come forth.

3298. 'Her days were fulfilled for bearing' (Gen. xxv.24) = the first state of the effect. . . 'To bear' in the spiritual sense, has regard to good and truth, and in that sense = to come forth. Ex.

3860. 'Leah conceived, and bare a son' (Gen. xxix.32) = spiritual conception and birth from the External to the Internal. (3868. 3874. 3879.) 'To conceive and bear' = to be regenerated. . .

3882. 'She stood still from bearing' (Gen. xxix.39) = ascent by a ladder from the earth even to Jehovah, or the Lord. 'To bear,' or 'birth' = truth and good, for these are births in the spiritual sense; for man is regenerated, or born-*nascitur*-anew through truth and good; these also are what are signified by the four births of Leah . . .

3905. 'Rachel saw that she did not bear to Jacob' (Gen. xxx.1) = that interior truth was not yet acknowledged. . . 'To bear' = to acknowledge in faith and also in act. . . because by 'births,' in the Word, are signified spiritual births. (Refs.) Spiritual birth is the acknowledgment and faith of truth. . .

3908. In ancient times, wives called themselves 'dead,' when they did not bear a son or a daughter, and also

believed themselves to be so . . . The cause of this, in the Spiritual World, came from the heavenly marriage of good and truth, in which the births are no other than truths of faith and goods of charity . . . He with whom these births are not . . . is as it were dead . . .

3915. 'Let her bear upon my knees' (Gen. xxx.3) = the acknowledgment of interior truth with affection, whence there is conjunction. 'To bear' = to acknowledge in faith, and also in act. . . As bearing signified the acknowledgment of truth . . . a ritual such as this was accepted when the wife was barren, lest she should represent the dead . . .

3919. 'Bilhah conceived, and bore a son to Jacob' = reception and acknowledgment. 'To conceive' = reception; and 'to bear' = acknowledgment; for conceptions and births, in the spiritual sense, are receptions of truth from good, and therefore acknowledgments. 3925.

3930. 'Leah saw that she had stood still from bearing' (Gen. xxx.9) = that no other outward truths were acknowledged. . . 'To bear' = to acknowledge in faith and act.

3933. 'Zilpah the handmaid of Leah bore a son to Jacob' (ver. 10) = the acknowledgment of outward truth. 'To bear' = acknowledgment. 3937. 3955. 3959. 3968. 3971.

4020. 'The flocks bore variegated, spotted, and speckled' (ver. 39) = that hence natural good had such things. . . 'To bear' = acknowledgment and conjunction.

4586. Rachel bore, and suffered hard things in her bearing' (Gen. xxxv.16) = the temptations of interior truth. 'To bear' = the manifestation of the spiritual things which are of truth, and of the celestial things which are of good; for in the inward sense, by 'bearing' nothing else is meant than what belongs to spiritual birth. Refs.

4588. When the interior man undergoes temptations, the Natural is like a mid-wife, for unless the Natural renders assistance, no birth of spiritual truth ever makes its appearance. . . The case with those things which belong to spiritual birth, is that reception must be wholly in the Natural . . . —², Ill.

4827. 'To bear' (Gen. xxxviii.5) = to be conjoined in act.

4917. '(Tamar's) bearing' = acknowledgment on the part of inward truth. 'To bear' = to acknowledge in faith and act.

4919. 'It came to pass in her bearing' = production. 'To bear' = to acknowledge in faith and act; and as that which is acknowledged in faith and act is produced, by 'bearing' is also signified production, namely, of the good and truth which are of the Church.

4921. There is nothing relating to [natural] birth in the Spiritual World.

6585. 'To bear upon the knees' = the conjunction of good and truth. (See BORN-*nasci*, at this ref.)

6686. 'Before the midwife cometh to them, they have brought forth' (Ex. i.19) = that the Natural does not know when the scientific truths of the Church receive life. . . 'To bear' = those things which are of faith and charity (Refs.), thus which are of spiritual life.

[A.] 6719. 'She **bore** a son (Moses)' = the Divine Law in its origin. 'To **bear**' = manifestation (Refs.), thus origin.

6794. '(Zipporah) **bore** a son' (Ex.ii.22) = truths therefrom. 'To **bear**' = is predicated of those things which are of the Church, which are faith and charity; these **births** come forth from the heavenly marriage, which is that of good and truth.

9042. 'She that **bringeth forth**' (Jer.xxxi.8) = one who is in the life of faith in act. Refs.

9043. 'And her **births** shall go forth' (Ex.xxi.22) = if it be confirmed even in the Natural. . . '**Births**' = goods from truths acknowledged scientifically and with perception, and thus confirmed; for by '**bearing**,' in the spiritual sense, is meant acknowledging in faith and act.

—e. 'To go forth from the womb,' means from the inward into the outward man; and '**birth**,' spiritual good, that is, the good of charity and the truths of faith from the inward in the outward man.

9325². By all things belonging to **birth** are meant, in the inward sense of the Word, such things as belong to spiritual **birth**, thus to regeneration. The things which belong to spiritual **birth**, or regeneration, are the truths of faith and the goods of charity; for man is conceived and born anew by means of these. Ill.

—³. 'To **bear** seven' (1 Sam.ii.5) = to be regenerated to the full.

10132⁹. By '**birth**,' in the spiritual sense, is signified a **birth** of the Church, which is that of the good of love; for no other **birth** is understood in Heaven.

H. 382 (r). 'Conceptions,' '**bringings forth**,' '**births-nativitates**,' and '**generatings**' signify spiritual ones, which are those of good and truth, or of love and faith. Refs.

W. 316. The state before **birth**, is like that of a seed in the earth while it is putting forth its root; the state after **birth** even to proliferation, is like the growing of the tree . . .

404. By the wedding (of the will and the understanding) is meant the state of man after **birth**, from the state of ignorance to one of intelligence . . .

405². After **birth**, the heart sends the blood from its right ventricle into the lungs . . .

407. After **birth**, the lungs are opened . . .

R. 535. 'And having in the womb she cried out, travailing, and tortured to **bear**' (Rev.xii.2) = the nascent doctrine of the New Church, and the difficult reception of it on account of the opposition of those who are meant by 'the dragon.' . . By 'having in the womb,' 'travailing,' and '**bearing**,' in the spiritual sense of the Word, is signified to conceive and **bear** those things which belong to the spiritual life. Ill. 542.

542. 'To **bear**' (ver.4) = to receive the goods and truths of doctrine from the Word. By 'the child she would **bear**' is signified the doctrine of the New Church.

543. 'And she **brought forth** a manly son' (ver.5) = the doctrine of the New Church. E.724.

M. 474. See ABSTINENCE at this ref.

E. 275⁴. That they have not procured for themselves

anything of good and truth through (the Knowledges of good and truth), is signified by, 'the sea hath said, I have not travailed, nor **brought forth** . . .' (Is.xxiii.4). 'To travail and **bring forth**' = to produce something from Knowledges. 406¹¹.

381³. 'Ask, I pray, and see whether a male doth **bear**' (Jer.xxx.6) . . . This is said of those who want to procure love and faith by means of their Own intelligence; the procuring of them for themselves is signified by '**bearing**.'

388²⁸. By '**bearing**' (Ezek.xxxi.6) is signified to multiply, for all spiritual **birth**, or multiplication, is effected from affections of truth.

401¹⁹. 'To **bear** seven' (Jer.xv.9) = to be endowed with all the truths of the Church; as also in 1 Sam.ii.5. 257². 721⁷.

710⁴. 'From the **birth**, from the womb, and from conception' (Hos.ix.11) = the dispersion of all truth, from its ultimates to its first principles; '**birth**' = its ultimates . . .

711. 'She cried out, travailing, and tortured to **bear**' = no reception by those in the Church who are natural and sensual, and their opposition . . .

721. 'To **bear**' (Rev.xii.4) = to produce such things as are of the Church, which are doctrinal things; here, concerning love to the Lord, and charity towards the neighbour. The reason such things are signified by '**bearing**,' is that by '**generatings**,' '**bringings forth**,' and '**births-nativitates**,' in the Word, are meant those which are spiritual, which are effected through truths and a life according to them. Ill.

—⁴. That it is with difficulty that any truth can be perceived and obtained, is signified by 'as a pregnant one draweth near to her **bringing forth**, she crieth out in her pangs' (Is.xxvi.17). That in the place of truths they drink in unrealities devoid of truths, is signified by, 'we have travailed and **brought forth** wind' (ver.18).

—⁵. The Lord's Advent, and the establishment of a new Church by Him among the gentiles, are signified by 'the barren who has not **borne**,' and by 'the desolate one who shall have many sons' (Is.liv.1).

—⁶. The gentiles who will acknowledge the Lord and receive the Word, and will thus suffer themselves to be regenerated into a Church, are meant by 'the barren who shall **bear** seven' (1 Sam.ii.5).

—⁸. 'Before she travailed, she **brought forth** . . .' (Is.lxvi.7). Here also the subject is the Lord's Advent, and the establishment of the Church with the gentiles. Their reformation and regeneration are described by 'travailing,' '**bringing forth**,' etc.

—¹³. 'The partridge gathereth, but doth not **bear** . . .' (Jer. xvii.11). . . 'To **bear**' = to perform uses, thus to live, and so be reformed.

—²⁷. That they hear and know truths from the Word, and yet that there is no reformation effected by their means, is signified by 'the sons have come to the womb, and there is not strength to **bring forth**' (Is. xxxvii.3). 'To **bear**' = to make truths fruitful by doing them, whence comes reformation.

—¹⁸. 'The woman having in her womb, cried out,

travailing, and tortured to **bear**'=that spiritual truths and goods, which are from the Word, cannot be received except with the greatest difficulty and with distress, on account of the evils and falsities which are then in the Church, and which stand in the way, and have taken possession of the minds of those who are attached to religion.

—²³. By 'ask and see whether a male doth **bear**' is signified whether the truth of the Word can produce anything of the Church without the good of life . . . 'Wherefore do I see every man with his hands upon his loins as of one who is **bearing**?'=why is it supposed that truth without good produces such things as are of the Church?

—²⁴. That their attempts to receive the truths and goods of Heaven and the Church are then in vain, on account of the falsities of evil in which they have been and then are, is signified by 'torments and pangs lay hold of them; they travail as one who is **bringing forth**' (Is. xlii. 8). 412²³.

—²⁷. That the man of the Church can with difficulty be regenerated through truths and a life according to them, and that he will undergo temptations in order that truths may be implanted and be conjoined with good, is signified by 'the sorrow and conception being multiplied,' and by '**bringing forth** sons in sorrow' (Gen. iii. 16) . . . 'To **bring forth** sons'=to produce truths from the marriage of truth and good.

724³. 'To **bear**'=the production and fruitfulness of (truth and good).

—¹⁹. 'There is not one who leadeth her of all the sons whom she hath **borne**, nor one who taketh her by the hand of all the sons whom she hath brought up' (Is. li. 18)=that no truths from the Word which (the Church) has learned . . . withdraw her from falsities.

D. Wis. iii. 5. Will and understanding do not begin with man until the lungs are opened, which does not take place until after **birth**.

Bear. *Sufferre.*

A. 1398. The Spirits could not **bear** the presence of (the Angel).

1506. The other Spirits said that they could not **bear** his presence, because he wanted to be greater than others.

1740^e. Evil Spirits cannot **endure** aversion for the evils and falsities in which their life consists.

2776^e. The common belief is . . . that He thus **bore** our iniquities. —^e.

3415. That they could not **bear** these things on account of the Divine that was in them. Sig.

B. 117². This impending condemnation, Jehovah God bore through His Human, which was Divine Truth . . . T. 3.

Bear. See *ENDURE-Sustinere*, and *Tolerare*.

Bear. *Ursus. Ursa.*

Bear's. *Ursinus.*

A. 45. See *BEAST* at this ref.

C. J. 47. Melancthon . . . appears clothed with **bear**-skin on account of the cold.

R. 47². '**She-bears**' (2 Kings ii. 24)=the sense of the letter of the Word separated from its inward sense. They who separate them also appear, in the Spiritual World as **bears**.

573. 'His feet were as the feet of a **bear**' (Rev. xiii. 2)=full of fallacies from the sense of the letter of the Word, read, but not understood. . . By 'a **bear**' are signified those who read the Word and do not understand it, thus receiving fallacies. That these persons are meant by '**bears**' has become evident to me from the **bears** seen in the Spiritual World, and from some there who are clothed with **bear**-skin, all of whom were those who have read the Word, and have not seen any doctrinal truth therein; and who have also confirmed the appearances of truth therein, whence come fallacies. Hurtful **bears** appear there, and **bears** not hurtful, and also white ones, but they are distinguished by their heads; those which are not hurtful have heads like those of calves, or sheep.

— (The signification of '**bears**,' Ill.)

574². By 'the **bear**' (Dan. vii. 5) is described the second state of the Church, which is, that the Word is indeed read, but not understood . . .

M. 78². **Bears** were seen on the left, leopards on the right. . . These are men, who guard these Inhabitants of the North; they snuff the spheres of life of those who pass by, and rush at those who are spiritual. They who only read the Word, and imbibe thence nothing of doctrine, appear from afar as **bears**.

193. By '**bears**' are signified those who read the Word in the natural sense, and see truths there without understanding.

T. 185². (These boreal Spirits) had their feet covered with **bear**-skin.

D. Min. 4803. On **bears**. . . There was a learned man who had confirmed himself in the principles of his own doctrinal matters, especially about faith, and against charity. . . He seemed to meet a **bear** which got upon him and seemed to gnaw at him, but could not. He afterwards said that he had often met **bears**, and they seemed to treat him badly, but in vain. He said he had seen them so often that now he cared nothing about them. I was told by the Angels, that those seem to be infested by **bears**, who have confirmed themselves in the principles of doctrinal matters, and adhere tenaciously to them, and want to rule other minds according to them, and so to exercise command; especially when the doctrinal matters are false. They are infested until they do not care to rule others any more, but are content for everyone to remain in his own doctrine.

4804. I afterwards spoke with him who appeared as a **bear**. He was a little above the head; and I noticed that there was enmity, and as it were antipathy, between such as debate about truths, and do not allow others to think according to their own understanding, but want to exercise command over the consciences of others. Hence it was evident that every vice has its own opponents. He who was the **bear** said that he did not know that he appeared so, and also that he did not know the source of the passion which carried him against that other man.

D. 6040. There was a Devil who was among the more

cunning and wicked ones; when he walked, his tread sounded deep and heavy, like the tread of a bear . . . He said . . . that when he is in his chamber, he is clothed with a mantle lined with bear-skin to keep him from the cold. (This was Melancthon. See above, C.J.47). J.(Post.)27.

E. 66⁵. 'Bears'=truth in ultimates.

388⁹. 'A bear bereaved' (Hos.xiii.8)=the power of the evil that is from falsity.

556⁵. By this 'beast like a bear' (Dan.vii) is signified the second state, when this dominion is confirmed by means of the Word. They who do this also appear in the Spiritual World like bears.

781. 'His feet as of a bear' (Rev.xiii)=from natural things, which are fallacies . . . 'A bear'=those who are in power from the natural sense of the Word, both the good and the evil. —¹⁰. —¹¹. III.

—⁴. The fallacies which are here signified by 'the feet as of a bear,' Ex.

—¹¹. By 'she-bears out of a wood' (2 Kings ii.24) is signified power from the natural sense, or letter, of the Word.

—¹². The reason that power was given to David to smite a lion and a bear (1 Sam. xvii. 34-37), was that by David was represented the Lord as to Divine Truth . . . and by 'a bear,' is signified the power of Divine Truth natural, and, in the opposite sense, the power of falsity against that truth.

—¹³. By this second beast, which was like a bear, (Dan.vii) is signified the falsification of the truth of the Word, its power in the sense of the letter still remaining.

—¹⁴. 'To meet him as a bear bereaved' (Hos.xiii)=the falsification of the sense of the letter of the Word.

—¹⁵. 'A bear lying in wait for Me' (Lam.iii.10)=that the natural man has perverted the sense of the letter of the Word.

—¹⁶. 'As he who fleeing from a lion meets a bear' (Amos v.19)=fear on account of the dominion of falsity, seeking truths from the sense of the letter of the Word, which cannot but be falsified; for he is said to 'flee from a lion, and meet a bear' who is interiorly in falsity from evil, and is brought to know truths from the sense of the letter of the Word, which he cannot but pervert, on account of the interior dominion of falsity from evil.

—¹⁷. 'The heifer and the bear shall pasture, and their young ones lie down together' (Is. xi.7)=the power and lust of the natural man for falsifying the truths of the Word; and that this shall not do any harm to the good of the natural man, and its affection; 'a heifer'=the affection of good and truth of the natural man; and 'a bear'=the power and lust of the natural man for falsifying the truths of the sense of the letter of the Word.

—¹⁸. 'We growl like bears, and like doves we moan in moaning' (Is.lix.11)=the grief of the natural man, and the grief of the spiritual man therefrom.

—¹⁹. From these instances it is now evident that by 'a bear' is signified the natural man as to power from the sense of the letter of the Word, in both senses, also as to the lust of falsifying that sense. That these things are signified by 'a bear,' has been made evident to me

from the bears seen in the Spiritual World, in the form of which were represented the thoughts of those who have been natural, and have studied the Word, all the while wanting to have greater influence through knowledge therefrom.

—^e. White bears also appear there, by which is represented the power of the spiritual natural man by means of the Word.

1086^e. 'Bears'=those who are in strength from the ultimates of truth.

1200². (The bear included among animals of an intermediate character, which appear in the World of Spirits.)

Beard. *Barba.*

Bearded. *Barbatus.*

See BALD, HAIR, SHAVE.

A. 1124. (The Antediluvians)said that they represented the Lord as an old man with a hoary beard, and that from Him . . . they were bearded; and this was the origin of the religious feeling in respect to beards among their descendants. D.3355.

3301⁷. 'In that day the Lord shall shear the head and the hair of the feet, and shall also consume the beard' (Is.vii.20); 'Son of man, take thee a sharp sword, take thee a barber's razor, which thou shalt cause to pass upon thine head, and upon thy beard . . . ' (Ezek.v.1). Thus is representatively described that there should no longer be natural truth, interior and exterior, which are 'the hair and the beard.'

4299⁵. Jehovah . . . appeared to Moses . . . as a bearded old man sitting with him, as I have been instructed by the Angels; hence the Jews had no other idea of Jehovah, than as of a very old man with a long and snowy beard . . .

5247. 'He polled himself' (Gen.xi.14)=rejection and change as to those things which are of the exterior Natural. 'To poll,' namely, the head and the beard, = to reject the things which are of the exterior Natural. . . . The hair of both the head and the beard corresponds in the Grand Man to the exterior Natural; wherefore sensual men . . . in the other life appear hairy in the light of Heaven, so that their faces are almost entirely covered with the hair of the beard.

5387⁴. (This pirate) had no face, but something covered with a black beard in the place of it. . . For the beard and teeth signify the lowest natural things. D.1157.

5571. They who have believed that nature is everything . . . and have also lived accordingly . . . appear in the light of Heaven devoid of a face, and in the place of it a bearded mass, shaggy, untrimmed . . . for the hair corresponds to natural things.

7483. The lower part of the face (of the inhabitants of Mars) is black, not from the beard, for they have none, but from a blackness in the place of it. 1545.

9806⁴. 'The beard (of Aaron)' (Ps.cxxxiii.2)=what is in the highest degree external (of good).

9760³. 'To shear the hair and consume the beard' (Is. vii.)=to take away the outward truths of the Church.

— That 'the beard'=sensual scientific things, which

are ultimate truths, is evident from the places in the Word where 'the beard' is mentioned.

10044³. As ultimates signify all things, or the whole, the hair and beard, which are the ultimate things growing out of man, are taken for them.

— 'To shear the head, the hair of the feet, and the beard' (Is. vii.) = to take away ultimate things; for when these are taken away, interior things dissolve and perish.

10711. (The inhabitants of the fourth Earth) want to be bearded, and to appear old, because they always choose some bearded old man, and set him over them . . . 3275. 3302.

10754⁴. The lower part of the face (with the inhabitants of the fifth Earth) is black, instead of a beard.

S. 35². By 'the hair' and 'the beard' of the prophet (Ezek. v. 1) was signified the ultimate of truth.

M. 33. Hence it is that the male has a bearded chin . . .

T. 335². You are contending about nothing, or, as they say, about goats' wool, or [an eighteenth century] beard.

504⁸. When I got to the place, instead of the serpent, there was seen a monstrous man, whose face was so covered with beard, that nothing was to be seen of it except his nose.

D. 470. The ancient Jews appear very heavily bearded, the whole face being covered with a black beard, very ugly; the reason being that they had formerly loved their beard so much.

1193. There afterwards appeared a face, with a black, untrimmed beard, and very long; the mouth was fiery, and the rest of the face was nothing but black hair, thus it was wholly a beard, rather than a face. . . This signified the sense of the outward Word, or the letter, which is dead, but still has somewhat of life, which was signified by somewhat of a mouth appearing.

5126. I was taken upon a mountain, where there were those who belong to the Celestial Kingdom, but not of the best of them. . . One who was there, showed me a face, on which appeared a beard consisting of nothing but two or three bunches of hair that stretched out to a great length, and the rest of it was bare. Presently I saw on him what sort of a beard they have in their former, or good state; a large one, covering the whole chin, abundant, yet well-dressed. I perceived that those who are there are delighted with such a beard, and that the celestial are thus bearded; and that therefore it is said in the Word that the Ancient of Days, by whom is meant the Divine Celestial which is of the Lord in Heaven, had a great grey beard; and that the Jews made so much of the beard . . .

5127². (It was the presence of a kind of Sirens exciting their sensuous [thoughts and feelings] which caused that appearance of irregular bunches in the beards of these celestial Spirits, for the beard is derived from those sensuous things.)

5131. I afterwards spoke to these inhabitants of the mountain, about the beard; that from the appearance of it they may know what is the state of their Sensual; and that it was one of those who are in the Celestial Kingdom who spoke with Moses, from which the Jews got the idea

that Jehovah has a white beard. I said also that the Word in the letter may be compared to those things of man which appear on the outside; in some places to the beard and hair . . .

De Ver. 10. The ultimate sense of the Word, which is the sense of the letter only, corresponds to the beard and the hair of the head in a man angel. Gen. art.

—³. Hence it is that men who have loved the Word even in its ultimate things, appear with becoming hair when they become Spirits after death; and when the same become Angels, they make the beard grow . . .

E. 66⁶. In these and other passages, by 'shearing the head,' 'shaving the beard,' and 'inducing baldness,' is signified to deprive of all truth and good; for he who is deprived of ultimate things is also deprived of prior ones . . .

375³⁶. By 'the oil upon the head going down upon the beard, Aaron's beard, that went down upon the mouth of his garments' (Ps. cxxxiii) is signified that thence is all the good and delight of Heaven from inmost to ultimate things; for by 'the head' is signified the inmost; by 'the beard,' the ultimate . . .

417⁵. That by 'corners' are signified all things, because they signify the outermost ones . . . is evident from some of the statutes . . . that 'they were not to shave the corner of their beard' (Lev. xix. 27) . . . By the hair of the head, and by 'the beard,' is signified the ultimate of man's life, which is called the Corporeal Sensual.

569¹⁷. By 'the hairs of the head' (Is. vii. 20) are signified the ultimate things of wisdom; by 'the beard,' the ultimate things of intelligence.

577¹⁰. By 'the beard' is signified the ultimate of the rational man, and by their being forbidden to shave the beard, is signified that they were not to deprive themselves of what is rational, by depriving themselves of its ultimate . . .

781⁶. 'I caught him by his beard, and smote him, and slew him' (1 Sam. xvii. 35) . . . 'The beard' = Divine Truth in ultimates, in which its very power consists; which Truth the evil, who are in falsities, do indeed have in their mouths, but abuse it to effect destruction, and yet when it is taken away they no longer have any power.

Beast. *Bellua*.

T. 574². Every kind of beast . . . tiger, panther, etc.

Beast. *Bestia*.

See ANIMAL, BRUTE, FLOCK, HERD, WILD BEAST.

A. 12. The sixth state exists when he speaks truths and does goods from faith and thereby from love. The things he then produces are called 'the living soul,' and 'the beast.' 39^o. 48^o.

44^o. The things of the will are here signified by 'the living soul' which the earth produces, and by 'the beast,' and 'the creeping thing,' and also by 'the wild beast-feram' of that earth.

45. Beasts are of two kinds, evil, because hurtful, and good, because gentle. The things in man which are evil, are signified by such beasts as bears, wolves, dogs; those which are good and gentle, by good and gentle

beasts, as bullocks, sheep, and lambs. As those who are to be regenerated are here treated of, the 'beasts' are good and gentle, and signify affections. The lower affections, which derive more from the body, are called 'the wild beasts' of that earth, and are cupidities and pleasures. 46, Ill. 143, Ex.

[A.] 46³. A careful distinction is made in the Prophets between **beasts** and wild beasts of the earth, and **beasts** and wild beasts of the field.

47. In a former verse it is said that 'the earth brought forth the living soul, the **beast**, and the wild beast of the earth'; in a following verse, in another order, that 'God made the wild beast of the earth, and also the **beast**'; for at first man brings forth as if from himself. . . and thus regeneration begins from the outward man, and advances towards the inward. . .

52. Here 'beasts' are mentioned first, then 'the birds,' and also 'the fishes of the sea,' because the celestial man advances from love, which is of the will; differently from the spiritual man, with whom 'fishes,' and 'birds,' which relate to the understanding, take precedence, and 'beasts' follow.

58. 'Jehovah maketh grass to germinate for the **beast**' (Ps. civ. 14); here '**beast**' stands for the wild beast of the earth, and at the same time for the bird of the heavens, which are mentioned in verses 11 and 12.

142. 'Jehovah God formed from the ground every **beast** of the field, and every bird of the heavens' (Gen. ii. 19). . . By '**beasts**' are signified celestial affections; by 'the birds of the heavens,' spiritual ones; or by '**beasts**,' the things of the will; by 'birds,' those of the understanding.

143. '**Beasts**' in general = affections. 242. 246.

477⁴. 'I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of **beast**' (Jer. xxxi. 27); where 'man' = the inward man; '**beast**,' the outward.

594. '(I will destroy) from man to **beast**, and even to the creeping thing' (Gen. vi. 7) = that whatever is of the will, man would extinguish. . . All things of the will are called '**beasts**, and creeping things.' . . But here, as such a man is treated of, good affections are not signified by '**beasts**,' but evil ones, thus cupidities.

673. 'From the bird according to its kind, and from the **beast** according to its kind' (Gen. vi. 20). . . 'The bird' = intellectual things; 'the **beast**,' voluntary ones. 674.

714. By 'every clean **beast**' (to be taken into the ark) (Gen. vii. 2) = are signified affections of good. . . The reason affections are thus signified, is that, regarded in himself, man is nothing but a **beast**, he has very similar senses, appetites, cupidities, and affections of every kind. . . But the reason he is a man, and above **beasts**, is that he possesses an interior life, which can never exist with **beasts**, and which life is the life of faith and love from the Lord. . . 744.

715. As the most ancient people knew. . . that they were nothing but **beasts** and wild beasts. . . they not only likened whatever belonged to them to **beasts** and birds, but also called them so; the things of the will

they compared to **beasts**, and called **beasts**; and the things of the understanding they compared to birds, and called birds; but they made a distinction between good affections and evil affections; good affections they compared to lambs, sheep, kids, goats, he-goats, rams, bullocks, oxen, because they are good and gentle, and also useful, being eatable, and their skins and wool good for clothing. These are chiefly clean **beasts**; but those which are evil and fierce, are unclean **beasts**. 719.

719. By 'the **beast** not clean' (Gen. vii. 2) are signified evil affections. . . in the Word these are exemplified by wolves, bears, foxes, swine, and many more; and various cupidities and wickednesses are signified by them.

— (See ARK, of Noah, at this ref.)

774. By 'the wild **beast** according to his kind' (Gen. vii. 14) is signified every spiritual good; and by 'the **beast** according to his kind,' every natural good. . . 'Wild **beast**' involves what is more worthy and excellent than '**beast**,' because, in the Hebrew Language, the former term also signifies an animal in which there is a living soul. . .

803. 'As to bird, and as to **beast**, and as to wild **beast**, and as to every creeping thing that creepeth upon the earth' (Gen. vii. 21) = the persuasions (of cupidities); in which 'birds' = affections of falsity; '**beasts**,' cupidities; 'wild **beasts**,' pleasures; 'the creeping thing that creepeth,' bodily and earthly things. 810.

909. 'Bird' (Gen. viii. 17) = his intellectual things, and '**beast**,' his voluntary things, which are of the inward man; and 'every creeping thing that creepeth upon the earth' = similar corresponding things connected with his outward man. . .

921. (In the burnt-offering) clean **beasts** represented goods of charity, and clean birds, truths of faith. . . 922, Ill.

985. 'The fear of you and the terror of you is upon every **beast** of the earth, and upon every bird of the heaven' (Gen. ix. 2) = the dominion of the inward man. . . over the cupidities of the disposition, and over the falsities of reasoning. 986. 988^e.

987. That 'over every **beast** of the earth' signifies over the cupidities of the disposition, is evident from the signification of 'a **beast**' in the Word, wherein by '**beasts**' are signified either affections, or cupidities; affections of good, by gentle, useful, and clean **beasts**; affections of evil, or cupidities, by fierce, useless, and unclean **beasts**. (Refs.) Here, because cupidities are signified, they are called '**beasts** of the earth,' not **beasts** of the field.

1022. 'I set up My covenant. . . to bird, to **beast**, and to every wild **beast** of the earth with you' (Gen. ix. 9, 10) = the presence of the Lord in charity with. . . the intellectual things (of the regenerate spiritual man) specifically, and with his new voluntary things specifically, and his lower intellectual and voluntary things which are thence derived. 1028.

1326^e. 'No man, and no **beast**' (Jer. l. 3) = no good.

1361². **Beasts** also were representative, as all that were sacrificed; lambs and sheep represented celestial things; pigeons and turtledoves, spiritual things; rams,

he-goats, bullocks, and oxen . . . lower celestial and spiritual things.

1573⁵. 'Jesus . . . was with the beasts' (Mark i. 13). Here, by 'the beasts' is signified Hell.

1702². Through the communication (of the rational man) with the Internal, man can think about celestial and spiritual things, or look upwards, which **beasts** cannot do. Through communication with the Exterior, man can think about worldly and bodily things, or look downwards, scarcely otherwise than **beasts**, which have a similar idea of earthly things. In a word, the interior, or middle man, is the real rational man, who is spiritual or celestial when he looks upwards, and animal when he looks downwards.

2015⁹. 'The beast' (Rev. xix. 19) = the goods of love profaned.

2162¹⁶. When the goods and truths of faith are perverted through natural lumen, it is described by 'the feet and hoofs of a **beast**, by which the waters are disturbed, and by which food is trampled under foot' (Ezek. xxxii. 2, 13).

2179³. Hence as soon as (the men of the Most Ancient Church) saw any **beast**, the idea occurred to them of what it signified.

2219². To man there is given a Rational above **beasts**, to the end . . .

2712². 'No man' (Jer. xxxiii. 10) = no celestial good; 'no inhabitant,' no spiritual good; 'no **beast**,' no natural good.

2781. There are various kinds of **beasts** which signify voluntary things that are of good, as do lambs, sheep, kids, goats, bullocks, oxen; and there are also **beasts** by which intellectual things that are of truth are signified; namely, horses, mules, wild asses, camels, asses, and in addition to these, birds . . .

—². They are called '**beasts of the south**' (Is. xxx. 6) who are in the Knowledges of good and truth, but who make them, not of life, but of knowledge . . .

3048³. '**Beasts of the south**' (Is. xxx) = those who are in the light of Knowledges, or in Knowledges, but in the life of evil.

3448⁴. 'The **beast**' (Rev. xix. 19) = the evils of self-love.

3519². All gentle and useful **beasts** which are mentioned in the Word, signify, in the genuine sense, celestial things which are of good, and spiritual things which are of truth; (Refs.) and as there are various kinds of celestial things, or goods, and consequently various kinds of spiritual things, or truths, one kind of **beast** has a different signification from another; thus one thing is signified by a lamb, another by a kid, another by a sheep, by a goat, by a ram, by a he-goat, by a bullock, by an ox; and another again by a horse, and by a camel; and another also by birds; and still another by the **beasts** of the sea, as whales, and fishes. There are more kinds of celestial and spiritual things than can be enumerated . . . Every kind of good, and every kind of truth, contain innumerable species . . . The most universal kinds of good and truth are what are represented by the animals which were offered in burnt-offerings and sacrifices . . .

3646². It is the ends which show the quality of the life of a man, and that of the life of a **beast**; a man can have spiritual and celestial ends . . . but a **beast** cannot have any other ends than natural ones; thus a man can be in the sphere of Divine ends and uses . . . but a **beast** cannot be in any other sphere than that of the ends and uses which are on the earth; ends are nothing but loves . . . See below, D. 3820.

—³. The reason so many men do not know how to distinguish between their own life, and the life of **beasts**, is that they are similar in external things, and care only for earthly, bodily, and worldly things . . . But he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act . . . sees how much he is above the brute animals.

4197⁴. 'The **beast** from the bottomless pit,' or from Hell, 'shall kill them' (Rev. xi. 7) = the vastation of good and truth within the Church.

4224. See MAN-*homo*, at this ref. 7750².

4488. 'Every **beast** of theirs' (Gen. xxxiv. 23) = goods. '**Beast**' = goods. Refs.

4545⁷. (Without communication with Heaven) the human race would become as **beasts** without inward and outward bonds . . .

4922⁶. The profanation of good and truth is described . . . in John; 'I saw a woman sitting upon a scarlet **beast**, full of names of blasphemy . . .' (Rev. xvii. 3).

5033. They see as truth . . . that a man dies like a **beast** . . . 5649^e.

5084⁵. It is a fallacy of sense, that man can no more live after death than a **beast**, because **beasts** also have a life which in many respects is like the life of man; man being only a more perfect animal . . . The man who thinks from the Sensual does not apprehend that man is above **beasts**, and has a higher life, in this respect, that he can think, not only about the causes of things, but also about the Divine, and can be conjoined with the Divine through faith and love, and that he can also receive influx thence and appropriate it to himself; thus that in man, because there exists reciprocity, there exists reception, which does not at all exist with **beasts**. 7352.

5198². All **beasts** mentioned in the Word signify affections; evil and useless **beasts**, evil affections, and gentle and useful ones, good affections. (Refs.) When there is conversation in Heaven about affections, **beasts** are represented in the World of Spirits which correspond to affections of that kind. The lives of **beasts** are nothing but affections, for they follow their own affection from instinct without reason. No other bodily forms are suitable to such affections without reason, hence such forms appear when there is conversation about mere affections. I have also seen strange **beasts**, such as do not exist on earth. They were from unknown affections, and from mixed affections. Hence it is therefore, that in the Word, by '**beasts**' are signified affections.

6413. That by 'a hind' (Gen. xlix. 21) is signified natural affection, is because it is included among **beasts** significative of affections, which are all that are good for food and useful, as lambs, sheep, goats, kids, he-goats, as well as oxen, bullocks, and also cows; but these **beasts**

are significative of spiritual affections, because the burnt-offerings and sacrifices were made from them; whereas hinds, not being assigned to that use, were significative of natural affections. That **beasts**=affections, Refs. And the reason they signify affections, is from the representatives in the World of Spirits. 7781.

[A.] 6767². 'The **beasts** are consumed, and the birds' (Jer.xii.4)=that goods and truths are. 8902⁶.

7250. When (these Spirits of Venus who are undergoing vastation) are in a state of despair, they cry out that they are **beasts**, brutes, abominations . . .

7424. 'It was louse on man and on **beast**' (Ex.viii.17) =that therefrom came interior and exterior evils of cupidities . . . '**Beast**'=affection of good, and in the opposite sense, affection of evil, or cupidity. (Refs.) But when mention is made of 'man and **beast**,' by 'man' is signified interior good, and in the opposite sense, interior evil; and by '**beast**,' exterior good, and in the opposite sense, exterior evil. . . The reason is, that there does not exist with **beasts** an Internal such as exists with man. The Internal which they have is plunged in their External, and that so completely as to be one with it; and at the same time it looks downwards, or towards the earth, without any elevation towards interior things.

7505. 'To cut off man and **beast**' (Ezek.xiv.21)=to vastate interior and exterior good.

7523. 'There shall be upon man and upon **beast**' (Ex.ix.10)=what are from interior and exterior evil. . . When 'man and **beast**' are mentioned, by 'man' is signified interior affection, or cupidity; and by '**beast**,' exterior. The interior good, and evil, which are signified by 'man,' are those which are of the intention, or end . . . ; whereas the exterior good, and evil, which are signified by '**beast**,' are those which are of the thought, and, when nothing hinders, of action. The reason what is exterior is signified by '**beast**,' is that as to his outward or natural man, man is nothing but a **beast**; for he takes delight in similar cupidities and pleasures, and also has similar appetites and senses. E.342⁹.

7781. 'And all the first-born of **beast**' (Ex.xi.5)=the adulterated goods of faith. '**Beast**'=affections of good, and, in the opposite sense, affections of evil. Refs. . . As **beasts** signify these things, by 'the first-born of **beast**' is signified the truth of good, here, adulterated, because pertaining to the Egyptians . . .

7785. 'From man and even unto **beast**' (ver.7)=not as to truth, nor yet as to good. . . '**Beast**'=affection of good; thus good.

7821. To look above self is proper to man, but to look below self is proper to **beasts**. Hence it follows, that in proportion as a man looks below himself, or downwards, he is a **beast**, and also an image of Hell . . . 8604².

7872. 'From man and even to **beast**' (Ex.xii.12)=their evil cupidities, interior and exterior . . . By 'man' is signified affection of interior good; and by '**beast**,' affection of exterior good. Hence, in the opposite sense, as here, where the first-born of the Egyptians are treated

of, evil affections are signified, or interior and exterior cupidities. That '**beasts**'=good affections, and, in the opposite sense, evil affections, or cupidities, Refs.

8075. 'Every opening of the offspring of a **beast**' (Ex.xiii.12)=all the charity which is of the new birth . . . 'The offspring of a **beast**'=affection of good; thus the good of charity.

8772. Natural good has only natural life in it, which life is not unlike the life of **beasts**, which also are in good when they are gentle; but **beasts** cannot receive spiritual life.

8801. 'Whether **beast** or man, he shall not live' (Ex.xix.13)=that good and truth would lose spiritual life. '**Beast**'=affection of good. Refs.

8890. 'Thou shalt not do any work . . . nor thy **beast**' (Ex.xx.10)=that then there are Heaven and blessedness in each and everything which are in the Internal and the External of man . . . By '**beast**' is signified affection in general.

8902⁶. '**Beasts**'=goods, and affections of good. Refs.

9090². All **beasts** signify such things as are of any affection, or inclination. In the Spiritual World nothing is better known than this; for **beasts** of various kinds often appear there; as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs; also evil **beasts**, as tigers, panthers, bears, dogs, swine, serpents; and also **beasts** which are nowhere visible on the Earth; besides birds of various kinds . . .

9140. All **beasts**, of every genus and species, signify affections; gentle and useful **beasts**, good affections; and fierce and useless **beasts**, evil affections. Refs. When a **beast** is called 'a **beast** of burden-*jumentum*,' it signifies affections merely corporeal, which have little of reason in them . . .

9162. 'When a man shall give to his companion an ass, or an ox, or sheep-*pecudem*, or any **beast**, to keep' (Ex.xxii.10)=truth and good interior and exterior, and everything which belongs to the affections thereof, in the memory. . . '**Beast**'=affection of good and of truth. Refs. 9276.

9190. 'Everyone that lieth with a **beast**' (Ex.xxii.19)=conjunction with the evils of the cupidities of self-love. . . '**Beast**'=good affection with good men, and evil affection with evil men; (Refs.) thus cupidities; here, the cupidities of self-love.

9193². The **beasts** (of the Canaanites)=evil affections.

9231. All **beasts**, in the Word, signify affections and inclinations such as those which appertain to man; gentle and useful **beasts**, good affections and inclinations; but fierce and useless **beasts**, evil affections and inclinations. The reason such things are signified by **beasts**, is that the outward or natural man enjoys similar affections and inclinations, and also similar appetites and senses, to those of **beasts**. But the difference is, that man has an inward man . . . by this, man is distinguished from **beasts**. But the inward man (of merely sensual men) is closed towards Heaven; wherefore they do not see how to make any difference between a man and a **beast**, except that a man can speak.

9255³. By **beasts** of various kinds, in the Word, are signified such affections and inclinations as man has in common with **beasts**; and, in the spiritual sense, affections of good and of truth, inward and outward. (Refs.) **Beasts** were therefore made use of in sacrifices according to their signification. Refs. 9280, Refs.

9553³. 'The **beast** of the field' (Dan. iv. 12) = those who are in affections of good, and, in the opposite sense, those who are in affections of evil. Refs.

9755¹³. 'A **beast** out of the sea' (Rev. xiii. 1) = what is scientific destroying the truths of faith.

9937⁷. 'The wilderness' = Hell; and the **beasts** with which the Lord fought there, the diabolical crew.

10042². That **beasts**, in the Word, signify goods and evils with man, and also truths and falsities, Refs.

10132¹¹. By all the kinds of **beasts** which were sacrificed, something of the Church was signified.

10217⁷. By 'the **beast** out of the sea' (Rev. xiii) is meant the truth of the Church falsified by means of scientific things which are from the world; and by 'the **beast** out of the earth,' is meant the truth of the Church falsified through the literal sense of the Word being applied to favour the evils of the loves of self and of the world.

—8. 'To reckon the number of the **beast**' (ver. 18) = to investigate and know these falsified truths of the Church.

10227⁵. 'The **beasts** of the south' (Is. xxx. 6) = those who are within the Church, thus in the light of truth from the Word, but still do not read the Word, except merely for the sake of knowledge, and not for the sake of the uses of life.

10284³. What is peculiar to man above **beasts**, is that he can be elevated to Heaven, and to the Lord, by the Lord, and thus be led . . .

10609³. By 'the flocks and the herds' (Ps. viii. 7) are signified interior and exterior goods with men, and by 'the **beasts** (of the field),' affections with them.

H. 296(y). The difference between men and **beasts**, is that men can be elevated by the Lord to Himself, and to think of the Divine, to love it, thus be conjoined with the Lord; hence they have eternal life; but not so **beasts**. Refs. N. 278^e. J. 25(i).

— . **Beasts** are in the order of their life, and are therefore born into what is in accord with their nature . . . Refs.

435. They who have confirmed themselves to the contrary, are wont to think that **beasts** live and feel in a similar way (to men), and thus that they too have a Spiritual . . . But **beasts** have no such Spiritual as that of man; for men, but not **beasts**, have an Inmost, into which the Divine flows, and elevates to itself, and thereby conjoins with itself. Hence man, surpassing **beasts**, can think about God, and about the Divine things which are of Heaven and the Church, and can love God from them and in them, and thus be conjoined with Him, and that which can be conjoined with the Divine cannot be dissipated, but that which cannot be conjoined with the Divine is dissipated. J. 25⁵.

N. 35. By (will and understanding) man is dis-

tinguished from **beasts**, because the understanding of man can be elevated by the Lord, and can see Divine Truths, and in like manner the will, which can perceive Divine Goods; and thus man can be conjoined with the Lord by means of these two faculties which constitute him; but not so **beasts**. Refs.

J. 10². When man is entirely separated from the Divine, he no longer has spiritual life, but only natural, such as **beasts** have . . .

23³. Of those in the Christian World who are called intelligent, there are very many who reject from their faith the immortality of their life, believing that the soul of a man is dissipated after death equally as the soul of a **beast**; not perceiving the difference of life between a man and a **beast**; that man can think above himself, about God, Heaven, love, faith, spiritual and moral good, and the like; and thus that he can be elevated to the Divine itself, and be conjoined with Him by means of all these things; but that **beasts** cannot be elevated above their own Natural to think such things; consequently, that their Spiritual cannot be separated from their Natural after death, and live by itself, like the Spiritual of a man; which also is the reason why the life of a **beast** is dissipated with its natural life.

—(i). There is influx from the Spiritual World also into the lives of **beasts**, but general, and not special, as with man. Refs.

58⁷. By 'the scarlet **beast**' (Rev. xvii) is meant the profanation of celestial love.

S. 25. That the spiritual sense would be long unacknowledged, owing merely to those who are in falsities of doctrine . . . is meant in the Revelation by 'the **beast**,' and by 'the Kings of the earth,' who would make war with Him Who sat upon the white horse (xix. 19). By 'the **beast**' (Rev. xvii. 3) are meant the Papists, and by 'the Kings of the earth,' the Reformed, who are in falsities of doctrine. T. 207.

Life 15. The reason a man who is not spiritual can think and speak rationally . . . is that the understanding of man can be elevated into the light of Heaven . . . but the will of man cannot be similarly elevated into the heat of Heaven . . . This makes the difference between a man and a **beast**.

F. 60. By the first **beast** of the dragon (Rev. xiii) is signified faith separated from charity as to the confirmations thereof from the natural man; and by the second, is signified faith separated from charity as to the confirmations thereof from the Word, which are also falsifications of truth.

— . 'Let him that hath intelligence reckon the number of the **beast**' = let those who are in enlightenment make inquiry into the quality of the confirmations of that faith from the Word.

W. 65³. The middle things of the animal kingdom are called birds and **beasts** . . .

185². Without Knowledge of these degrees, nothing can be known . . . of any difference of life between men and **beasts**, or of the difference between the more perfect and the more imperfect **beasts**.

[W.] 240. There are two faculties from the Lord with man, by which man is distinguished from **beasts** . . . rationality . . . and freedom . . . P. 162.

255. What the nature of the difference is between the life of a natural man, and the life of a **beast** . . . The difference is, that man has three degrees of the mind . . . But **beasts** have not the two higher degrees, but have only the natural degrees, which, without the higher degrees, are in no capability of thinking about any civil, moral, or spiritual thing; and as their natural degrees are incapable of being opened, and of thereby being elevated into higher light, they cannot think in successive order, but only in simultaneous order, which is not thinking, but acting from knowledge corresponding to their love. And as they cannot think analytically, and see lower thought from any higher thought, they cannot speak, but can only make sounds in accordance with the knowledge of their love. Yet the sensual man is no different from a **beast**, except that he can fill the memory with scientifics, and think and speak therefrom, the ability to do which he derives from a faculty which is proper to every man, of understanding truth if he wills to do so. This faculty makes the distinction. Many, however, by the abuse of this faculty, have made themselves lower than **beasts**. M. 495.

267^e. This no **beast** can do, because it does not enjoy these faculties; wherefore a **beast** is born into the whole order of its life, and into all the knowledge of its natural love, but not so man.

345. The ultimate Spiritual cannot of itself be separated from its higher [degrees], either with **beasts**, or in earths . . .

351^e. They think in nature, from nature . . . the same as do they who are in Hell, differing from **beasts** only in having the power of rationality, that is, in being able to understand, and thus think otherwise, if they choose. R. 321.

413. By this faculty (of rationality) . . . man is distinguished from **beasts**.

P. 74. What rationality is and what freedom, which are proper to man, cannot be more clearly known than from a comparison of men with **beasts**; for the latter have no rationality, or faculty of understanding; nor any freedom, or faculty of freely willing; and thus they have no understanding and will; but instead of understanding they have knowledge, and instead of will, affection, both natural; and as they have not those two faculties, they have not thought, but instead of thought they have an inward sight, which makes one with their outward sight by correspondence.

—². In **beasts** there is a marriage of affection and knowledge; the affection with them is of natural good, and the knowledge is of natural truth. Now as with them affection and knowledge act entirely as one, and their affection cannot be raised above their knowledge, nor their knowledge above their affection, but if they are raised, they are both raised together; and as they have not any spiritual mind, into which, or into the light and heat of which, they can be raised; they therefore have not the faculty of understanding, or rationality; nor the faculty of freely willing, or freedom; but they

have mere natural affection with its own knowledge. The natural affection which they have, is the affection of nourishing themselves, of having a dwelling-place, of having offspring, of shunning injury; with all the requisite knowledge of these things. Such being the state of their life, they are not able to think, I will this, or I do not will; I know this, or I do not know; still less, I understand this, and I love this; but they are carried along from their affection by means of their knowledge, without rationality and freedom. Their being so carried along is not from the natural, but from the Spiritual World . . .

75^e. From these two faculties it is that man can think, and, from thought, speak; in all other things they are not men, but **beasts**; and some, from the abuse of these faculties, are worse than **beasts**.

96⁴. **Beasts** have not these faculties (of freedom and rationality). It appears as if **beasts** too could will and understand, but they cannot. It is natural affection, which in itself is desire, with its mate knowledge, which alone leads and moves them to do what they do. There is indeed what is civil and moral in their knowledge, but they are not above it, because they have not a Spiritual which gives a perception of what is moral, and consequent analytical thought of it. They can indeed be taught to do something, but this is only what is natural adding itself to their knowledge, and at the same time to their affection, and is reproduced through either the sight or hearing; but never becomes a matter of thought, still less of reason with them.

136². The Internal can be compelled by the External not to speak evil against the laws of the kingdom, etc. . . . But this Internal is not an Internal properly human, but is an Internal which man has in common with **beasts**, which also can be compelled. The human Internal resides above this animal Internal.

233¹². When this love (of self) has confirmed such things, it then becomes so blind as not to see otherwise than that man is a **beast**, and that they think alike; nay, that if a **beast** could also speak, it would be a man under another form. If, by means of some persuasion, it should be brought to believe, that something of man lives after death, it is then so blind as to believe that a **beast** does so too . . .

321. He who confirms himself in the appearance that wisdom and prudence are from man and in man as his, cannot see but that otherwise he would not be a man, but either a **beast**, or a statue; when yet it is the other way about. Gen.art.

— . He who confirms . . . that all he thinks and does is from himself . . . becomes like a **beast**.

—². That he who believes that all things he thinks and does are from himself, is not unlike a **beast**, is evident, for he thinks from the natural mind alone, which is common to man with **beasts**; and not from the rational spiritual mind, which is the mind truly human . . . Wherefore also such a man knows no difference between a man and a **beast**, except that a man speaks, and a **beast** makes sounds, and he believes that both die in the same way.

324. With **beasts** there is only one degree of life,

which is like the ultimate degree with man, which is called the Natural . . .

R. 323. 'By the beasts of the earth' (Rev.vi.8)=through concupiscences.

500. 'The beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them' (Rev.xi.7)=that those who are in the internals of the doctrine concerning faith alone, will set themselves in opposition, and attack, these two essentials of the New Church, and will reject them in themselves, and, so far as they can, with others. By 'the beast that ascendeth out of the bottomless pit' are meant those who ascended out of the bottomless pit, and were seen as locusts (Rev.ix.1-12), who were they who are in the internals of the doctrine of faith alone.

567. 'I saw a beast coming up out of the sea' (Rev.xiii.1)=laymen in the Churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. . . That the subject of the dragon is here continued, is evident from these statements in this chapter; that 'the dragon gave to the beast coming up out of the sea, his power, and throne, and great Power' (ver.2); and that 'they adored the dragon, who gave Power to the beast' (ver.4). And concerning the beast out of the earth, that 'he spake as the dragon' (ver.11); and that 'he exercised all the Power of the first beast before the dragon' (ver.12). The reason it is laymen who are meant by 'the beast out of the sea,' and clergymen who are meant by 'the beast out of the earth,' is that by 'the sea' is signified the External of the Church, and by 'the earth,' its Internal . . . and laymen are in the external things of the doctrine of the Church, and clergymen are in its internal things; wherefore also the beast out of the earth is called 'the false prophet.' 594. E. 774².

—². The reason they were seen as beasts, is that a dragon is a beast, and because a beast in the Word signifies man as to his affections; harmless and useful beasts signify man as to good affections, and hurtful and useless beasts signify man as to evil affections. . . The reason is, that, in the Spiritual World, the affections of man appear at a distance as beasts. . . Moreover, beasts, regarded in themselves, are nothing but forms of natural affections; whereas men are not only forms of natural affections, but also of spiritual ones at the same time.

—³. That men as to affections are meant by beasts, III.

—⁵. Jesus was not 'with the beasts' (Mark i.13), but with Devils, who are here meant by 'the beasts.'

—⁶. By 'man and beast,' together, are signified man as to spiritual affection and as to natural affection. III.

574². By these four 'beasts' (Dan.vii) are described the successive states of the Church, from its first to its last, until it is utterly devastated as to all the good and truth of the Word. Ex.

—³. These four beasts were seen by Daniel coming up out of the sea one after another, but the first three beasts were seen by John united into one body. . . The reason is, that in Daniel the successive states of the Church are described by them, but in the Apocalypse

the ultimate state of the Church is described, in which all prior ones are together. . .

578. 'The whole earth wondered after the beast' (ver.3)=that then that faith was received with joy, and made the doctrine of the whole Church; because so they were not servants under the law, but free under faith.

579. 'And they adored the dragon which gave Power unto the beast' (ver.4)=the acknowledgment of the doctrine concerning justification through faith without the works of the law, by the leaders and teachers, who made it strong through its reception by the general congregation.

580. 'And they adored the beast' (ver.4)=acknowledgment by the general congregation, that it is a holy truth, that of himself no one can do a good work, or fulfil the law.

581. 'Who is like unto the beast? Who is able to fight with him?' (Rev.xiii.4)=the superiority of that doctrine to every other, because no one can refute it. . . By 'the beast' is signified the general assemblage, thus the Church; and, abstractedly, its doctrine.

594. 'I saw another beast ascending out of the earth' (ver.11)=the clergy in the Churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation.

596. 'He maketh all the Power of the former beast before it' (ver.12)=that they have confirmed the dogmas which are signified by 'the dragon,' and have been received by the laity, and that, through these, they are strong.

597. 'He causeth the earth, and the inhabitants in it, to adore the former beast, whose plague of death was healed' (ver.12)=that thus it has been established by means of confirmations, that it should be acknowledged as a holy thing of the Church, that as no one can do a good work of himself, and fulfil the law, the sole means of salvation is faith in the righteousness and merit of Christ, Who has suffered for man, and thereby taken away the condemnation of the law.

600. 'He seduceth them that dwell upon the earth by means of the signs which are given him to do before the beast' (ver.14)=that, by means of attestations and proofs, they lead the men of the Church into errors. . . By 'the beast out of the sea,' before which he did the signs, is signified the faith of the dragon with laymen; and by 'the beast coming up out of the earth,' which did the signs, and is elsewhere called 'the false prophet,' is signified the faith of the dragon with clergymen.

601. 'Saying to them that dwell upon the earth, that they should make an image of the beast, which had the wound of a sword and did live' (ver.14)=that they induce the men of the Church to receive as a doctrine, that faith is the only means of salvation, because no one can do what is good from himself, except what is meritorious; and because no one can fulfil the law, and so be saved.

602. 'And it was given to him to give breath to the image of the beast, so that the image of the beast should speak' (ver.15)=that they were permitted to

confirm that doctrine by means of the Word, whereby it is as it were vivified when taught.

[R.] 603. 'And causeth that whoever does not adore the image of the **beast** should be killed' (ver.15)=that they proclaim condemnation against those who do not acknowledge the doctrine of their faith as a holy doctrine of the Church . . . By 'the image of the **beast**' is signified that doctrine.

606. 'That no one should buy or sell, if he has not the mark, or the name, of the **beast**, or the number of his name' (ver.17)=that no one should be allowed to teach from the Word, thus not to be installed into the priesthood, be decorated with the laurel of tutorship, be invested with a doctor's cap, and be called orthodox, except he who acknowledges this doctrine, and swears to the belief and love of it; or of that which is in agreement, or of that which is not at variance, with it.

608. 'Let him that hath intelligence reckon the number of the **beast**' (ver.18)=that he who is in enlightenment from the Lord, is able to know what the character of the confirmations of that doctrine and faith from the Word is with them.

634. 'If anyone shall adore the **beast** and his image, and shall receive his mark upon the forehead and upon his hand' (Rev.xiv.9)=him who acknowledges and receives the doctrine concerning justification and salvation through faith alone, confirms it, and lives according to it. 'To adore the **beast**'=to acknowledge that faith; 'to adore his image,' to acknowledge and receive that doctrine; 'to receive the mark upon the forehead and upon the hand,' to receive that doctrine in love and faith, and to confirm it in the life . . .

660. 'Those who have the victory concerning the **beast**, and concerning his image, and concerning his mark, and concerning the number of his name' (Rev. xv.2)=those who have rejected faith alone, and its doctrine, and thus have not acknowledged and imbued themselves with its falsities, and have not falsified the Word. By 'the **beast**' is signified the faith of the dragon with laymen.

675. Then suddenly there appeared a monster rising out of the earth with seven heads, feet like a bear, a mouth like a lion, just like the **beast** described in Rev.xiii.1,2. . . This apparition took the mitre off the table, stretched out the bottom of it, and placed it on his seven heads; then the earth yawned beneath his feet, and he sank down into Hell.

679. 'On the men who had the mark of the **beast**, and who adored its image' (Rev.xvi.2)=with those who live faith alone, and receive the doctrine thereof.

694. 'The fifth Angel poured out his vial upon the throne of the **beast**' (Rev.xvi.10)=influx from the Lord into their faith. . . By 'the **beast**' is signified faith alone. Refs.

701. 'Out of the mouth of the dragon, and out of the mouth of the **beast**, and out of the mouth of the false prophet' (Rev.xvi.13)=something perceived from the theology founded on the doctrine of a Trinity of Persons of the Divinity, and upon the doctrine of justification through faith alone without the works of the law. . . By 'the **beast** out of the sea,' which is here meant, are

signified the men of the external Church who are in that acknowledgment and faith; by 'the false prophet' are signified the men of the internal Church, who teach theology from those doctrines. The false prophet has not before been mentioned, but the '**beast** out of the earth' is now so called. . .

723. 'I saw a woman sitting upon a scarlet **beast**, full of names of blasphemy' (Rev.xvii.3)=that religiosity upon the Word profaned by them. . . By 'the scarlet **beast**' is signified the Word; and by 'full of names of blasphemy' is signified entirely profaned.

—2. That by 'the scarlet **beast**' is signified the Word as to Divine celestial truth, at first thought appears far-fetched and strange, nay, absurd, because it is called 'a **beast**'; but by 'a **beast**,' in the spiritual sense, is signified natural affection, and it is predicated of the Word, of the Church, and of man. Refs. and Ill.

733. 'The **beast** which thou sawest was, and is not' (ver.8)=the Word with them, acknowledged as holy, and yet really not acknowledged. By 'the **beast**' is signified the Word.

735. 'And they that dwell upon the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they see the **beast** which was, and is not, and yet is' (ver.8)=the amazement of those who are of that religiosity, of all who have striven for dominion over Heaven and earth from the institution of it, that the Word, although so greatly rejected, still exists.

739. 'The **beast** which was and is not, he is the eighth, and is of the seven, and goeth into perdition' (Rev.xvii.11)=that the Word, treated of before, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations effected in it by the leading men should appear, and cause their withdrawal. By 'the **beast** which was and is not' is signified the Word. 740².

741. 'They receive Power as Kings one hour with the **beast**' (ver.12)=that the Word is strong with them, and they, through the Word, as if they were in its Divine Truths.

746. 'The ten horns which thou sawest upon the **beast**, these shall hate the harlot' (ver.16)=the Word as to power from Divine Truths with the Protestants, who have completely rejected from themselves the yoke of the papal dominion.

749. 'To be of one mind, and to give their kingdom unto the **beast**' (Rev.xvii.17)=to judge and conclude unanimously that they would acknowledge the Word, and found the Church upon it. By 'the **beast**' is signified the Word.

833. 'I saw the **beast**, and the Kings of the earth, and their army, gathered together to make war with Him Who sat upon the horse, and with His army' (Rev.xix.19)=that all the interiorly evil, who have professed faith alone, with the leading men and their adherents, will attack the Divine Truths of the Lord in His Word, and will infest those who will be of the Lord's New Church. By 'the **beast**' are signified those who are in the religiosity concerning faith alone.

(Refs.) That it is only those who are interiorly evil, and have professed that religiosity, will be seen below.

834. 'The **beast** was taken, and with him the false prophet, who did signs before it, by which he led astray those who receive the mark of the **beast**, and adore its image' (Rev.xix.20)=all those who have professed faith alone, and been interiorly evil, both the laity and common people, and the clergy and learned, who, by means of reasonings and provings that faith alone is the sole means of salvation, have brought others to receive that faith, and to live according to it. By 'the **beast**' is here meant the **beast** out of the sea; and by 'the false prophet,' the **beast** out of the earth . . . By the **beast** out of the sea are meant the laity and common people who are in the religiosity concerning faith alone; and by the **beast** out of the earth, the clergy and the learned who are in that religiosity . . .

864. 'The Devil that deceiveth them was cast into the lake of fire and brimstone, where the **beast** and the false prophet are, and shall be tormented day and night for ever and ever' (Rev.xx.10)=those who were in evils as to life and in falsities as to doctrine, cast into Hell, where they are inwardly continually infested to eternity by the love of their own falsity, and the cupidities of their own evil. . . By 'the **beast** and the false prophet' are signified those who are in faith alone in both life and doctrine, both unlearned and learned; by 'the **beast**,' the unlearned; and by 'the false prophet,' the learned.

926. See FALSE PROPHET at this ref.

—2. I prayed to the Lord . . . and instead of the woman, I saw an image hanging in that house, whose head was like a dragon, its body like a leopard, and its feet like a bear, thus like 'the **beast** out of the sea.'

M. 133. Why man is not born into the knowledge of any love, while **beasts** and birds, both noble and ignoble, are born into the knowledges of all their loves. Ex.

—2. The natural world . . . in which there exist, not representative, but real **beasts**.

134⁴. (Those from the south) added, that **beasts** are born into natural loves, and consequently into the knowledges corresponding to them; yet still they do not at all know, think, understand, and possess wisdom from knowledges; but are carried along by their loves through them, almost as blind people are through the streets by dogs; for, as to understanding, they are blind; or rather, like sleep-walkers, who, from blind knowledge, while the understanding is put to sleep, do what they do. I.15⁷.

151a³. What news from the earth? They said, This is new, that men like **beasts** have been found in the woods, or **beasts** like men . . . from which some of the learned among us have divined, and some have formed conclusions, concerning the state of man relatively to that of **beasts**. . . 1. From his nature, and also from birth, a man is more senseless, and consequently is lower, than a **beast**. 2. He is capable of receiving instruction because he learned to make articulate sounds, and so to speak, and thereby began to bring thoughts forth . . . until at last he could educe the laws of society; many of which, however, are impressed on **beasts** from their

birth. 3. **Beasts** have rationality equally with men. 4. Wherefore, if **beasts** could speak, they would reason on every subject as cleverly as men; a proof of which is, that they think from reason and sagacity equally with men. T.692.

230. According to the deficiency and loss of marriage love, a man approaches the nature of a **beast**. Gen.art.

— . In proportion as a man is in what is opposite to marriage love, he is natural, and a merely natural man is like a **beast** as to cupidities, appetites, and their delights; with the sole difference, that he has the capacity of elevating the understanding into the light of wisdom, and also the capacity of elevating the will into the heat of heavenly love; these capacities are taken away from no man; wherefore a merely natural man . . . lives after death.

233. The Angel replied, They are not **beasts**, but **beast** men. (Confirmers.) T.334.

350. It is known that a man is born lower than a **beast**. All **beasts** are born into the knowledges corresponding to their life's love. Des.

378. There is also a jealousy with **beasts** and birds. Gen.art.

I. 15. It is entirely otherwise with **beasts**. Gen.art.

— . **Beasts** have not will and understanding, but merely an image of both, which the learned call an analogue.

—2. A **beast** is a **beast** because its desires carry it along to do what it does . . . A **beast** is a **beast** by this, that its understanding is under obedience to its will.

—3. Wherefore, they who think from the lusts of the will are likened to **beasts**, and also, in the Spiritual World, appear at a distance as **beasts**. They also act in the same way, with the sole difference, that they can act otherwise if they choose.

—4. In a word, the will and understanding with **beasts** always cling together, and as the will in itself is blind, for it is of heat and not of light, it makes the understanding blind too; hence a **beast** does not know and understand what it is doing; and yet it acts, for it acts from influx out of the Spiritual World, and such action is instinct.

—5. It is believed that a **beast** thinks from the understanding what it does. Not one whit; it is carried into action solely from the natural love which is in it from creation, with the aid of the sense of its body.

—6. The reason **beasts** act according to the laws of order inscribed on their nature, and some of them, as it were morally and rationally . . . is that their understanding is blind obedience to the desires of their will; consequently, they cannot pervert these things by means of perverse reasonings, as men can. . . By the will and understanding of **beasts** is meant an analogue and image of these [faculties].

—8. Hence it is evident, how greatly they are deluded, who believe that **beasts** enjoy rationality, and only differ from men in their outward shape, and in not being able to utter the rational things they have stored up within them; from which they conclude . . . that if a man lives after death, a **beast** will also do so; and that if a **beast** does not live after death, neither will a man do so . . .

T. 13^e. (Such) not only believe themselves to be like **beasts**, but also become like them. Des.

34². If he then closes the highest natural degree . . . he becomes, as to love, like a **beast** of the earth ; but if he closes the middle natural degree . . . he becomes, as to love, like a fox, and as to understanding, like a bird of evening ; but if he also closes the ultimate natural degree as to its Spiritual, he becomes, as to love, like a wild **beast**, and as to the understanding of truth like a fish.

64^e. There is such a presence before both the intellectual and the bodily sight of man, because his spirit sees through his eyes ; but no **beast** has it, because they have not any spiritual sight.

69. In proportion as (the human mind) is carried down into the lower degrees, it is carried into the foolish light of Hell, and is not a man, but a **beast** . . . A **beast** therefore stands on its feet in a position parallel with the earth, and looks thither with its whole countenance, nor can it without difficulty raise it up to heaven.

160⁷. Although these men are styled Christians, they are neither men, nor **beasts**, but men **beasts** . . .

328. The concupiscences of the flesh . . . separated from the . . . affections . . . of the spirit, are just like the concupiscences of **beasts** . . . Wherefore, in proportion as anyone indulges the concupiscences of the flesh, he is a **beast** and a wild **beast**.

335. They were disputing about connate ideas, as to whether men have any, as **beasts** have.

—². Suddenly an angelic Spirit stood in the midst of them, and, speaking with a loud voice, said, There are not any connate ideas with men, and neither are there any ideas with **beasts** . . .

—³. He said, (further), You believe that **beasts** have connate ideas, and this you infer from the fact, that their acts appear as if they were from thought, and yet they have not one whit of thought, and what is not from thought cannot be called ideas. Examps.

—⁶. I will tell you the source of a brute's acts. Every **beast**, bird, fish, reptile, and insect, has its own natural sensual and corporeal love, the seat of which is in its head, and the brains within. Through the brains the Spiritual World inflows immediately into the senses of their bodies, and, through these, determines their acts ; which is the reason why the senses of their bodies are far more exquisite than human ones. This influx out of the Spiritual World is what is called instinct, being so called, because it exists without the medium of thought. There are also some accessories of instinct derived from habit. Their love, however . . . is solely for the sake of nourishment and propagation ; and not for the sake of any knowledge, intelligence, or wisdom . . .

417. There are **beasts** which have faces like human ones ; but these **beasts** enjoy no faculty of understanding, or of doing anything from understanding ; but act from instinct, which is excited by their natural love. The difference is, that a **beast** sounds the affections of its love, but a man speaks them . . . ; also that a **beast** looks to the earth with its face bent down, but a man looks to the heavens with his face erect . . .

473. It appears as if **beasts** also possess created life in them, but this is a similar fallacy ; for they are organs created to receive light and heat from the natural world and from the Spiritual World at the same time ; for each species is a form of some natural love, and receives light and heat from the Spiritual World mediately through Heaven and Hell ; gentle **beasts**, through Heaven ; and fierce ones, through Hell. Man alone receives light and heat . . . immediately from the Lord. This is the difference.

478³. There is also freedom with **beasts**, birds, fishes, and insects, but these are carried along by the senses of their bodies, with excitation of appetite and pleasure . . . 491.

480. I say no more than a statue, and not than a **beast**, because the latter breathes from natural free-will ; but man, from free-will in natural, and at the same time, in spiritual things ; for man is not born as a **beast** is, a **beast** being born with all the ideas which are attendant upon its natural love, with such as belong to nourishment and procreation . . .

502^e. Without free-will, man could not be created, nor even a **beast**, bird, or fish ; but **beasts** are solely in natural free-will . . .

504⁷. Reciprocal conjunction with God causes man to be man, and not a **beast**.

564². He who becomes rational and moral from the world, and not also from Heaven . . . is inwardly a **beast**, nay, a wild **beast** . . .

566. As to the natural man, man is like a **beast**, he receives the image of a **beast** through the life ; wherefore, in the Spiritual World, **beasts** of every kind, which are correspondences, appear around such. For, regarded in itself, the Natural of man is merely animal, but because a Spiritual is superadded to it, it can become a man, and even if it does, not, from the capability of so doing, it can counterfeit a man, but still it is a **beast** speaking.

574. Regarded in himself, as to his nature, a natural man does not differ one whit from the nature of **beasts** ; he is similarly ferine ; that is to say, as to the will. But he differs from **beasts** as to the understanding ; this can be raised above the concupiscences of the will, and not only see, but also govern them. Hence it is that man can think from the understanding, and, from thought, speak ; which **beasts** cannot do . . .

588³. Unless the understanding could be perfected separately, and the will through it, man would not be man, but a **beast** . . .

612. Because, as to the interiors of his mind, man is born spiritual, differently from **beasts** . . .

760. That on this Earth there have been, in general, four Churches . . . may be evident from Daniel, where these four Churches are described by . . . 'the four **beasts** coming up out of the sea' (vii). 761.

D. 27 (Index). Evil Spirits are much more insane than **beasts**, because, by means of reason, they act against order.

39, 40 (Index). Man is lower than a **beast** ; of himself he does not know the laws of order and of society, but

learns them, and seizes upon falsities as truths, differently from beasts; wherefore he has to be regenerated.

167 (Index). **Beasts** are ruled by a general life flowing forth from the order of the activities of Spirits and Angels, consequently by influx; but every man is ruled through Spirits.

413. There are three kinds of men and of Souls. The first kind, which are the most numerous and common, are like wild beasts, that is, contrary to order. The second kind are indeed in agreement with order . . . but only from a certain lower source; they still look downwards, like the **beasts** of the earth; they can do works, as it were, of charity, yet have regard to worldly things; thus they are those who are not of the faith in God Messiah; gentiles of a good nature may be referred to these . . . The third kind are heavenly . . .

640^e. They are among the stars of the dragon, and should rather be called the Babylonish **beast**, treated of in the Apocalypse.

1269. (This spirit) was of such a character, that all the reasons which were advanced were of not the slightest avail; they did not enter into his perception, but were as nothing. Perceiving this, I perceived that he was not like a man . . . but like a **beast**.

1914. When those who are in Heaven perceive in the ideas of anyone what is undelightful, shocking, wicked, it is at once perceived by either a spiritual representation, or a spiritual idea; when, by a continuous spiritual representation, there is then formed therefrom, in the Spiritual World, some species of **beast**, wild beast, or insect, with its appropriate form, colour, size, entirely according to the representative idea which thus falls into the World of Spirits.

2209 (Index). **Beasts** know the way in a marvellous manner . . . and if man were in order, he would know greater things than these.

2376-2379 (Index). Man cannot live without Spirits, because he lives contrary to order; it is otherwise with **beasts**, all of which live according to the order of nature.

2543. The body . . . is nothing, for every **beast** and wild beast, nay, every small insect, has a more skilfully formed and perfect body than man, more perfect organs of smell, taste, sight, etc. Des.

2674. They can reason, and understand what is true and good, which is given to man above **beasts** . . .

2675. *Qui sodomiae peccatores sunt*, have believed . . . that they are just like **beasts**, and would so die, wherefore they have nothing intellectual, although they can reason. In the other life they are treated most miserably . . .

3550. They who rose up through the right foot were such as the lowest of the common people, who pass their time in the forests, hardly otherwise than wild **beasts**—*ferae bestiae*; and they would be **beasts**, if they were not endowed with the capability of thinking, by which alone they are distinguished from wild **beasts**. But those who ascended through the left foot, so cold, were also from the same sort of the lowest people, who had entirely denied the life after death, and believed that they were as **beasts**, and would so die . . .

3818. What the difference is between **beasts** and men. Gen.art.

— Whatever **beasts** do is natural, because their ends are terminated in natural things. It appears as if **beasts** derive something also from what is spiritual and celestial . . . but it is not so.

3819. **Beasts** are not skilled in the arts and sciences . . . still they are in them, in fact, in their deepest secrets; and from nature they know much more than man, by means of all his arts and sciences. (Spiders, bees, etc.) These are the scientifics which brutes know . . . Wherefore sciences and things of art are such things as man has in common with **beasts** . . . 4059, Ex.

3820. But it is the prerogative of man over **beasts**, to be able to think, and to view those things which are higher or more interior . . . which **beasts** cannot do . . . If man's ends do not have regard to those things which are of spiritual and celestial life . . . he can have no other life than that which a **beast** has, for the ends show the quality of the life . . . Wherefore unless the Lord took pity on them, and gave them the capability of understanding, they would be dissipated as the brutes are.

4705 (Index). **Beasts** in the Spiritual World are appearances from the thoughts which proceed from the reigning love.

5589^e. Speech, with men, is discrete and articulate, because they are intellectual; with **beasts** it is continuous. Ex.

E. 152^e. With **beasts** also, their interior life, which is also called their soul, exercises sensation in the same way through the external organs of the body; but with this difference, that it does not do so rationally, as with man, thus not from such an understanding and will as those of man.

1751^d. 'The **beasts** of the field which brought forth under the branches' (Ezek.xxxi.6) = affections of good. 1100^e.

3041^o. By 'beasts and birds' (Jer.xii.4) are signified affections of good and of truth.

3161^s. By 'the **beast** coming up out of the sea' (Dan.vii.) is signified self-love . . . here, the love of exercising command over Heaven and earth . . .

3291ⁱ. 'To make a covenant with the **beast** of the field, and with the bird of the heavens' (Hos.ii.8) = with affections of good, and with spiritual truths . . . 357³⁰.

386^o. 'To cut off man and **beast**' (Ezek.xiv.21) = all spiritual and natural affection. 388²⁰.

388²². In various places in the Word, 'wild **beast**' and '**beast**' are mentioned together; by 'wild **beast**' is signified affection of truth; and by '**beast**,' affection of good.

—³¹. When 'wild **beast**' and '**beast**' are both mentioned . . . by 'wild **beast**' is signified the affection, or love, of falsity; and by '**beast**,' the affection, or love, of evil; or, in the opposite sense, by 'wild **beast**,' the affection, or love, of truth; and by '**beast**,' the affection, or love, of good. But when 'wild **beast**' only is mentioned, or '**beast**' only, by 'wild **beast**' is meant affection of both falsity and evil; and, in the opposite sense, affection of both truth and good; but by '**beast**,'

affection of evil and consequently of falsity; and, in the opposite sense, affection of good and consequently of truth.

[E.] 403⁷. By 'beasts of the field' (Joel ii. 22) are not meant the **beasts** of the field, but affections of good in the natural man; hence, those with whom these affections are. 405²⁰.

418³. By the 'four **beasts**' (Dan. vii.) are signified evils of every kind.

433²⁵. 'To sow the house of Israel and the house of Judah with the seed of men, and the seed of **beast**' (Jer. xxxi. 27) = to reform those who are of the new Church by means of the truths and goods which are of intelligence and affection... '**beast**' = the good of affection.

503⁴. By '**beast**,' and '**flocks-pecora**,' (Ps. lxxviii. 48) are signified evil affections, or cupidities, originating from evil love.

507⁷. By '**beast**,' in the Word, is signified affection of the natural man, and which has scientific truth for its food and nourishment.

513³. By 'the **beast** of the earth,' or 'of the field,' is meant the Voluntary of man; by 'the bird of the heaven,' his Intellectual; and by 'the fish of the sea,' his Scientific. III.

552. All the affections and derivative thoughts of man are represented in the Spiritual World by various **beasts** of the earth, and birds; and are presented to view in corresponding forms; and the **beasts**, there, which are represented according to the affections of the Spirits from whom they are, appear similar to the **beasts** in our world; but sometimes, with successive change and variety, approaching to forms made up from other **beasts**; besides their being clothed and decorated with various insignia...

556⁵. By 'the **beast** out of the sea' (Dan. vii.), is meant the love of dominion, which holy things are made to serve as means; and by the 'four **beasts**' are signified its successive increases. Ex. 650⁶⁸. 697⁵.

584⁴. By 'the plague of every **beast**' (Zech. xiv. 15) is signified the loss of every affection of good.

587¹⁷. As... without the Spiritual, man is not man, he was driven out from man, and 'became as a **beast**' (Dan. v. 21).

—¹⁹. The reason that idolatrous nations adored the images... of various **beasts**, birds, and reptiles, was that they knew from the ancients that they signified celestial and spiritual things; as that **beasts** signified affections; birds, thoughts therefrom; reptiles and fishes, the same in the sensual natural man.

610⁴. By the 'fourth **beast**' (Dan. vii. 25) is meant the evil which was about to fully vastate the Church...

617²³. As **beasts** signify affections; some good, and others, evil affections... some **beasts** were to be eaten, and others were not to be eaten. Ex.

629⁶. By 'men and **beasts**' (Zech. ii. 4) are meant those who are in intelligence, and in the good of life thence derived... By '**beasts**' are meant those who are in the natural affection of good, and thence in the good of life.

650. 'The **beast** that ascendeth out of the bottomless pit shall make war with them' (Rev. xi. 7) = an assault by infernal love. '**Beast**' = the affection of the natural man in both senses. Fully III.

—³. It is self-love which is here specifically meant by 'the **beast** that ascendeth out of the bottomless pit.'

—⁴. The reason natural affections are signified by '**beasts**,' is that these affections are exactly like the affections of **beasts**; consequently, the man who does not become imbued with spiritual affections through the goods and truths of Heaven, differs but little from **beasts**; for to man, above **beasts**, there is superadded the faculty of spiritually thinking and thence of willing... But if this faculty is not vivified through Knowledges of truth and good, and afterwards, through faith, and the life of faith, he is no better than **beasts**, except merely that he is able to think and speak from this higher faculty.

—⁵. As the natural affections of man are signified by **beasts**, when these affections are presented to view in the Spiritual World in a corresponding form of animals, they appear exactly in the forms of various **beasts**, as lambs, sheep, goats, kids, he-goats, bullocks, oxen, cows; and also as camels, horses, mules, asses; and again as bears, tigers, leopards, lions, besides dogs, and serpents of many kinds. But such are only appearances of affections which appertain to Spirits. When they appear, it is also known there, not only that they are from this source, but also from what Spirits. Moreover, as soon as the affections cease in them, so do the appearances.

—⁶. By 'the **beasts** of the fields' (Ps. viii. 7) are signified affections of the natural man. 1100⁴.

—⁹. A careful distinction is made in the Word between '**beasts**' and 'wild **beasts**;' and by '**beasts**' are signified the affections of the natural man which are of his will; and by 'wild **beasts**,' the affections of the natural man which are of his understanding.

—¹⁰. 'Jehovah maketh grass to germinate for the **beast**, and herb for the ministry of man' (Ps. civ. 14) = the instruction and nourishment of the natural and the spiritual man by means of truths from the Word... By 'grass' is signified the truth of the natural man, which is scientific truth; by 'the **beast**,' the affection of it which wills to be instructed and spiritually nourished.

—¹¹. That then every good affection of the natural man will remain with them, is signified by 'their **beast** not decreasing' (Ps. cvii. 38).

—¹². 'Praise Jehovah, whales and all deeps, wild **beasts** and every **beast**, the reptile, and every bird of wing' (Ps. cxlviii. 7, 10)... 'Wild **beasts**,' and '**beasts**' = the affections of the natural man, both those which are of his understanding, and those which are of his will. 1100².

—¹³. 'Jehovah... Who giveth to the **beast** its food' (Ps. cxlvii. 9)... By 'the **beasts**' are signified the affections of the natural man, which long to be nourished (by Knowledges from the Word).

—¹⁵. 'Thou preservest man and **beast**, O Jehovah' (Ps. xxxvi. 6). By 'man and **beast**' are signified the interior affection which is spiritual, whence comes in-

telligence, and the exterior affection, which is natural, whence comes knowledge corresponding to intelligence.

—¹⁶. Like things are signified by 'man and beast' in the following passages. (Fully Ill.) In these passages, by 'man and beast' are signified the Interior, or Spiritual, and the Exterior, or Natural; thus by 'man,' the spiritual affection of truth from which comes all intelligence; and by 'beast,' natural affection corresponding to spiritual. The reason the Exterior, or Natural, is signified by 'beast,' is that as to his external or natural man, man is nothing but a beast, for he enjoys like cupidities, pleasures, appetites and senses; so that, as to these things, man is just like a beast, wherefore the natural man may be called the animal man . . .

—¹⁸. As the spiritual and the natural man are signified by 'man and beast,' it is recorded in the history of the Creation, in Genesis, that the **beasts** and man were created on the same, that is, the sixth day, and afterwards that to man was given dominion over the **beasts** . . .

—¹⁹. '(Adam) gave names to every **beast**, and to the bird of the heavens, and to every wild **beast** of the field' (Gen.ii.19). 'To give a name,' in the spiritual sense, = to know the quality of a thing; thus here, what were the qualities of all the affections, cupidities, pleasures, appetites, as well as of the thoughts and inclinations, of the natural man; and how they might be in agreement and correspondence with the affections and perceptions of the spiritual man . . .

—²⁰. As by 'man,' in the Word, is properly signified the inward, or spiritual man; and by 'beast,' the outward, or natural; by God's command, all **beasts** and birds were brought with Noah into the ark (Gen.vii.1-9) . . . By the '**beasts**' brought with Noah into the ark are meant affections of the natural man which correspond to spiritual affection, and which belonged to the men of that Church.

—²¹. As by 'man' is signified the inward spiritual man, and by '**beasts**,' the outward, or natural, and by 'Egypt,' the natural man separated from the spiritual, which is utterly destroyed, and is no longer man, but a **beast**; when the Exodus from Egypt is treated of, it is recorded that 'Jehovah caused it to rain hail, mingled with fire, and it smote everything that was in the fields, from man even to **beast**' (Ex.ix.22-25) . . . Also that 'Jehovah smote all the first-born in the land of Egypt, from man even to **beast**' (Ex.xii.29). But among the Sons of Israel, on the other hand, by whom was represented the Church, it was commanded that 'they should sacrifice to Jehovah all the first-born of man and of **beast**' (Num.xviii.15).

— . As these things were represented by 'man and **beast**;' from a holy rite in use in the Ancient Church, 'the King of Nineveh proclaimed a fast, and commanded that no man or **beast** should taste or drink anything, and that man and **beast** should be covered with sackcloth' (Jon.iii.7,8).

—²². As by '**beasts**' are signified affections, in both senses, it was forbidden to make a figure of any **beast**' (Deut.iv.17) . . . For if they had (done so) they would have worshipped them.

— . This also was the reason why the Egyptians . . . made for themselves figures of **beasts**, as of calves,

serpents, and many others; originally . . . for the sake of the signification.

—²⁴. As **beasts** signified various things of the natural man, it was sometimes commanded that when they gave cities and regions to the curse, they should also slaughter the **beasts**; because the **beasts** represented the evil and profane things which appertained to the men who were given to the curse.

— . As all species of **beasts** signified various things which appertain to the men of the Church, laws were laid down concerning **beasts**, as to what were to be eaten, and what were not to be eaten (Lev.xi). Those which were to be eaten signified goods, and those which were not to be eaten signified evils (Lev.xx.25,26).

—²⁵. From what has been said, it may be seen why it is that sacrifices of various kinds of **beasts** were permitted . . . Hence it was that the **beasts** for the sacrifices were varied according to the reasons for which they were offered.

—³⁰. By 'the **beast** of the field which had shade under it,' and by 'the birds of the heavens which dwelt in its branches' (Dan.iv.12) are signified affections of good, and thoughts and perceptions of truth therefrom.

—³⁸. 'The **beast** of the field maketh its cry unto Thee' (Joel i.20) = the grief of those who are in natural affection, and thence in longing for Knowledge of truth and of good. 730¹³.

—³⁹. 'Fear not, **beasts** of My fields' (Joel ii.22) . . . By '**beasts** of His fields' are meant those who are affections of good, and long for instruction from the Word. '**Beasts**' = those who are in affections of good of the natural man; and 'fields' = doctrinal things from the Word.

—⁴². '**Beast**' (Zech.xiv.15) = affection of the natural man; and 'the plague of the **beast**,' the hurting and destruction of that affection.

—⁴³. By 'the **beasts** and the bird which shall be consumed' (Jer.xii.4) are signified affections of good, and thoughts of truth thence derived. 1100¹⁴.

—⁴⁴. By 'bird and **beast**' (Is.xviii.6) are signified thoughts of truth and affections of good, both rational and natural. 1100¹⁸.

—⁵⁰. In the opposite sense, '**beasts**' = evil affections, which are the cupidities of adulterating and destroying the goods of the Church; and 'wild **beasts**,' the cupidities of falsifying, and thus destroying, the truths of the Church. Ill.

—⁶³. 'Give not the soul of the turtledove unto the **beast**' (Ps.lxxiv.19) = give not spiritual good to those who are in cupidities of evil.

—⁶⁴. By 'the devastation of the **beasts** which shall dismay' (Hab.ii.17) is signified the destruction of truths through cupidities of evil.

—⁶⁵. By 'the tooth of **beasts**' (Deut.xxii.24) is signified the Sensual as to cupidities of evil.

—⁶⁶. 'Behold every form of reptile and of **beast**, an abomination' (Ezek.viii.10.) By these things, which were shown to the prophet, are signified the direful cupidities and falsities in which the Israelites were . . .

—⁶⁷. As wild **beasts** and **beasts** signified goods of the understanding and goods of the will, which are of the affections; and representative . . . figures were made by the ancients who knew correspondences . . . which their

descendants worshipped . . . wild beasts and **beasts** became idols, as is evident in Is.xlvi.1. 811¹⁵.

[E. 650.] By 'the **beasts of the south**' (Is.xxx.6) are signified adulterations of good and falsifications of truth, whence originate every kind of evils and falsities with those of the Church who are solely in external things; they are called '**beasts of the south**,' because they are able to be with those who have the Word.

—^e. By 'the **beasts** the Lord was with' (Mark.i.13) are not meant **beasts**, but Hells, and evils rising up therefrom. 730⁴¹.

651. That affections of the natural, separated from the affections of the spiritual man, which are evil cupidities of every kind originating from infernal loves, would destroy them, is signified by 'the **beast** that ascendeth out of the bottomless pit' (Rev.xi.7).

654⁴¹. By 'the **beasts of the south**' (Is.xxx.6) are signified cupidities which are from the natural man, putting out the light which the man of the Church will have from the Word.

695¹². By '**beast**' (Zech.viii.10) is signified the affection of natural good.

701³¹. By '**beast**' (Gen.ix.10) is signified affection of good; by 'wild **beast**,' affection of truth; by 'bird,' what is of thought, and by 'creeping thing of the earth,' what is scientific, and which lives from those affections.

710³⁴. As by **beasts** are signified affections; by **beasts** from the herd, exterior affections, and by **beasts** from the flock, interior affections, the first-born of them were sanctified. (Ex.xiii.11-15; etc.).

724²⁸. That all spiritual and natural truth will be destroyed, and that all the intelligence and knowledge of truth will consequently perish, is signified by, 'I will cut off from her man and **beast**' (Ezek.xiv.19).

725⁸. As only falsities fight against truths and goods, and destroy them, and not evils without falsities; the women, little children, and **beasts**, by which, with the nations, were signified evils, were not smitten (Deut.xx.14); for evils can be tamed, amended, and reformed by means of truths.

768⁴. By 'the seed of man' (Jer.xxxi.27) is signified spiritual truth, from which man has intelligence; and by 'the seed of **beast**' is signified natural truth, from which man has knowledge, and according to it, life; both from affection of good. . . '**Beast**'=natural affection.

774. 'I saw a **beast** coming up out of the sea' (Rev.xiii.1)=reasonings from the natural man which confirm the separation of faith from life. 'A **beast** coming up out of the sea'=those things which are of the natural man; for by '**beasts**,' in the Word, are signified the affections of the natural man in both senses. 780. 782.

780⁹. By 'the four **beasts** coming up out of the sea' (Dan.vii) is described the successive vastation of the Church. 781¹³.

787. 'To wonder after the **beast**' (Rev.xiii.3), when predicated of the disagreement of the Word being apparently removed through invented conjunctions of works with faith,=acceptance by the more learned, and reception by the less learned.

789. 'They adored the dragon which gave Power to

the **beast**' (ver.4)=the acknowledgment of salvation and justification through faith alone, fortified and strengthened through these invented methods of conjunction, and consequently received for doctrine. . . 'The Power of the **beast** from the dragon'=the fortification and strengthening of that dogma through invented conjunctions of faith with works.

790. 'And they adored the **beast**' (ver.4)=the acknowledgment of the reasonings by means of which the disagreement with the Word is apparently removed.

791. 'Who is like unto the **beast**?' (ver.4)=a confession that nothing is more true.

794. By 'the **beast**' are meant those who, by means of reasonings, separate faith from life, and they who do this, destroy the goods of the Word.

815. 'I saw another **beast** coming up out of the earth' (Rev.xiii.11)=confirmations from the sense of the letter of the Word in favour of faith separated from life, and consequent falsifications of the truth of the Church. 816.

— The reason that by the former **beast** are signified reasonings from the natural man, is that by 'the sea,' from which that **beast** came up, is signified the Natural of man; but the reason that by this '**beast**' are signified confirmations from the sense of the letter of the Word, is that by 'the earth,' from which it came up, is signified the Church where the Word is.

— The reason falsifications of the Word are also signified by this '**beast**,' is that the Word can never confirm a false dogma, unless it is falsified. . .

817¹³. Various **beasts** appear in the Spiritual World, but they are not such **beasts** as are in our world, that is, **beasts** which have been born; but they are correspondences of the affections and derivative thoughts of Spirits and Angels; wherefore as soon as those affections and derivative thoughts are varied and cease, they vanish out of sight.

819. 'He maketh all the Power of the former **beast** before it' (ver.12)=the connexion from the natural man with the sense of the letter of the Word, through which the religion of faith separated is strengthened. Ex.

821. 'He causeth the earth and the inhabitants in it to adore the former **beast**' (ver.12)=whence those in the Church who are in falsities and derivative evils, acknowledge at heart the agreement. . . 'The former **beast**,' here, =the agreement of the reasonings with the sense of the letter of the Word; because by this '**beast**' are signified confirmations therefrom. . .

826. 'He seduceth them that dwell upon the earth by means of the signs which are given him to do before the **beast**' (ver.14)=the persuading of those who are of the Church that they are truths, by means of attestations from the Word conjoined with reasonings from the natural man. . . 'The **beast**' who did the signs=confirmations from the sense of the letter of the Word; and 'the **beast**' before which the signs were done=reasonings from the natural man, here, therefore, the conjunction of confirmations from the Word with these reasonings is signified, and when they are conjoined, they become attestations and persuadings; for reasonings in spiritual things from the natural man are not effective before the

world, but when they are confirmed from the Word, they are effective . . .

827. 'Saying to them that dwell upon the earth, that they should make an image of the **beast**' (ver.14)=an established regulation that such things should be wholly taught in the Church. . . 'An image of the **beast**'=the doctrine of faith separate from good works, and worship thence derived, confirmed from the sense of the letter of the Word by means of reasonings from the natural man . . .

831. 'It was given to it to give breath to the image of the **beast**' (ver.15)=that through conjunction with the Word, there was something of spiritual life in it. . . 'The image of the **beast**'=the doctrine of faith separate from good works, which is taught and believed in the Church . . .

832. 'That the image of the **beast** should both speak' (ver.15)=that hence there flowed in from Heaven something accordant into the thought nearest speech, which is excited and kindled by natural love . . .

833. 'And causeth that whoever does not adore the image of the **beast** should be killed' (ver.15)=threats of eternal death against those who do not believe each and everything thus established. . . 'The image of the **beast**'=the doctrine of separated faith, and a regulation that each and everything therein established should be taught and believed. 885.

840. 'That no one should buy and sell, if he has not the mark of the **beast**' (ver.17)=a forbidding that anyone should teach or learn anything except what is acknowledged, and thus accepted as doctrine.

841. 'Or the name of the **beast**, or the number of his name' (ver.17)=or the like thereof as to life, or the like thereof as to faith.

845. 'Let him that hath intelligence reckon the number of the **beast**' (ver.18)=that those who are in enlightenment should investigate the character of the faith of this religiosity.

885. 'If anyone shall adore the **beast** and his image' (Rev.xiv.9)=that they should not acknowledge the religiosity concerning faith separated from life, or the doctrine thereof. 'The **beast**'=the religiosity of faith separated from life. 891.

932. 'Having the victory over the **beast**' (Rev.xv.2)=those who have lived the life of charity, and consequently have not falsified the Word. . . By 'the **beast**' are signified those who are in faith separated from charity; or, what is the same thing, who are in faith without good works, and live according to that faith . . . As by 'the **beast**' is also signified the confirmation from the Word of separated faith, and consequently the falsification of the Word, by 'having the victory over the **beast**', is signified that they have not falsified the Word. That by the two '**beasts**' of the dragon are signified faith separated from the goods of life, and also the confirmation of the Word in order to confirm that faith, see above.

963. 'On the men who had the mark of the **beast**, and who adored its image' (Rev.xvi.2)=those who acknowledge faith alone and its doctrine, and live according to it. 'The **beast**'=those who are in faith

alone, or in faith separated from the goods of life, and who confirm it by means of reasonings from the natural man. . . 'Its mark'=the acknowledgment, reception, and attestation of it. 'Its image'=the doctrine. 'To adore it'=to acknowledge it in heart and life.

971³. To man alone is it given to think as of himself concerning good and evil . . . so to think is not given to any **beast**. A **beast** can indeed do what is good, and shun what is evil; but not from itself; but either from instinct, or from usage, or from fear; but never from the thought that it is such good or such evil, thus from itself. Wherefore they who will that man should not shun evils as from himself . . . will that he should live as a **beast**.

988. 'The fifth Angel poured out his vial upon the throne of the **beast**' (ver.10)=the state of the Church made manifest as to the doctrine of faith. . . 'The throne of the **beast**'=the doctrine of faith. . . By 'the **beast**' is signified faith such as there is in that Church . . .

998. 'I saw out of the mouth of the dragon, and out of the mouth of the **beast**' (ver.13)=from the thought, reasoning, religion, and doctrine of those who are in faith alone, and in the confirmations of it from the natural man. . . 'The **beast**'=those who, by means of reasonings from the natural man, confirm faith alone. For there were two **beasts** . . . and by 'the **beast** out of the sea' is meant that faith confirmed by means of reasonings from the natural man; and by 'the **beast** out of the earth,' is meant that faith confirmed from the sense of the letter of the Word, and its consequent falsification; but here, 'the **beast** coming up out of the sea' is meant, thus faith confirmed by means of reasonings; because it is added 'out of the mouth of the false prophet,' and 'the false prophet' has a similar signification to 'the **beast** out of the earth' . . .

1038. 'I saw a woman sitting upon a scarlet **beast**' (Rev.xvii.3)=the dominion of that religiosity over the holy things of the Word. . . 'The scarlet **beast**'=the Word as to its holy things. (III.) The reason Divine Truth can be signified by 'a **beast**', is that many holy things of the Church are signified in the Word by '**beasts**' . . . By 'the **beast**' here, is signified the Word, that is, the Word in the letter, where it is natural; for 'a **beast**' in a general sense, in the Word, signifies what is natural as to affection. 1086², Ex.

1054. 'The **beast**, which thou sawest, was and is not' (ver.8)=that in the beginning the Word was received and read in the Church, and was afterwards taken away from the people and not read. 'The scarlet **beast**'=the Word in the letter as to the holy things of it.

1055. By 'the scarlet **beast**' is meant the Word.

1058. 'Seeing the **beast** which was and is not' (ver.8)=the knowledge that the Word had been received, but yet was rejected. 'The **beast**'=the Word. 1059.

1067. 'The **beast** which was, and is not, he himself is the eighth, and is of the seven, and goeth into perdition' (ver.11)=that this truth also is profaned, that the Word is Divine, while it is rejected. 'The **beast**'=the Word.

1070. 'They receive Power as Kings one hour with the **beast**' (ver.12) . . . =those who ascribed Divine holiness to the Word, and not so much to the sayings of the Pope.

[E.] 1071. 'These have one mind, and give their power, and Power, unto the **beast**' (ver.17)=unanimity that the Word is Divine Truth, upon which the Church as to its doctrine is dependent. . . By 'the **beast**' is signified the Word.

1079. 'The ten horns which thou sawest upon the **beast**' (ver.16)=the truths of the Church from the Word with the Reformed, especially concerning the Divine Power of the Lord, and the Divine holiness of the Word. . . 'The **beast**'=the Word.

1086. 'To give their kingdom to the **beast**' (ver.17)=the acknowledgment of the Word as Divine, and the founding of the Church upon it. . . By 'the **beast**' is signified the Word received and yet rejected by those who are meant by 'the harlot,' and still maintained by others within Babylonia, and without it.

1100⁷. 'Beast and bird' (Dan.iv.12)=affections and thoughts.

—¹⁰. By 'beasts' are meant its affections (Job xii.7).

—¹⁴. By 'the birds of the heavens, even to the **beast**, having flown away' (Jer.ix.10) is signified that there was no thought of truth from Knowledge of it, nor affection of good.

—¹⁶. 'To consume man and **beast**' (Zeph.i.3)=to destroy spiritual and natural affection.

1201². On the soul of **beasts**. Regarded in itself, the soul of **beasts** is spiritual; for affection, of whatever kind, good or evil, is spiritual, for it is a derivation of some love, and derives its origin from the light and heat which proceed from the Lord as a Sun. . .

—³. The **beasts** and wild **beasts**, the souls of which are evil affections, were not created from the beginning; as mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, together with various noxious insects; but originated together with Hell, in ponds, marshes, decaying and stinking waters, and where there are cadaverous, stercoraceous, and urinous effluvia; with which the wicked loves of the infernal Societies communicate. . . For in everything spiritual there is a plastic force, wherever homogeneous exhalations are present in nature; and in everything spiritual there is also a propagative force, for it forms not only the organs of the senses and motions, but also the organs of procreation, either through wombs or eggs. But from the beginning, only useful and clean **beasts** were created, the souls of which are good affections.

—⁴. But it is to be known, that the souls of **beasts** are not spiritual in the same degree as that in which are the souls of men; but they are spiritual in a lower degree. . . There are three degrees of natural affections in man, and the same in **beasts**; in the lowest degree are insects of various kinds, in a higher are the flying creatures of heaven, and in a still higher are the **beasts** of the earth which were created from the beginning.

1202². The difference between men and **beasts** is like that between waking and dreaming, and between light and shade. Man is spiritual and at the same time natural; whereas a **beast** is not spiritual, but natural. . . A **beast** has not will and understanding; but instead of will it has affection, and instead of understanding, knowledge.

—³. With man, the will and understanding may act as one, or not as one. . . But with a **beast**, affection and knowledge make one, and cannot be separated; for it knows that which is of its affection, and is affected by that which is of its knowledge. As the two faculties, called knowledge and affection, cannot be separated with a **beast**, a **beast** cannot destroy the order of its life; hence it is that it is born into the whole knowledge of its affection.

—⁴. Therefore man can not only think analytically, and make inferences, but can also be receptive from the Lord through Heaven, and become intelligent and wise. This no **beast** can do; what it knows is not from any understanding, but from the knowledge of the affection which is its soul. . .

—⁵. The interiors of man, which belong to both his minds, can be raised by the Lord to the Lord, and be conjoined with Him; hence it is that every man lives to eternity. It is not so with a **beast**; it does not enjoy any spiritual mind, but only a natural one; therefore its interiors, which are solely of knowledge and affection, cannot be raised by the Lord, and be conjoined with Him, wherefore it does not live after death.

—⁶. A **beast** is indeed led by means of a certain spiritual influx, which falls into its soul; but as its Spiritual cannot be raised, it cannot be otherwise than determined downwards, and look to such things as are of its affection. . .

—^e. A **beast**, which has not any thought from understanding, but only knowledge from affection, can do nothing but make sounds, and vary the sound of its affection according to its appetite.

1207². That nature serves for the clothing of what is spiritual, is evident from the souls of **beasts**, which are spiritual affections, and which are clothed by material things which are in the world.

D. Wis. iii. 4³. With **beasts**, there are not the two higher degrees, but only the lowest, wherefore the initialements of their life are not receptacles of the love and wisdom of the Lord, but are receptacles of natural affection and knowledge, into which they are also born. With clean **beasts**, these receptacles are not bent back contrary to the order of the universal flow, but are conformable to it, wherefore after birth they are straightway carried into their functions, and know them; for they have not been able to pervert their affections, because they have no Intellectual which could think and reason from spiritual light, and do violence to the laws of Divine order.

vii. 3². As every man possesses a double breathing, one within the other, he can think rationally from the understanding, nay, even spiritually, and thereby also be distinguished from **beasts**. . . A general and a singular pulsation and breathing also exist in **beasts**; but both the external and the internal with them are natural. . .

Can. On God iv. 12. In the Hells there are (instantaneously) created serpents, and hurtful **beasts** and birds; not that they are created by the Lord, but that good things are turned into evil ones.

Coro. 3. The same four Churches on this Earth are described by 'the four **beasts** rising up out of the sea' (Dan.vii).

—². That the states of the Church are described in the Word by 'beasts,' in the same way as by metals, III.

—³. This originates in the Spiritual World, where all the affections and derivative thoughts of Angels and Spirits, at a distance from them, are presented to view as **beasts**; which also appear in an entirely similar form to that of the **beasts** in the natural world; affections of the love of good, as **beasts** which are gentle, and are good uses; and affections of the love of evil, as **beasts** which are fierce, and are evil uses. Hence it is, that 'beasts' are so frequently mentioned in the Word; and, in the spiritual sense, by them are signified affections, inclinations, perceptions, and thoughts.

Docu. 302. C. 9. Man cannot become a **beast**, but he can become as a **beast**.

Beast (of burden). *Jumentum*.

A. 5939. 'This do, load your **beasts**' (Gen. xlv. 17) = that they should fill up all truth with good. 'To load the **beasts**' = to fill up truths. . . As by 'asses' are signified scientifics, now that conjunction with internal good has been effected through the medium, they are scientific truths; on which account, instead of 'asses,' they are here called '**beasts**.'

6049. 'Cattle,' are all **beasts**, larger and smaller, of both the flock and the herd, besides camels, mules, asses. These latter **beasts** signify such things as have reference to truths; but the former, namely, those of the herd and of the flock, such things as have reference to good. Hence it is, that all these **beasts** in general, which are cattle, signify the truths from which comes good.

9057². 'To set upon the **beast**' (Luke x. 34) = to assist from his own Intellectual. . . 'A **beast**' = what is intellectual. Refs.

9140. 'And shall send in his **beast**' (Ex. xxii. 5) = if he does this with but little consciousness. '**Beast**' = the pleasure, or appetite, of the body. . . When a **beast** is called 'a **beast**,' it signifies affections which are merely corporeal, and which have but little of reason in them; for the more a man acts from the body, the less he acts from reason. . . 'A **beast**,' also, in the Original Language, is so called from what is brutish and stupid; thus from but little consciousness. III.

R. 780. '**Beasts** and sheep' (Rev. xviii. 13) = that they no longer have worship from the outward, or natural, goods and truths of the Church. . . By '**beasts** and sheep' are meant the sacrifices made of oxen, bullocks, he-goats, sheep, kids, rams, goats, lambs. Oxen and bullocks are meant by '**beasts**,' (the rest) by 'sheep.'

E. 375⁴². By 'he set him upon his Own **beast**' (Luke x. 34) is signified, that he did this according to his own intelligence, as far as he was able; for a horse signifies the Intellectual, and so likewise does 'a **beast**.' 444¹⁴.

1154. '**Beasts** and sheep' (Rev. xviii. 13) = worship from truths and goods which are from a spiritual natural origin, profaned. '**Beasts**' = the truths which regard charity. . . By '**beasts**' are signified the truths which regard the goods of charity. They are chiefly asses for

riding, and for carrying burdens, by which are signified such things as are of use, and are for instruction. III.

—'. 'To set him upon his own **beast**' = to instruct him according to his capability.

Beat. *Pulsare*.

Beating. *Pulsus. Pulsatio* *.

A beating noise. *Pulsatile*.

A. 176. (The beating of the heart felt at the resuscitation.)

3428³. (Such) are like people who only **knock** (at the doors of wisdom).

3884³. The third operation (of Heaven) which I perceived, was into the systole and diastole of the heart. . . The times of the **beating** were regular, about three to each alternation of the breathing, yet of such a character, as to cease in the pulmonic actions, and thus govern them. . . The alternations of the **beats** were so observable, that I could count them; they were distinct and soft.

—⁴. Hence it was evident, that Heaven, or the Grand Man, possesses cardiac **beatings**, and also respirations, and that the cardiac **pulsation** of Heaven has a correspondence with the heart, and with its systolic and diastolic movements.

3885. It was also granted me to observe the reciprocations of the **beatings** of the heart (of Heaven), and I was then informed by the Angels, that this is the source of the **beating** of the heart, and of the respirations of each and all men on the Earth; and that the reason they take place at different moments, is that both the cardiac **pulsation**, and the pulmonary respiration, which exist in the Heavens, pass off into a kind of continuous action, and so into an endeavour, which is of such a character, as to excite these movements with variety, according to each person's state.

3886. The variations of the **pulsations** and respirations in the Heavens are manifold, being as numerous as the Societies; for they are according to the states of their thought and affection. . . but the general **pulsation**, and the general respiration, are as above stated.

—'. It was once granted me to observe the cardiac **pulsations** of those who were of the province of the occiput, and to observe, one by one, the **pulsations** of the celestial there, and, one by one, the **pulsations** of the spiritual there. Those of the celestial were still and soft; but those of the spiritual were strong and vibratory. The **beats** of the **pulsations** of the celestial were to those of the spiritual as 5 to 2; for the **pulsation** of the celestial inflows into the **pulsation** of the spiritual, and so goes forth, and passes into nature. (See below, D. 4136.) The conversation of the celestial Angels is not heard by the spiritual Angels, but is perceived under the appearance of a **beating** of the heart. . .

4046. Many Spirits appeared. . . who had a general action by means of a method of the **beating** of the heart, but it was a kind of reciprocal undulation downwards and upwards. . . Afterwards, when I applied my hand to the left side of the skull, or head, I felt a **beating** under the palm, undulating in the same way, downwards and upwards. . .

[A. 4046]⁷. There were afterwards others, who also inflowed into the **pulsation**, but not through an undulation downwards and upwards, but crosswise; others again, who inflowed not reciprocally, but more continuously; and still others, from whom the act of **pulsation** jumped from one place to another. (The character of all these kinds of Spirits explained.)

6432⁶. '**Beating** upon the paps' (Is.xxxii.12)=to be in grief on account of the loss of the good of truth.

8530. Truth is to good... as the breathing of the lungs to the **beating** of the heart...

9818⁸. The breathing of the lungs corresponds to the life of truth... while the **beating** of the heart corresponds to the life of the will, thus of love.

H. 95(f). In Heaven, there is a **beating** like that of the heart, and a breathing like that of the lungs, but more interior. Refs.

— . The **beating** of the heart there, varies according to the states of love. Refs.

446(c). A **beating** of the heart, and a breathing of the lungs, reign in the universal body, and flow in everywhere, by turns. Refs.

L. 51³. See **BEATING-micatio**, at this ref.

F. 19^o. In the Spiritual World, the character of everyone, as to faith, is known merely from his breathing, and as to charity, from the **beating** of his heart.

W. 378. All affections which are of love induce changes in the movements of the heart, as is evident from the **beating** of the arteries, which act synchronously with the heart... Those felt by the finger are only that the heart **beats** either slow or fast, high or low, soft or hard, regularly or irregularly, and so on. (See **HEART**.)

390. As it has not been known that the spirit of man has a **pulsation** and a respiration equally with the body, it could not be known that the **pulsation** and breathing of the spirit in man inflow into the **pulsation** and breathing of his body, and produce them. Therefore, as the spirit of man possesses a **pulsation** and a breathing equally with the body, it follows that there is a like correspondence of the **pulsation** and breathing of a man's spirit with the **pulsation** and breathing of his body...

—². In a word, the life of a man's body depends upon the correspondence of its **pulsation** and breathing with the **pulsation** and breathing of his spirit; and when this correspondence ceases, the life of the body ceases...

391. When (Spirits and Angels) have been questioned, they said... that they feel the **beating** of the heart in the breast, and of the arteries in the wrist, equally with those who are men in the natural world.

P. 119^o. That the Lord continually urges and presses man to open the door to Him, is evident from the Lord's words, 'Behold, I stand at the door, and **knock**...' (Rev.iii.20).

338³. The delight of a Spirit's life... constitutes... his very breathing, and also the **beating** of his heart.

R. 217. 'Behold, I stand at the door, and **knock**'=that the Lord is present with everyone, in the Word, and therein presses to be received, and teaches how.

386. I heard... as it were a **beating** noise, and a hoarse sound mingled with it...

—⁵. The disputation which was heard as a **beating** noise, was from those who are in charity alone... T.460.

616. 'I heard the voice of harpers, **playing** on their harps' (Rev.xiv.2)=confession of the Lord from gladness of heart, by the spiritual Angels in the lower Heavens. 'To **play** the harp'=to confess the Lord from spiritual truths.

M. 232². We followed the cry, O how learned! and lo, there were some hundreds standing on one spot, **beating** the ground with their feet... T.333.

D. 3673. On the **pulsation** of adulterers, and of those who are cruel... I observed that it fell on the left side, outside, **beating** as the heart does, but only in the outermost skin of the breast. This **pulsation*** was felt by me as not being within the body, but outside of it; thus not within the Grand Man, but outside of it.

4136. On the **beating** of the heart.

— . It has also been granted to feel the **beating** of the heart in the occiput, very vividly. The **beating** of the heart of the spiritual was rapid, vibratory, and strong. The **beating** of the heart of the celestial is slow, almost like that of men, still, not vibratory. The beats of the spiritual **pulsation**, to those of the celestial, are as 23 to 1; the reason is, that the celestial **pulsation** is continued through the spiritual (Angels), and thus goes forth from the Celestial.

4317. On the **beating** of the heart.

— . It has been granted to feel the **beating** of the heart of Heaven, in general. It was great and powerful, somewhat slower than mine, attended with a rather loud noise; and I was told that I was then in the **pulsation*** of the heart of Heaven. I then perceived that I was among little children. This was in the middle of the breast. It was afterwards granted to feel the **pulsation*** of the heart of the Heaven of angelic Spirits, which was in front, above the navel. The vibrations were more rapid.

E. 167. These two kingdoms of the mind (the will and understanding) correspond to the two kingdoms of the body; namely, the will, to the heart and its **beating**; and the understanding, to the lungs and their breathing.

— . The **beating** of the heart (in Heaven) is according to the state of the love. Refs.

212. Concerning those who say that they are in truths, when, nevertheless, they are in falsities, because in no charity, it is said in the Word, that they would come to the door, and **knock**, but would not be admitted. To come to the door, and **knock**, is 'to adore at the feet' (Rev.iii.9).

248. 'Behold, I stand at the door, and **knock**' (Rev.iii.20)=the perpetual presence of the Lord... and at the same time His perpetual will that He shall be admitted... As 'a door' is mentioned, so also is '**knocking**,' and thereby is signified His perpetual will of conjoining Himself with man, and of communicating to him the happinesses of Heaven...

323³. '**Play** skilfully, with a loud noise' (Ps.xxxiii.3).

856. 'I heard the voice of harpers, **playing** on their

harpers' (Rev. xiv. 2) = a glorification of the Lord from His Spiritual Kingdom. . . 'Harpers **playing** on the harps' = the affections of those who are in the Lord's Spiritual Kingdom . . .

D. Wis. vi. 2. That the heart corresponds to the will . . . is evident from the varying of its **beating** according to the affections. Its variations are, that it **beats** either slow or fast, high or low, soft or hard, regularly or irregularly, and so on.

vii. 2. The spirit of man, too, has a heart and consequent **pulsation** . . . Gen. art.

— It has been granted to hear from the Angels, that with them, the arteries **pulsate** from the heart . . . equally as with men in the world ; also that the **pulsation** is varied with them according to the states of the love . . . They have touched their wrists, and told me.

—². Every Society has . . . its own peculiar and distinct **beating** of the heart . . .

—³. The universal distinction of the respirations and **pulsations** is according to the idea of God . . . The **pulsation** makes one with the love of the will . . .

vii. 3. The **beating** of the heart (of the spirit), and the breathing of its lungs, inflow into the **beating** of the heart, and into the breathing of the lungs with the man in the world. Gen. art.

Beating. *Micatio.*

L. 51³. Angels, equally with men, have breathing, and a **beating** of the heart . . . The **beating** of the heart, or pulsation, with them, is according to the reception of Divine Love from the Lord.

Beauty. Under ORNAMENT—*decus.*

Beauty. *Formositas.*

Beautiful. *Formosus.*

A. 418⁴. When good is not received, but only light . . . there are only an image and **beauty** of form from the light . . .

733⁷. Like two beautiful women . . .

H. 99^e. In some who are not beautiful—*pulchris*, (the spirit) is beautiful, bright, and angelic.

M. 477⁶. Maidens were brought, who were **beauties**, because images of heavenly affection.

Beauty. *Pulchritudo.*

Beautiful. *Pulcher.*

A. 553. Those of the female sex, who have died when aged . . . and who have lived in faith in the Lord, in charity towards the neighbour, and in happy marriage love with their husbands, after a succession of years (in Heaven), come more and more into the flower of young womanhood and youth, and into a **beauty** which surpasses every idea of **beauty** that was ever perceptible by the sight ; for goodness and charity are what shape the form, and make it like themselves, and cause the delight and **beauty** of charity to shine forth from every particle of their faces, so that they are the very forms of charity. Some have seen them, and they were astounded. H. 414. P. 324⁴.

— The form of charity is of such a nature . . . that the whole Angel, especially the face, is as it were

charity . . . When this form is beheld, it is ineffable **beauty**, which affects with charity the very inmost life of the mind. Through the **beauty** of this form are exhibited, in an image, the truths of faith . . . They who have lived in faith in the Lord, that is, in the faith of charity, become such forms, or such **beauties**, in the other life. All the Angels are such forms, with innumerable variety.

1470. 'I know that thou art a woman **beautiful** in look' (Gen. xii. 11) = that truth from a celestial origin is delightful. Ex.

—^e. This celestial truth is **beauty** itself.

1480. 'The Egyptians saw the woman, that she was very **beautiful**' (Gen. xii. 14) = that the knowledge of Knowledges is very pleasing to itself. Ex.

1517. This (vinous) odour . . . is from the sphere of that **beauty** which is of form.

1588. 'Full of wisdom, and perfect in **beauty**, thou hast been in Eden, the Garden of God' (Ezek. xxviii. 12, 13) . . . From the Rational are there presented to view paradises, which, in magnificence and **beauty**, surpass every idea of the human imagination ; this is the effect of the influx of celestial spiritual light from the Lord. Nor is it the paradisiacal pleasantnesses and **beauties** which affect [the Angels], but the celestial spiritual things which live in them. 1622.

1590. This signifies (Gen. xiii. 10) that the outward man appeared to the Lord, such as it is in its **beauty**, when conjoined with the inward man . . . The nature of the **beauty** of the outward man, when conjoined with the inward, cannot be described, because it does not exist with any man, except the Lord alone . . . The three Heavens are images of the Lord's outward man, and their **beauty** can never be described . . .

1621. See ATMOSPHERE at this ref.

1756. The connexion of the things (in the inward sense), and its **beauty** . . .

1767. When the Word is being read by a man who loves it, and lives in charity . . . it is presented . . . before the Angels in such **beauty** . . . 1772.

1971. Such (representatives of the things which exist in Heaven) are perpetual with good Spirits, with a **beauty** and pleasantness hardly utterable.

2735. When genuine marriage love is represented in the other life, it is done by the most beautiful things ever seen by the eyes, or apprehended by the mind. It is represented by a maiden of inexpressible **beauty**, encompassed by a bright cloud, so lovely, that she may be said to be **beauty** itself in essence and form. . . All **beauty**, in the other life, is from marriage love. Des. H. 382.

3080. 'The damsel was very good in look' (Gen. xxiv. 16) = the **beauty** of the affection of truth. . . For all **beauty** is from good in which there is innocence. When good inflows into the outward man from the inward, it causes **beauty**. This is the source of all human **beauty** ; as may also be evident from the fact, that no one is affected by the face of another, but by the affection which shines forth from the face . . . To those who are in good, little children appear in **beauty**, in propor-

tion to the innocence of charity which is in their faces, gestures, and speech. That it is goodness and charity which form and which cause **beauty**, see above, 553.

[A.] 3212³. When the body is put off, the spirit appears, and that in an entirely different form when he has been regenerated; it then has a form of love and charity in **beauty** inexpressible, instead of the former one, which was a form of hatred and cruelty with deformity also inexpressible.

3425³. He who is in correspondence, that is, he with whom the outward corresponds to the inward man, has a spirit which is bright and **beautiful**, such as is heavenly love in form . . .

3612^o. He would then know and perceive . . . Heaven in its form, that is, in its **beauty** and happiness.

3726³. There are purer substances, which are real ones, whose variations of form, when animated and modified by an influx of life from the Lord, present these Knowledges and truths to view; and whose agreements and harmonies, either in successive, or simultaneous presentation, are what affect [the mind], and cause that which is called **beautiful**, pleasant, and delightful.

3804². Truths themselves constitute as it were the face of good, the **beauty** of which is from the form of truth; but that which affects, is good.

3820. When (general ideas) are illustrated by singulars, they become firm and enduring; for thus they have the essential and formal things which are signified by 'the **beauty** of form, and **beauty** of look,' of Rachel . . .

3821. 'Rachel was **beautiful** in form, and **beautiful** in look' (Gen.xxix.17)=the affection of interior truth, as to what is spiritual. . . By 'form' is signified essence; and by 'look,' **beauty** thence derived.

3863⁹. 'To behold the King in his **beauty**' (Is.xxxiii.17) = the truths of faith which are from the Lord; and which are called '**beautiful**' from good. . . That **beauty** is predicated of good, Refs.

4145³. The good which precedes, and initiates (into marriage love) is **beauty**, or agreement of manners, etc.

4180⁴. Divine Truth, without Divine Good, does not penetrate . . . but remains in what is outermost. . . Hence a man sometimes appears **beautiful** in outward form, while inwardly he is filthy.

4301³. When the eye sees objects, it perceives a pleasure and a delight therefrom according to the forms, colours, and consequent **beauties** in the whole and in the parts; in a word, according to the order and arrangements into connexion . . .

4409. All things of the outward sight have relation to good and truth, because they have relation to the proportions of objects, thus to their **beauties** and derivative pleasantnesses.

4985. 'Joseph was **beautiful** in form' (Gen.xxxix.6) = the good of life thence derived; 'and **beautiful** in look' = the truth of faith thence derived. Ex.

—². Hence it is evident, what is the source of **beauty**, that is, of that of the interior man; namely, that it is from the good of the will through the truth of faith. The truth of faith itself presents **beauty** to view

in the outward form, but the good of the will imparts and forms it. Hence it is, that the Angels of Heaven are of ineffable **beauty**, for they are as it were loves and charities in form; wherefore, when they appear in their **beauty**, they affect the inmost [feelings] . . .

5116⁴. Man then blossoms in a similar way from the good of intelligence and of wisdom; that is, he is in interior gladness, and in **beauty**, because he is then in the effort to implant these goods in the life; that is, to bear fruit.

5133^e. All the Angels are forms of charity, the **beauty** of which is from the truths which are of faith, and the life of the **beauty** is from the good which is of charity.

5199. '**Beautiful** in look' (Gen.xli.2)=what is of faith. . . Spiritual **beauty** is the affection of interior truth; and spiritual look is faith. Hence by '**beautiful** in look' is signified the affection of the truth of faith. (Refs.) The reason spiritual **beauty** is the affection of interior truth, is that truth is the form of good. The good itself which is from the Divine in Heaven is that from which the Angels have life, but the form of their life comes through the truths which are from that good; yet the truth of faith does not make the **beauty**, but the affection itself which is in the truths of faith, and which is from good. The **beauty** which is solely from the truth of faith, is like the **beauty** of a painted or carved face; but the **beauty** which is from the affection of truth that is from good, is like the **beauty** of a living face animated by celestial love, for such as is the love or such as is the affection which shines forth from the form of the face, such is the **beauty**. Hence it is, that the Angels appear in **beauty** ineffable. From their faces shines forth the good of love through the truth of faith, which not only appear before the sight, but are also perceived from the spheres which are from them. The reason **beauty** is from this source, is that the universal Heaven is a Grand Man, and corresponds to each and everything with man; he, therefore, who is in the good of love, and thence in the truth of faith, is in the form of Heaven, consequently, in the **beauty** in which Heaven is, where the Divine from the Lord is all in all. Hence also it is, that those who are in Hell are in horrible deformity. . .

5377^e. Hence the Angels are in brightness and **beauty** ineffable, but the Infernals, in blackness and deformity inexpressible . . .

5433^e. All **beauty** is from truths. Refs.

6605. According to the communication of his thoughts and affections with Societies (does every Spirit and Angel appear) in a more **beautiful** human form; but if the communication of the thoughts and affections is diffused into Societies not according to the heavenly order, to the same degree the form is unbeautiful; whereas, if the communication is with infernal Societies, the form is deformed, and diabolical.

8707^e. Objects appear **beautiful** in that Light, according to their agreement with the good that is in the person [who sees them].

8988³. The Angels appear in a human form in the Heavens, entirely according to the truths which are

with them in good, with beauty and resplendence according to the quality of the good from truths. The men of the Church appear in Heaven, as to the soul, in a similar way.

9182². Unlawful conjunction is that which is not from marriage love, but from some other affection, as from the affection of **beauty** . . .

9297⁰. Good Spirits, or Angels, are forms of good use . . . Hence it is that the quality of Spirits is known at once, as soon as they are present ; the truths of faith from their faces and their **beauty** as to form ; and the good itself which is of use, from the fire of the love there, which vivifies the **beauty** . . .

9503. The more perfectly the Angels receive the Divine Truth which is from the Lord, thus the Lord, the more perfect human forms they are, and at last, so perfect, that their **beauty** exceeds belief. He who has seen them, as I have, is astounded ; for they are heavenly loves and charities in form, which is the form truly human . . .

9863³. Hence it is said of the King of Tyre, that 'he is full of wisdom, and perfect in **beauty**' (Ezek.xxviii.12). 'Wisdom' is predicated of good, and '**beauty**,' of truth ; for, in the Heavens, all wisdom is from good, and all **beauty** is from truths thence derived.

9879². The truths of faith make **beauty**, but **beauty** according to truths from good, that is, according to truths through which good shines forth . . .

9995⁴. Hence it is said 'thou becamest exceedingly **beautiful**' (Ezek.xvi.13), for spiritual **beauty** is from truths and goods.

10153³. They who are in the Heavens are forms of charity and of celestial love, of such **beauty** that they cannot be described.

10163. Small eyes, and a small nose, are **beauty** to (the inhabitants of the second Earth).

10286. Sirens induce on themselves a **beauty** almost angelic . . .

— Divine things grow in perfection towards the interiors, so that at last they are of perfection and **beauty** ineffable.

10540³. '**Beauty**' (Ezek.xvi.13)=the form of truth from good. Refs.

—4. '**Beauty**' (Is.iii.24)=the form of truth from good in the Church ; thus, its perfection.

H. 17. All who are in the Heavens are forms of love and charity ; they appear in **beauty** ineffable . . .

56². That all perfection is from (the formation of a whole from various parts), is evident from all the **beauty**, pleasantness, and delight, which affect both the senses and the mind.

80². The Angels of the interior Heavens are in . . . a most **beautiful** and perfect human form ; and the Angels of the lower Heavens, in a form less perfect and **beautiful**.

99. The exteriors (of man), which receive the world, may be in a form according to the order of the world, and thence in a varied **beauty** ; for the outward **beauty**, which is of the body, is from the parents, and from the

formation in the womb, and is afterwards preserved through a general influx from the world.

— With some, who were **beautiful** . . . in the face, the spirit was deformed, black, and monstrous . . . Whereas, in some, who were not **beautiful**, it was **beautiful-formosus**, bright, and angelic.

131⁰. When a man is looked at by the Angels, as to his spirit, if he is good, he appears as a man **beautiful** according to his good ; if evil, as a monster, deformed according to his evil.

414. The whole Angel, especially the face, is as it were charity . . . which form . . . is **beauty** ineffable . . .

457². After death . . . those who had been in good affections, were seen with **beautiful** faces ; but those who had been in evil affections, with deformed faces . . .

459. The human form . . . after death, is more **beautiful**, in proportion as Divine Truths have been more inwardly loved, and lived . . . The more interior the affection is, the more conformable it is to Heaven, and thus the more **beautiful-formosior**—is the face. Hence it is, that the Angels who are in the inmost Heaven, are the most **beautiful**, because they are forms of celestial love. But those who have loved Divine Truths more exteriorly . . . are less **beautiful** . . . All perfection increases towards the interiors . . . and as perfection increases and decreases, so also does **beauty**. Des.

481². After having passed through the first and second states (after death) . . . those who are heavenly loves appear fresh, fair, bright, and **beautiful**.

489⁷. They who have accounted adulteries as wicked, and have lived in the chaste love of marriage, are in the order and form of Heaven more than all others, and thence in all **beauty** . . .

N. 279². In proportion as a man lives according to order, he appears, in the other life, as a man perfect and **beautiful** . . . Refs.

— Every Angel, being a recipient of Divine order from the Lord, is in a human form, perfect and **beautiful** according to reception. Refs.

U. 52⁰. Concerning the faces of the men of our Earth, which (the Spirits of Jnpiter) saw through my eyes, they said that they were not **beautiful** ; and that their **beauty** was in the external skin, and not in the fibres from the Internal . . .

W. 358⁰. Love from within shines forth in the faces (of the Angels), and wisdom in their **beauty**, and the **beauty** is the form of their love.

411. The **beauty** (of the human form) is its intelligence, which it procures for itself by means of truths . . . These are what the love disposes into the forms of its affections . . . All these forms are **beautiful** and lovely to it ; but all others are **unbeautiful** and unlovely to it.

P. 24. All **beauty** is perceived from what is less **beautiful**, and through what is **unbeautiful**.

312. Is not that truth (to the eye) which is called **beautiful** ?

M. 22⁰. They said, Who could see such beauties, and not feel some desire ?

[M.] 42⁴. (The beauty of a wife of the Third Heaven, Des. Its origin.)

44². There are maidens (in Heaven) of such beauty, that they may be called beauties in beauty's own form . . . and the beauties of the maidens, and the moralities of the young men, correspond to each other . . .

—4. They are admitted into the company of maidens, the beauties of Heaven . . .

49. (Beauty an allurement to marriage.)

55⁷. With (those who are in true marriage love) the love of the sex does not partake of the flesh . . . and as the beauty of a woman, from innate inclination, at the same time enters into the mind, it is sweet.

56³. A discourse (of the wise) concerning the cause of beauty in the female sex. . . The first said, women have been created by the Lord affections of the wisdom of the men, and the affection of wisdom is beauty itself. The second said that woman was created by the Lord, through the wisdom of man, because from man, and that she is consequently a form of wisdom inspired with affection of love; and as the affection of love is life itself, woman is the life of wisdom . . . and the life of wisdom is beauty itself. The third said, that to women there is given a perception of the deliciousnesses of marriage love, and as their whole body is an organ of this perception, it cannot be but that the habitation of the delights of marriage love, together with its own perception, should be beauty itself. The fourth said, that the Lord took away beauty and grace of life from man, and transcribed it upon woman; and therefore, man, without reunion with his beauty and grace in women, is grim, severe, dry, and unlovely; and one man is not wise, except to himself, and another is stupid; but when man is united with his beauty and grace of life in a wife, he becomes agreeable, pleasant, lively, and loveable; and thus wise. The fifth said, that women were not created beauties for their own sakes, but for the sake of men, in order that men may be softened, etc. The sixth said, that the universe was created by the Lord to be a most perfect work, and nothing therein was created more perfect than a woman beautiful in her face and graceful in her manners, for this reason, that man might render thanks to the Lord for this bounty, and repay it through the reception of wisdom from Him.

330. A discussion . . . as to whether any woman can love her husband, who is constantly loving her own beauty, that is, who loves herself from her own form. They agreed that women have a twofold beauty, one natural, which is that of face and body, and the other spiritual, which is that of love and manners. They agreed also that these two beauties are often separated in the natural world, and that they are always united in the Spiritual World; for in that World, beauty is the form of the love and manners; wherefore, after death, it often happens, that ill-made women become beauties, and beautiful women become deformities. . . The first conclusion they came to, was that every woman wants to seem beautiful in face, and beautiful in manners, because she is born affection of love, and the form of this affection is beauty; wherefore a woman who does not want to be beautiful, is not a woman who wishes to love and be loved, and therefore is not a true woman. At

this, the wives said, The beauty of woman dwells in soft tenderness, and consequently, in delicate sensation. This is the source of the love of woman for man, and of the love of man for woman.

—3. The second conclusion of the men was, that, before marriage, a woman wants to be beautiful for the men; but after marriage, if she is chaste, for only the one man, and not for the men. On this, the wives said, After a husband has sipped the natural beauty of his wife, he no longer sees it, but he sees her spiritual beauty, and, from this, he loves back again, and recalls her natural beauty, but under a different appearance.

—4. Their third conclusion was, that if, after marriage, a woman wants to seem beautiful, in the same way as before it, she loves the men, and not the man; because a woman who loves herself from her beauty, continually wants her beauty to be sipped, and as this no longer appears to the man, she wants it to be sipped by the men to whom it does appear . . . At this the wives were silent; yet they muttered, What woman is so devoid of vanity, as not to want to seem beautiful to the men too . . . These things were heard by some wives in Heaven, who were beautiful, because they were celestial affections, and they confirmed the three conclusions of the men; but added, Let them only love their beauty, and its adornment, for the sake of their husbands, and from them.

381. They saw, in Heaven, maidens and wives of amazing beauty.

— (Three orators, from France, deliver orations on the origin of beauty.)

382. (The first said,) What is the origin of beauty, but love . . .

383. (The second said,) I assert that wisdom is the origin of beauty . . .

384. (The third said,) Neither love alone, nor wisdom alone, is the origin of beauty, but the union of love and wisdom; in a youth, the union of love with its own wisdom; and in a maiden, the union of wisdom with its own love. For a maiden does not love wisdom in herself, but in a youth, and therefrom sees him as beauty; and when the youth sees this in the maiden, he sees her as beauty; wherefore the love forms the beauty through the wisdom, and the wisdom receives it from the love. That this is the case, plainly appears in Heaven. I have seen maidens and wives there, and I have directed my attention to their beauties, and have seen that beauty was one thing in the maidens, and another in the wives; in the maidens, there was merely the brightness, but in the wives, the resplendence of it. The difference was like that between a diamond sparkling with light, and a ruby flashing at the same time with fire. What is beauty but the delight of the sense? and whence is the origin of this delight but in the sport of love and wisdom? From this sport the sight glows, and this glowing from the eye vibrates in the eye, and presents the beauty. What constitutes beauty of face but redness and whiteness, and the lovely intermingling of the one with the other? and is not the redness from love, and the whiteness from wisdom . . . When the third had thus spoken, the assembly clapped their hands, and cried out, This is the winner. At this instant, a flaming light, the light

of marriage love, suddenly filled both the house with its lustre, and their hearts with its pleasantness.

T. 353. The beauty . . . of faith . . . may be compared to . . .

763². What is beauty without relation to what is un-beautiful . . .

Ad. 950⁴. The lowest goodnesses are those which are called harmonies and **beauties**, regarded both as to the form itself, and according to the perfection of the form . . . Those goodnesses which are apprehended by the sight are properly called **beauties**.

D. 574¹. (The Spirits of Jupiter) marvel there can be any **beauty** in the faces of this Earth . . . but this comes from another cause . . . I was told that the **beautiful** faces come from their infancy, which is innocent.

583. They said that the faces (of the men of our Earth) were not so **beautiful** (as those of the inhabitants of Jupiter) and that they are smaller . . .

904. The harmony of visible objects [is] the source of the various **beauties** which affect the mind; as **beauty** in general, and that of paradises . . . of buildings, etc. . . . Thus there is a more interior [**beauty**], which is that of intellectual things; hence comes the love of truth . . .

1837. All true harmony in universals derives its **beauty** from this, that it is not **beautiful** of itself, but from other things, and thus from all . . .

2303. Yet men and Spirits love such ideas of their own, and suppose that they are more **beautiful** than all things in the universe . . .

2304. As soon as his idea comes forth, the Lord instils those things which He has associated, and thus turns the idea into a **beautiful** one . . .

2461. On **beauty** and delight. . . **Beauty** is the form, in which, and therefore from which, is delight; and the delights thence derived, when reduced in like manner into a form, are **beauty**. So in, and from these, there are delights of an interior degree; and these pleasantnesses, in their turn, reduced into a form, bring forth a new **beauty** . . . Thus, all happinesses flow into **beauty** . . .

3080. They who are in their faith, and in that truth, or light, of faith which agrees with the sphere, (when looked into by Heaven) appear **beautiful**, with a varied **beauty**. Thus, in the lowest sphere, there also come forth other things which are **beautiful** . . .

3099. Thus there cannot but come forth such representations of **beauty** indefinite, with variety to eternity . . .

4175. On the **beauty** of marriage love. I saw a **beauty**, very slightly, and veiled as with a cloud, to prevent me from seeing it; and a perception was given at the same time, that it was the **beauty** of marriage love . . . Hardly anything can be said, except that it was **beauty** itself, for such is marriage love, when formed; thus, that it is marriage love itself which is the **beauty**, affecting the deepest [feelings]. This is the source of all **beauty**.

6110⁸². If only **beauty** conjoins, and not good, it is adultery; and it is not human, except in so far as it is supposed that the **beauty** is from good, which is the very being of **beauty**.

E. 157². A man's spirit, after death, appears in a

human form according to the quality of his life of affection in the world; in a **beautiful** form, if he has lived a life of heavenly love; but in an **unbeautiful** one, if he has lived a life of earthly love. Hence it is that the Angels are forms of love and charity, but it is not from the affection of mere thought and will that they have so **beautiful** a form, but from the affection of them in deeds, or works; for deeds, or works, from the affection of will and thought, or of love and faith, make the outward appearance of the spirit; thus, the **beauty** of its face, body, and speech. Ex.

240⁴. 'Thou didst trust in thine own **beauty**' (Ezek. xvi.15)=the intelligence from proprium with which it was charmed.

304³¹. 'To see the King in his **beauty**' (Is.xxxiii.17) = to see the genuine truth which is from the Lord alone.

375²⁷. 'Thou becamest exceedingly **beautiful**' (Ezek. xvi.13)=intelligent.

405²⁷. Pleasantness of soul therefrom, is signified by '**beautiful** for situation' (Ps.xlviii.2).

453¹¹. 'He shall see the King in his **beauty**' (Is.xxxiii.17)=that they shall obtain wisdom; for 'the King'=truth from good; '**beauty**,' the wisdom of it; for in this is Divine Truth in its own **beautiful** form.

587⁷. By 'the **beauty** of man' (Is.xliv.13) is signified the appearance of intelligence thence derived.

617⁷. '**Beauty**' (Ezek.xvi.13)=intelligence. 619¹¹.

637¹¹. By 'burning instead of **beauty**' (Is.iii.24) is signified foolishness instead of intelligence.

650²⁶. 'By **beautiful** in branch, and a shady wood' (Ezek.xxxi.3) is signified intelligence through rational truths by means of scientifics.

—²³. 'By **beautiful** in greatness' (ver.7) is signified intelligence.

—³⁰. By 'the leaf thereof **beautiful**, and the flower thereof much' (Dan.iv.12) are signified Knowledges and affections of truth and good, and intelligence thence derived.

652²⁷. By '**beauty**' (Ezek.xvi.25) are meant truth, and intelligence thence derived; for, in the Spiritual World, everyone is **beautiful** according to truths from good, and intelligence thence derived.

654¹³. By '**beauty**' (Ezek.xxxi.3) is signified affection of truth, and intelligence thence derived.

675¹. '**Beauty**' (Is.v.9) is predicated of truth, and its intelligence.

684¹⁴. That He has Divine Wisdom is signified by 'Thou art **beautiful**, far above the sons of men' (Ps.xlv.2). '**Beautiful**'=wise.

717⁹. As this is the source to man of wisdom and intelligence, it is said, 'King of Tyre, thou art full of wisdom, and perfect in **beauty**' (Ezek.xxviii.12). '**Beauty**'=intelligence, because, in the Heavens, all **beauty** is according thereto.

863¹. That affection of truth, and understanding of truth, would cease on account of deficiency, is signified by 'in that day shall the **beautiful** maidens, and the young men, faint for thirst' (Amos viii.13).

1001². These loves form the faces of the Angels, and

present themselves to view in their eyes, as fires of life, to which are added innocence and peace, which make their beauty complete.

De Conj. 2. The Angels have all their beauty from love, for love, or the affection of love, forms everyone . . . Hence it is, that the Angels have all their beauty from their marriage love; for it is the inmost of the life thence derived which shines through. I have seen an Angel from the Third Heaven, who was in pure marriage love; he had such beauty, that the bystanders were rapt in admiration, and said that he was beauty itself in its own essence.

Become. *Fieri.*

A. 2788. In God, to become, and to be, are the same.

5275. 'To come,' and 'become,' when predicated of the Divine, or of that which God does, = that which comes to pass of Providence . . .

S. 28. See BE at this ref.

Becoming. *Decens. Decenter.*

A. 2102. In a becoming and beautiful series.

5247. Such appear with the hair becomingly arranged.

5569. S. 35°. T. 223°. De Ver. 10°.

Becoming. *Decorus, decorum.*

See UNBECOMING.

A. 831. By means of becoming conduct they could insinuate themselves . . .

2915. The Lord's presence with man is in good, and therefore in what is just and fair, and then in what is honest and becoming. Honesty is the complex of all the moral virtues, decorum is only the form of them.

4574³. In civil and moral life we have honesty and decorum; honesty is to wish well to another from the heart in relation to the things of civil life; decorum is to show this in speech and bearing; thus, regarded in itself, decorum is nothing but the form of honesty, for honesty is the origin of decorum. Therefore, when honesty displays itself through decorum, that is, decorously through speech and bearing, honesty appears in each particular of decorum, so that whatever is delivered through speech, and displayed through bearing, appears honest, and is the form, or image, through which honesty shines forth. Thus do they make one, as do essence and its form, or the essential and the formal. But if anyone separates honesty from decorum . . . there is then no longer anything of honesty in the speech and bearing, however, through decorum, he may study to exhibit a form like that of honesty; but there is dishonesty . . .

5126³. See ADOLESCENCE at this ref.

S. 40. Like a becoming dress on a maiden . . . **T. 215.**

T. 443. The formal things (of honesty) which are called matters of decorum . . .

D. 1011. (The Spirits of the pancreas mingle, and separate, matters of decorum, or the formal things of honesty.) Whether the pancreas does the same with public and civil matters, apart from matters of decorum, I do not yet so well know.

3699. Sirens are those who, in the world . . . have made the whole life consist in decorum . . . So that they could insinuate themselves into society by means of a thousand becoming ways. . . Thus they appear honest outwardly, both on account of their decorum, and on account of their dissimulation.

4040. Honesty means all the moral virtues, and decorum is for the sake of honesty, thus is derived from honesty, therefore it is the form of honesty, and not contrariwise; the same as it is with the essential and the formal . . . and with the real and not real.

Bed. *Cubile.*

A. 6348. 'Because thou ascendedst thy father's beds' (Gen. xlix. 4) = because, when separated from the good which is of charity, it has filthy conjunction. **E. 484¹⁷. 817⁵.**

7353. See CHAMBER at this ref.

R. 137⁸. 'Bed-lectus,' 'couch,' and 'bed,' have a similar signification to this, Ill.

E. 163⁹. As 'a bed-lectus' signifies doctrine, it was a statute of the Church among the Sons of Israel, that 'every bed, whereon he lieth that hath the issue is unclean; and that the man who hath touched his bed shall wash his clothes, and bathe himself in waters' (Lev. xv. 5).

388¹¹. 'How has it become a waste, a couching place of the wild beast' (Zeph. ii. 15) = that there is nothing of truth there, but that it is full of falsities. **650⁵⁷.**

714¹⁵. The truths and goods they will have, are signified by 'a place to lie down in,' where before there were 'dragons' (Is. xxxv. 7).

Bed. *Lectus.*

A. 1879. When I was in bed . . .

5721. When such Spirits are applied to a man, they induce great pain through weariness . . . so that the man can hardly raise himself from his bed. **5722.**

6188. 'Israel bowed himself above the head of the bed' (Ex. xlvii. 31) = that he turned himself to those things which are of the interior Natural . . . The 'bed' = the Natural.

—². The reason why 'the bed' is the Natural, is that the Natural is below the Rational, and serves it as a bed, for the Rational as it were lies upon the Natural, and as the Natural is thus spread under it, it is called 'a bed.' Ill.

6226. 'He sat upon the bed' (Ex. xlviii. 2) = turned towards the Natural.

6463. 'And he gathered his feet to the bed' (Ex. xlix. 33) = as to lower things in which are interior things; to the good and truth of the lower Natural . . . 'The bed' = the Natural, thus the good and truth of the Natural, for these constitute the Natural with a man.

—². When Jacob is thought of, there appears in the Spiritual World a bed in which a man is lying. Ex.

7354. 'Upon thy bed' (Ex. viii. 3) = to the inmost things. . . 'A bed' = what is inmost; for since the 'bedchamber' = interior things, the couch or bed that is in it = what is inmost.

8376. When the inhabitants of Jupiter lie in **bed**, they turn the face forward, or towards the chamber . . . because they believe that so they turn the face to the Lord . . . A similar thing has sometimes happened to me when I was in **bed**, but I did not before know the source of it. D.587,Ex.

9027. 'And he lieth down in **bed**' (Ex.xxi.18)=what is separated in the Natural . . . 'A **bed**'=the Natural.

10050². 'The corner of a **bed** and the extremity of a couch' (Amos iii.12)=the lowest Natural, which is the external Sensual, and its truth and good.

10360⁹. 'Take up thy **bed** and walk . . .' (John v.8). 'A **bed**'=doctrine; and 'walking,' life. E.163⁷.

— That 'a **bed**'=doctrine, is evident from the places in the Word where 'a **bed**' is mentioned, and also from representatives in the other life. There, when a **bed** appears, and one lying in it, there is signified the doctrine in which he is. Hence, most highly adorned **beds** appear there, for those who are in truths from good.

10833. When (the inhabitants of the sixth Earth) awake, there appears to them an Angel in a white garment at the **bed**, who then suddenly disappears from their eyes . . .

R. 137. 'Behold, I will cast her into a **bed**' (Rev.ii.22)=that so they will be left in their own doctrine. . . That 'a **bed**'=doctrine, is from correspondence, for as the body lies in its **bed**, so does the mind in its doctrine. But by 'a **bed**' is signified doctrine which everyone procures, either from the Word, or from his own intelligence, for in that his mind is at rest, and as it were sleeps. The **beds** in which they lie in the Spiritual World are from no other origin; everyone has a **bed** there according to the quality of his knowledge and intelligence; the wise, magnificent ones; the foolish, mean ones; and the false, dirty ones.

—². 'Two in one **bed**' (Luke xvii.34) are two in one doctrine, but not in similar life. 922^e.

— 'To take up the **bed** and walk' (Mark ii.9)=to meditate in doctrine.

—³. 'In the corner of a **bed**, and in the extremity of a couch' (Amos iii.12)=further away from the truths and goods of doctrine.

—^e. Since by Jacob is signified the doctrine of the Church, therefore, sometimes, when I have thought of Jacob, there appeared to me above, in front, a man lying in a **bed**. E.163^e. D.462. 469.

153¹⁰. If anyone does evil to another, he is cast into a corner of the cavern, in which there is a **bed** of damned dust, where he is miserably tortured. T.281¹⁰.

T. 301. That the Sabbath has been made a day of instruction in Divine things, is evident from the fact that the Lord . . . said to the man who was healed, 'Take up thy **bed** and walk' . . . by which is signified to be instructed in doctrinal things.

E. 163. 'Behold, I cast her into a **bed**' (Rev.ii.22)=that they are left to their natural man, and to doctrine of falsities therein. 'A **bed**'=the natural man, and also doctrine of falsities.

—². The reason 'a **bed**'=doctrine of falsities, and, at the same time, the natural man, is that doctrine of

falsities is from no other source than the natural man separated from the spiritual . . .

—³. The reason that by 'a **bed**' is signified the natural man, is because the natural underlies the spiritual man, and thus a man lies in it, and in the things which are in it, as he lies in his **bed**.

— That 'a **bed**'=the natural man, and also the doctrinal things which are therein, Ill.

— 'In the corner of a **bed**, and in the extremity of a couch'=those who are in a little natural lumen derived from spiritual, and thence in some truths.

—⁴. 'Beds of ivory' (Amos vi.4)=the fallacies of the senses upon which the doctrine is founded.

—⁶. To be 'in one **bed**' (Luke xvii.34)=in one doctrine of the Church.

—⁷. 'Arise, take up the **bed**, and walk' (Mark ii.11)=doctrine, and life according to it. 'The **bed**'=doctrine.

—⁹. That 'a **bed**'=doctrine, Ill.

992³. *Angeli in lecto.* De Conj.66.

Bed. *Torus.*

A. 8377. They do not sit on . . . raised grassy couches . . .

W. 432². (The initial form of the brain) is divided into two **beds**, as it were.

M. 6². Each (president) reclined on a couch at the head of his table.

16. They reclined on couches at the table . . .

171². Hence two married partners who . . . disagree in their affections, lie in **bed** turned away from each other . . .

236. Separation as to **bed**, bedchamber, and house . . .

270⁴. As it were a bedchamber, where love and its own wisdom . . . share one **bed** together.

277². A communion of **bed** (between married partners).

T. 380. It is not from a lawful **bed** . . .

Bedchamber. *Cubiculum.*

A. 5694. 'He came into the bedchamber, and wept there' (Gen.xliii.30)=in himself, but not apparently. . . 'To enter into the bedchamber,' and, having done so, 'to shut the door,' was a customary form of speech with the ancients, when they meant that something was to be done which should not appear . . . For by the house they understood man, and by the rooms, and bedchambers, the interior things of man. Hence 'to come, or enter, into the bedchamber,' signified to enter into one's self, consequently, that it should not appear. Ill.

—^e. 'What ye have spoken in the ear in bedchambers, shall be preached upon the roofs' (Luke xii.3). Here, also, 'bedchambers'=the interior things of man, namely, what he had thought, intended, and attempted.

— 'To enter into the bedchamber, and pray' (Matt.vi.6)=not [to do it] apparently.

7353. See CHAMBER=conclave, at this ref.

7719. By 'bedchambers' are signified the interior things of man.

[A.] 877². When truths are believed, they are in the **bedchamber** . . .

10110². The truth which has been made of the will, and has there become good, is compared to the room where the man dwells, and to the **bedchamber** itself.

H. 184. In the habitations of the Angels there are cellars, saloons, and **bedchambers**, in great numbers.

M. 11. Assign to each his own saloon with his own **bedchamber**.

236. See **BED-torus**, at this ref. 270⁴.

Bee. *Apis*.

A. 4776². **Bees** know how to build cells, to suck honey out of flowers, etc. 6323². H.108. W.355. M.419. T.12⁷. E.1198⁴.

4906^e. Their knowledges and affections are connate, as with **bees**.

9331⁴. 'The bee in the land of Assyria' (Is.vii.18) = falsity perverting the reasonings of the mind.

10582⁴. 'The bee in the land of Assyria' = the falsity of reasoning thence derived.

W. 356. Insignificant worms, like **bees** . . .

T. 335³. Does the bee think in its little head . . .

585³. That the ground is as a common mother . . . may be illustrated by this fact in connexion with **bees** . . .

785². The Internal of a bee is that from which its External is impelled to suck honey from the flowers . . .

E. 410⁶. By 'the bee in the land of Assyria,' is signified false reasonings thence derived. . . As the Rational obtains everything that belongs to it from the scientifics of the natural man, its reasonings are signified by 'bees,' because **bees** suck out and obtain their store from flowers, as the Rational does from the scientifics of the natural man. But here, by 'bees' are signified false reasonings, because the Rational gathers what belongs to it from scientifics falsely applied. The reason such things are likened to 'flies' and 'bees,' is from correspondence, for various kinds of flying things appear in the World of Spirits, but they are appearances from the ideas of the thoughts of Spirits, and hurtful flying things among them are flies and **bees** of such a kind.

619⁶. (Samson) tore the lion, and afterwards found in its carcase a swarm of **bees**, and honey (Judg. xiv.8) = that, after that faith (alone) had been dissipated, there succeeded, in the place of it, the good of charity.

Beech. *Fagus*.

M. 78². We were in a wood of **beeches**, chestnuts, and oaks . . .

270⁴. A like signification have the three kinds of trees around the palace, the olives, the palms, and the **beeches** . . .

Beelzebub. *Beelschebub*. *Beelzebul*.

T. 292. (Beelzebub was originally a man.)

630^e. Beelzebub, the god of Ekron, who, from the signification of his name, could only drive away flies . . .

E. 740¹⁰. The reason **Beelzebub** is called 'Satan'

(Matt.xii.24,26), and not 'the Devil,' is that by 'Beelzebub,' who was the god of Ekron, is meant the god of all falsities; for if you translate the word 'Beelzebub,' it is 'the lord of flies,' and 'flies' = the falsities of the sensual man, thus falsities of every kind. Hence it is that **Beelzebub** is called 'Satan.'

Beer. *Beer*.

A. 2702². Hence comes the name 'Beer' (Num. xxi.16), and the name 'Beersheba,' and its signification, which is, doctrine itself.

E. 537³. 'Beer,' in the Original Language, means 'a well,' and 'a well' = the Word, and doctrine from the Word. In like manner, 'Beersheba,' 727⁸.

Beer-lahai-roi. *Beerlahai roi*.

A. 3194. 'Isaac came from coming to Beer-lahai-roi' (Gen.xxiv.62) = Divine Good rational, born from Divine Truth itself. . . 'Beer-lahai-roi,' in the Original Language, means 'the spring to Him that liveth, and seeth me.' Ex.

3261. 'Isaac dwelt at Beer-lahai-roi' (Gen.xxv.11) = the Lord's Divine Rational in Divine light. . . 'Beer-lahai-roi' = Divine Good rational, born from Divine Truth itself.

Beersheba. *Beershebah*.

A. 2679. ('Hagar) went and wandered in the wilderness of **Beersheba**' (Gen.xxi.14) = a roving state in doctrinal matters of faith. . . 'Beersheba' = doctrine of faith.

2702². See **BEER** at this ref. E.537³.

2720⁶. 'He called that place **Beersheba**' (Gen.xxi.31) = the state and quality of doctrine. 'Because there they sware both of them' = from conjunction. 'And they struck a covenant in **Beersheba**' = that human rational things were adjoined to doctrine of faith.

2722. ('Abraham) planted a grove in **Beersheba**' (ver.33) = the doctrine thence derived, with its Knowledges, and its quality.

2723. 'Beersheba' (Id.) = the state and quality of doctrine, namely, that it is Divine, to which human rational things are adjoined, as is evident from the series of things treated of from verse 22 to here, and also, from the signification of the name itself in the Original Language, which is, 'the well of the oath,' and 'seven;' and 'a well' = doctrine of faith, 'oath' = conjunction, . . . and 'seven' = what is holy, thus what is Divine. . . That this was the origin of the name 'Beersheba,' is evident from the words of Abraham, 'For thou shalt take seven ewe lambs of my hand, that they may be a witness unto me, that I have dug this well, wherefore he called that place **Beersheba**, because there they sware both of them; and they struck a covenant in **Beersheba**' (xxi.30-32). In like manner from the words of Isaac; 'It came to pass in that day, and Isaac's servants came, and told him upon the causes of the well which they had dug, and said to him, we have found waters; and he called it Sheba (an oath, and seven); wherefore the name of the city is **Beersheba** even unto this day' (xxvi.32,33). Here, also, wells are treated of about which there was a contest with

Abimelech, and also a covenant with him, and by 'Beersheba' is signified human things again adjoined to doctrine of faith, and because they were again adjoined, and so made doctrine which is adapted to human apprehension, it is called 'a city,' which=what is of a doctrinal character in the complex.

— 'Beersheba' is mentioned with a like signification in the inward sense, Ill. . . and in the opposite sense, Ill.

—³. The extension of the celestial and spiritual things which are of doctrine is signified where the extension of the Land of Canaan is described by the words, 'from Dan and even to Beersheba' . . . Ill.

2858. 'They went together to Beersheba' (Gen.xxii.19) = advancement in the doctrine of charity and of faith, which is the Divine doctrine to which human rational things are adjoined. 'Beersheba' (has this signification).

2859. 'Abraham dwelt in Beersheba' (Id.) = that the Lord is that doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine; and, when it is predicated of the Lord, it = to be doctrine . . .

3436. 'Isaac' went up thence to Beersheba' (Gen.xxvi.23) = that thence the doctrine of faith was Divine. 'Beersheba' = the doctrine of faith Divine. The doctrine of faith, which is here signified by 'Beersheba,' is the literal sense of the Word, for the Word is doctrine itself . . .

3445. See WELL-puteus, at this ref.

3465. See SHEBA at this ref.

3466. 'Therefore the name of the city is Beersheba' (ver.33) = the quality of the doctrine thence derived. . . 'Beersheba,' which, in the Original Language, means 'the well of the oath,' thus, the doctrine of confirmed truth. That 'Beersheba' = doctrine, Refs.

— By 'Beersheba' (xxi.30,31) is signified the state and quality of doctrine which is from the Divine, and that there is conjunction thereby; and as the subject there is the interior things of the Church, it is said that that place was called 'Beersheba;' but here, because the subject is the exterior things of the Church, it is said that the city was so called . . .

3690. 'Jacob went forth from Beersheba' (Gen.xxviii.10) = life more remote from Divine doctrinal things. . . 'Beersheba' = Divine doctrine. Refs.

3923⁶. 'God liveth, O Dan; and the way of Beersheba liveth' (Amos viii.14) = that they are in the negative of all things of faith and of its doctrine. . . 'Beersheba' = doctrine. Refs. The reason it is the negative of all things of faith, is that Dan was the last boundary of the Land of Canaan, and Beersheba, the first, or the middle and inmost, of the Land . . . The first boundary, or the middle and inmost, of the Land, was Beersheba, before Jerusalem, because Abraham was there, and also Isaac; and the last boundary, or the outmost, was Dan; therefore, when all things in one complex were signified, it was said, 'from Dan even to Beersheba.' Refs. 6396⁶.

—^e. The inmost of the Land was Hebron, and then Beersheba, where Abraham and Isaac were.

5997. 'Israel' came to Beersheba' (Gen.xlvi.1) =

Z

charity and faith. 'Beersheba' = the doctrine of charity and faith; here, charity and faith, and not the doctrine of them, because it is predicated of spiritual good, which is 'Israel.' Ex.

6011. '(Jacob arose) from Beersheba' (ver.5) = from the doctrine of faith and of charity.

E.417¹¹. By 'all the tribes of Israel, from Dan even to Beersheba' (Judg.xx.1,2) are signified these things from ultimates to first principles.

Befal. See HAPPEN, and TOUCH-attingere.

Before. *Ante.*

A. 2454. That is called 'behind him' (Gen.xix.26), which is posterior, and that 'before him,' which is prior.

4380. 'To pass over before' anyone (Gen.xxxiii.14), where the conjunction of good with truths is treated of, = more general presence. Ex.

8194. Voluntary things are presented behind, or 'after' (Exod.xiv.19), and intellectual things, in front, or 'before.'

8325². What God was doing before the world was created . . . T.31³. D.3476.

10550. What is 'before' signifies what is within; and what is 'after,' what is without.

T. 29. As God was before the world . . .

67. God, before the creation . . .

Before. *Coram.*

A. 1179. 'Before Jehovah' (Gen.x.9).

5638. 'They stood before Joseph' (Gen.xliii.15) = the presence of the Celestial of the Spiritual there. 'To stand before' anyone = presence.

5703. 'They sat before him' (ver.33) = that they were set in order by his presence. . . 'Before him' = by his presence.

6083. 'This land of Egypt is before thee' (Gen.xlvii.6) = that the scientifics of the natural mind are under the auspices of the Celestial Internal. . . 'Before thee' = under its auspices.

8532. 'Lay it up before Jehovah' (Exod.xvi.33) = that it is in the Divine presence. 8535.

9047. 'To give into the judges,' or 'before the judges' (Exod.xxi.22) = according to what is fair.

10146. 'Before Jehovah' (Gen.xxix.42) = from the Lord . . . because 'before' = presence . . .

Life 63. (Such a man) thinks that these things are lawful before God, but unlawful before the world.

108. (This is merely to cause evils) not to appear before the world.

P. 130^e. Like an object which is constantly before the sight.

R. 380. 'Before the throne of God' (Rev.vii.15) = in the presence of the Lord.

636. 'Shall be tormented with fire and brimstone before the holy Angels and the Lamb' (Rev.xiv.10) = the love of self and the world, and the cupidities therefrom . . . It is said 'before the Angels and the Lamb,'

because these loves are contrary to Divine Truths, and to the Lord . . .

E. 189. See FULL at this ref.

200. 'I will confess his name **before** My Father, and **before** His Angels' (Rev.iii.5)=that they will be in Divine Good, and thence in Divine Truth.

274. 'Lamps burning with fire **before** the throne' (Rev.iv.5)=Divine Truth united to Divine Good proceeding from the Lord's Divine Love.

292. 'To cast **before** the throne' (Rev.iv.11)=to acknowledge that it is from the Lord alone.

322. 'They fell down **before** the Lamb' (Rev.v.8)=acknowledgment from a humble heart.

405¹⁴. 'In the presence of the Lord,' and 'in the presence of the God of Jacob' (Ps.cxiv.10).

456. 'Standing **before** the throne and **before** the Lamb' (Rev.vii.9)=those who are in the Lord's Kingdom.

463. (Other similar instances.) 477. 489. 493. 494. 567. 639. 747. 819. 825. 826. 858. 867. 888. 895.

Before. *Prae.*

A. 952. Pre-eminence **above** others . . . 1327.

1304. Loves himself **more** than others.

1505. (Sphere of one who thinks himself **before** others.) 1506. 1507. 2027.

2219. Despise others in **comparison** with themselves.

2796. Think themselves in light **above** others.

5853. This prerogative have Spirits **above** man. 5857.

6393². They are actually great and powerful **above** others.

H. 57². What a man has **above** the Angels . . . (304².)

Beg. *Mendicare.*

Beggar. *Mendicus.*

Under SEEK=*quaerere*.

A. 3688³. As he knows from the Word that we ought to give to the poor . . . he does good especially to common **beggars** . . . not considering that such as **beg** in the streets, for the most part, live an impious and wicked life . . . Nevertheless, he who is in the first state of regeneration, does good to them from the heart; these goods are the goods of external truth from which he begins . . .

9209². They who are in external truths . . . believe that we are to do good to everyone that is in need of assistance, especially to **beggars** . . . They who do this from obedience . . . do well, for, through this External, they are initiated into the Internal of charity and of mercy . . .

T. 426². These benefactions are advantageous in many ways, especially giving to the poor, and to **beggars**; for, through these, boys, girls, servants, and, in general, all the simple, are initiated into-charity, for they are the externals of it, through which they accustom themselves to the offices of charity, for they are its rudiments, and, at that time, are like unripe fruits; but, with those who are afterwards perfected by means of just Knowledge

concerning charity and faith, they become like ripe fruits . . .

D. 431. On the state of **beggars** in the other life.

— They who have long **begged**, and at last have taken pleasure in it, and have acquired aversion for a life of labour . . . appear naked, with most loathsome fragments of garments. They seem to themselves to be about to be pressed together into a mass, so that they cannot be separated; thus they cling together. They have one with a small vessel, and ask alms of everyone they meet . . . I have heard from them that what is said of **beggars** is true; that they desire nothing but money, despising clothes and food; and that, among themselves, they live impiously, in quarrels; that they abhor labour; sometimes live luxuriously . . . ; inquire sharply what each has gotten; that they have instituted a sort of government among themselves which they desire to be kept secret. Those **beggars** are meant who had been such in the life; thus it is their life, because they have had no other cupidity. 642, Index.

777 (Index). The rich who have not been born, but have become so, and who live in luxury, in the other life go about as **beggars** in tattered garments.

Beget. *Gignere.*

A. 460. (See this chapter, throughout.)

1338. 'To beget sons and daughters' (Gen.xi.11)=doctrinal things. 1346. 1354.

3161³. The Lord . . . from the Divine Itself, not only begot the Rational as to good, but also, through this, the Natural as to truth.

T. 23. It is all the same whether we say **begotten** by God, or proceeding from Him . . .

E. 710⁸. By 'the barren,' and by 'the wombs which have not borne' (Luke xxiii.29) are signified those who have not received genuine truths, that is, truths from the good of love.

Begin. *Auspicari.*

A. 2516². The doctrine of faith cannot **begin** from (the Rational).

Begin. *Ordiri. Exordiri.*

Beginning. *Exordium.*

A. 186. Then life (in the Spiritual World) **begins**.

316. There then takes place a new **beginning** of life . . . 1273.

M. 8. That you may **commence** the blessedness of your eternal happiness.

Begin. *Inchoare.*

Beginning. *Inchoamentum.*

A. 8037⁰. Then heavenly joy first **begins** . . . 8462⁰.

H. 330. Little children who die . . . are only in the rudiments of the capacity of becoming Angels.

409. Heavenly joy . . . **begins** from the inmost principles.

W. 432. The nature of this **rudiment** (of man) in its form.

M. 98. This love does indeed **begin** from the love of the sex.

T. 587°. When he wills to shun evil, and do good, the state of regeneration **begins**.

766°. He continues to eternity the **rudiments** of wisdom implanted in the natural world.

Begin. *Incipere.*

Beginning. *Inceptum.*

A. 1317. 'This is their **beginning** to do' (Gen.xi.6)= that now they were **beginning** to become of a different quality. 'A **beginning** to do'=thought, or intention, thus the end.

4249. Then the Natural **begins** to be enlightened by good.

7906³. When he **begins** to act from the good of charity.

Beginning. *Initium.*

A. 477². The Ancient Church is signified by '**beginnings**' (Ezek.xxxvi.11).

1560. Every state before a man is instructed is a **beginning**, and when he begins-*incipit*-to be instructed, it is a **beginning-principium**.

2088². All men from the **beginning** were celestial.

3354. The first state of the perversion of the Church, which exists when they begin no longer to know what good and truth are, but dispute together about them, whence arise falsities, (is sig. by) 'the end is not yet,' and that 'these are the **beginning** of sorrows' (Matt. xxiv.6,8).

4247². When a man is in the affection of truth, in which he is in the **beginning**, before he is being regenerated . . .

4984. All uses in their **beginning** are truths of doctrine.

10632. That law was the **beginning** of the Word . . .

T. 27. The two **beginnings** (of spaces and times), which are immensity and eternity . . .

31. The **beginnings** of them are from God.

280°. Spiritual thoughts the **beginnings** and origins of natural thoughts.

Beginning. *Principium.*

A. 16. The most ancient time is called 'the **beginning**' (Gen.i.1) . . . 'The **beginning**' also involves the first time when a man is being regenerated, for he is then born anew, and receives life.

55. By '**beginnings**' (Ezek.xxxvi.11) is meant the Ancient Church after the flood.

128. This flows from the **principle** which he adopts.

—^c. He thinks from this **principle**.

129. The **principles** that have been adopted, even the falsest, rule the man, and all his knowledge and reasoning favour these **principles** . . . Wherefore the **principle** must be from the Lord, and not from self.

130. His third river where is Ethiopia, is **principles** of evil and falsity which are the Knowledges of his faith.

162. All the laws of truth and right flow from celestial **principles**, or from the order of life of the celestial man. Ex.

206. These are their **principles** . . .

444. From this **principle** (that the spirit has no extension) . . .

570. When they stick in their adopted and settled **principles** . . .

581. From their most settled **principles** . . .

589. It is one thing to confirm false **principles** from the Word, and another simply to believe what is in the Word; he who confirms false **principles**, first adopts a **principle** . . .

597². Thus the general **principles** were strengthened daily . . . The general **principles** of the Most Ancient Church were celestial and eternal truths. Examps.

794. The falsities are **principles** of falsity, and persuasions of falsity . . . Who is there that has imbibed a **principle** of falsity, or invented one, who does not confirm it from much knowledge, nay, even from the Word? . . . As, for instance, he who adopts the **principle** that faith alone saves . . .

894. 'In the **beginning** in the first of the month' (Gen.viii.5)=the first boundary.

1017². In general, when a **principle** is false, nothing but falsities can follow from it, for all things conform themselves to the **principle**. Examp.

1063. Reuben, being the firstborn of Jacob, represented faith, and is called 'the **beginning** of strength' (Gen.xlix.3).

1106. They are kept in the Lower Earth that they may there put off **principles** of falsity. The time they remain there is according to . . . the **principles** they have confirmed.

1107. There are some who are very willing to be vastated, and thus put off the false **principles** they have taken with them from the world. No one can ever put off false **principles** in the other life, except in process of time, and through means provided by the Lord.

1109. They who have completely confirmed themselves in false **principles** are reduced into total ignorance . . .

1110. The **principles** of falsity (of such) in the other life, are turned into phantasies . . . 1111.

1119°. The breathing . . . with man, is according to . . . his **principles** . . .

1159. 'The tongue'=opinion, thus, **principles** and persuasions. Ex.

1181. 'The **beginning** of his kingdom' (Gen.x.10)= that thus such worship began.

1198°. Such can with difficulty be regenerated . . . because the **principles** of falsity, and consequently the life of their understanding, prevent and cause obstruction to it.

1255. The Lord never breaks, but bends, the **principles** which a man adopts from infancy. If they are of such a character that he regards them as holy, and are not contrary to Divine and natural order, but are in them-

selves indifferent, the Lord lets them alone, and suffers him to remain in them.

[A.] 1295. There are two **beginnings** of falsities; ignorance . . . and cupidities.

1385^e. They have not first taken any **principles** of truth from the Word.

1388^e. This communicative perception derives its **beginning** from this . . .

1510. Every Spirit, and still more every Society of Spirits, has its own sphere from its adopted **principles** and persuasions, which is a sphere of **principles** and persuasions. Evil genii have a sphere of cupidities. A sphere of **principles** and persuasions is of such a character, that when one acts into another, it causes truths to be as falsities, and excites all things which confirm, so as to induce the belief that falsities are truths, and evils goods.

1560. See **BEGINNING**—*initium*, at this ref.

1573. This is not the case with falsity from **principles** of falsity.

1644. Interior evil Spirits . . . who are in the **beginnings** of ideas . . .

1679³. But the falsities which are from adopted **principles**, which are of the understanding, cannot be so rooted in the voluntary part of man . . .

1767. (Beauty of the Word before the Angels when read by a man who) has not formed **principles** contrary to the truth of faith which is in the inward sense.

1802³. All little children are easily instructed in the Lord's Kingdom, because they are imbued with no **principles** of falsity. H. 336.

1807³. Uses are representative of the ends in view, which are the **beginnings**.

1834². They leave (matters of doctrine) to the conscience of each person, provided he does not deny **principles**; that is, the Lord, eternal life, the Word . . .

1877. Spirits in the World of Spirits, especially evil ones, at first retain . . . earthly, bodily, and worldly things, and, with them, the **principles** which they have adopted. Examps.

1936^e. The Rational . . . rejects truths, and that the more in proportion as it is . . . in **principles** of falsity concerning the faith.

2044. 'A son of eight days' (Gen. xvii. 12) = every **beginning** of purification. . . As the eighth day is the first day of the following week, it signifies every **beginning** whatever. 8400.

—^e. Purification . . . ought to be always taking place as from a new **beginning**.

2051^e. (Only) those who are within the Church can form **principles** of falsity contrary to the truths of faith themselves . . .

2243². But the falsity which produces evil exists when a man adopts any **principle** from his religiosity, and therefore believes that it is good or holy. Examp.

2385³. From a false **principle** nothing but falsities flow forth, and if truths be interposed among them, still, when the false **principle** is confirmed by them,

they become truths falsified, because defiled by the essence of the **principle**. It is quite otherwise if truth itself be accepted as a **principle**. Examp.

2567¹⁰. Truths of doctrine which will be made to serve **principles** of falsity. Sig.

— . The celestial and spiritual things of the Word made to serve as confirmations of the falses of his **principles**, and the evils of his cupidities. (Sig.) For there is nothing that is not advanced as a confirmation of **principles** of falsity . . .

2568⁴. There are therefore two **principles**, one, which leads to all folly and insanity, and another, which leads to all intelligence and wisdom. The former **principle** is to deny all things . . . until we are convinced by those things which we can apprehend or feel; this **principle** is what leads to all folly and insanity, and is to be called the negative **principle**. The other **principle** is to affirm those things which are of doctrine from the Word, or to think in ourselves and believe that they are true because the Lord has so said; this **principle** is what leads to all intelligence and wisdom, and is to be called the affirmative **principle**. They who think from the negative **principle**, the more they consider rational, scientific, and philosophical things, the more they cast themselves headlong into darkness . . . On the other hand, they who think from the affirmative **principle** are able to confirm themselves by means of all rational, scientific, and philosophical things whatever . . . See below, 2588².

2572³. From love, because from the Lord, (the Angels) are in the very **beginnings**, or springs of things, that is, in the ends and causes. To see from **principles**, or from ends and causes, is to see, from Heaven, all things which are beneath . . .

2588². There are two **principles** from which men think, the negative and the affirmative; and those think from the negative **principle** who believe nothing unless convinced by means of rational and scientific things, nay, by means of sensual ones; and those think from the affirmative one who believe that they are truths because the Lord has so said in the Word . . .

2590. The Gentiles . . . when instructed, bear themselves modestly, intelligently, and wisely, and easily receive, for they have formed for themselves no **principles** contrary to the truths of faith, which have to be dispelled . . . H. 321.

2906⁴. 'Three' = what is complete, and a **beginning**.

2991. Natural forms are effects, nor can they appear as causes, still less as causes of causes, or **principles**; but still the forms of effects represent those things which are of causes; nay, these latter represent those which are of **principles**.

2992^e. (The Angels know everything in the human body, and also in the universe, because from spiritual things) come causes, and the **principles** of causes. 3626^e.

2993. The causes of all natural things are from spiritual ones, and the **beginnings** of causes are from celestial things; or, what is the same, all things in the natural world derive their cause from truth, which is spiritual, and their **beginning** from good, which is celestial.

3260. On the commencement of any work, it was customary for the ancients to say, 'May God bless' . . . Hence it is, that, in a sense more remote, by 'May God bless' . . . is signified a **beginning**; here, the **beginning** of the representation by Isaac.

3748^e. How could he want to reason when he did not even know the **principles**?

3906. They who are being regenerated, learn to know what internal truth is, but in the **beginning** do not acknowledge it with such faith as to live according to it . . . In the **beginning** of regeneration they can know this, for example . . .

3913^s. When the affirmative comes, the man is in the **beginning** of regeneration . . .

3939². The essence and quality of the **beginning** is derived and passes over into the things that follow . . .

3974^e. Goods and truths not genuine . . . serve to introduce genuine ones, especially in the **beginning** of regeneration.

3986⁴. They who are in the love of self and the world do not suffer themselves to be led and bent by the Lord . . . and still more so when they are in confirmed **principles** of falsity.

4042. In the brain are the very **beginnings**, or the first and ultimate ends, from which flow forth each and all things in the body.

4051^e. Thus they are associated together in the **beginnings**, but act diversely in the outermost things. Example.

4052. Such is the correspondence of the brain with the Grand Man, that those who are in the **principles** of good have relation to those things in the brain which are the **beginnings** in it, and are called the glands, or cortical substances; whereas they who are in the **principles** of truth have relation to those things in the brains which flow forth from those **beginnings**, and are called fibres.

4119. 'The third day' = the ultimate, also what is complete, thus the end, and also the **beginning**; for the end of a state of conjunction is the **beginning** of the following state, which is one of separation.

4174. So long as man is in the outward man, as all are in the **beginning** of reformation . . .

4318. These are the **beginnings** of the intelligence in which are the Angels more than men; thus do they know and perceive innumerable things in the Heavens, and therefrom those also in the world; for the things which come forth in the world . . . are causes and effects from the former as **beginnings**.

4670³. What Joseph's age being seventeen years signifies, may be evident from the signification of this number elsewhere, namely, a **beginning**; here, the **beginning** of the representation through Joseph. That it = a **beginning**, and what is new, Refs.

4674². **Principles** of falsity set truths in a complete shadow . . .

4717^e. He who commences from a false **beginning**, and deduces consequences from it, (causes the latter) to be falsities; because the **beginning** reigns in the things

which follow, and, moreover, by these the false **principle** is strengthened.

4720². The doctrinal things which are afterwards formed, all savour of the general **principle**, thus of faith without charity; hence come the falsities which are the particulars of the false **principles**. . . All these are the particulars of the false **principles**; for all things of every doctrine . . . are joined together as in relationship, and acknowledge the general **principle** as a father. Hence it is evident, that when the general **principle** is false, all things savour of what is false.

4721. 'Joseph went to his brothers and found them in Dothan' (Gen. xxxvii. 17) = that they were in the particulars of false **principles**. . . 'Dothan' = the particulars of false **principles**.

—². What is meant by particulars of false **principles**, shown by examples.

4736^e. This truth is not alive, because it has a **principle** of falsity in it; consequently, with him who has such truth, it is false from the **principle** which dominates in it; the first **principle** is like a soul from which all other things have life.

5037. They who have been in **principles** of falsity, and in a life of evil from the falsity, and yet in good as to the intentions . . . cannot be received into Heaven until they have put off the **principles** of falsity, and also the delight of life thence derived. They who are (in the Lower Earth) are let into temptations, for they are not able to cast out the **principles** of falsity, and the delights of life thence derived, except through temptations.

5122². The states of rebirth of each Sensual, and of each thing in the Natural, and also in the Rational, have their progressions from the **beginning** to the end; and when they arrive at the end, they commence from something that is new . . .

5128². If a man is in **principles** of falsity, and does not suffer himself to be enlightened . . . it is a sign that he is a sensual man . . .

—³. It is one thing to be in **principles** of falsity, and another to be in persuasion of falsity. Ex.

5145. For in the head are all the substances and forms in the **beginnings** . . . 6436.

5207. This takes place in the **beginning** in all regeneration, for the truths which are insinuated with a man in the **beginning** are indeed in themselves truths, but they are not truths with him until good is adjoined to them . . . Wherefore, in the **beginning**, near to the truths there are falsities . . . When the sphere of falsity is close at hand, as is the case in the **beginning**, truths are as it were extirpated . . .

5567. (This Spirit) was tied by no **principles**, but was against all in general . . .

5718. Hence come obstructions, which are the source of the **beginnings** of many diseases, and dullnesses.

6047². The **beginning** is not to be made from scientifics . . . but the **beginning** is to be made from the truths of faith . . .

6208. Many enjoy natural good hereditarily . . . but are not imbued from the Word and doctrine with prin-

ciples of doing what is good; thus they cannot be endowed with any conscience . . . It is through the Word, etc., that they have the **principles** impressed on them concerning what is true and good . . . Wherever they go, they are persuaded, and are carried along like chaff in the wind, for they are devoid of **principles**, and of the plane into which the Angels may operate, and withdraw them from evils.

[A.] 6344. 'The **beginning** of my forces' (Gen. xlix. 3) = that through it truth has its first power. 'The **beginning** of forces' = the first power.

6472². Thus does the Lord lead a man according to his delights, also according to fallacies and the **principles** thence adopted . . .

6548. 'In the cave of the field of Machpelah' (Gen. i. 13) = the **beginning** of regeneration. Ex.

7272. The evil of falsity is that which originates from **principles** of falsity. Examp.

7317². When they come into the other life, they take with them the **principles** that . . .

7828. 'This shall be the first of the months of the year to you' (Exod. xii. 2) = the **beginning** from which are all following states to eternity. . . 'A year' = a period of life, from **beginning** to end; here, as it is predicated of those who are of the spiritual Church in the other life, the period of whose life has a **beginning**, but not an end, by 'a year' is signified the period of life from the **beginning** to eternity.

8313⁴. For, in the other life, everyone retains the **principles** of his faith which he had had in the bodily life, and none change them for truths but those who have been in the good of life . . .

8400. By 'a month' is signified the end of a former state, and the **beginning** of the following one, thus a new state.

8426^e. 'Evening' = the end of a former Church, and 'morning,' the **beginning** of a new one.

8861^e. Each and all things originate from truths Divine, which are the internal **beginnings** of all things. Ex.

9656. The interior things of man are in his head, for the **beginnings** of the senses and of the motions are there, and the **beginnings** are the inmost things, because the rest are derived from them; for the **beginnings** are like the vein of the springs which are the source of streams.

10044. The inmost with man is his will and understanding; these, in the **beginnings**, are in the head. . .

10266^e. It matters not, if, in the **beginning** . . . the affection of truth is also for the sake of self and the world. . .

10307^e. To speak against the **principles** which have been confirmed through his loves, is to speak against the man himself. . .

H. 356 App.⁷. A principle is to be drawn from the truths of doctrine of the Church, . . . and after that it is allowable to consult scientifics. 455(g). N. 51⁵.

N. 21. From one falsity, especially if it is in the

place of a **principle**, there flow falsities in a continual series.

L. 36². From this it is that the Lord is called 'the **Beginning** and the End,' etc.

S. 98^e. The Lord had indeed been the Word, but in first principles, for it is said 'In the **beginning** was the Word . . . this was in the **beginning** with God' (John i. 1, 3).

W. 267. If (the understanding) sees truths opposed to . . . the **principles** of its Own Intelligence . . .

365. Man's life is in its **beginnings** in the brains . . . Gen. art. In its **beginnings**, means in its first principles . . . and by life in the **beginnings** is meant the will and understanding. These are the two things which, in the brains, are in their **beginnings** . . . That the **beginnings**, or first principles of life, are in the brains, is evident from . . .

366. Such as is the life in the **beginnings**, such is it in the whole and every part of it. Gen. art. . . Where these **beginnings** in the brains are, is evident from anatomy . . . Now as these glands are the heads of the fibrils, they are also their **beginnings**, for the fibres commence from them . . .

—². They who know these things . . . can see that the **beginnings** of life are nowhere else than where the **beginnings-initia**-of the fibres are.

—³. It is these **beginnings**, or **beginnings-initia**, which appear as glands . . .

367. Through these **beginnings** the life is in the whole from every part, and in every part from the whole. Gen. art. For the whole . . . originally consists of nothing else than fibres which proceed from their **beginnings** in the brains.

369². All things of the body are . . . woven by means of fibres from the **beginnings** which are the receptacles of love and wisdom; and when the **beginnings** are such, the derivatives cannot be different; wherefore wherever the **beginnings** go, the derivatives follow . . .

373^e. In the cortical substance, the receptacles of the will and understanding appear conspicuously in their **beginnings**, where as it were little glands are to be seen.

400. From which it is evident, that all things of man come forth from the life of the will, which is love, from their **beginnings** in the brains through the fibres; and that all things of his body come forth from the heart through the arteries and veins.

427². They who are in spiritual love have wisdom inscribed on their memory, wherefore they speak about Divine Truths, and do them from the **principles** in the memory.

P. 193². Thus, with every man, there are two **beginnings** of life, one natural, and the other spiritual; and the natural **beginning** of life is the pulsation of the heart, and the spiritual **beginning** of life is the will of the mind . . .

R. 29. See ALPHA at this ref. 888. E. 41.

200. 'The **beginning** of the working of God' (Rev. iii. 14) = the Word. Ex.

436. The arguments by which a false principle is defended. (Sig.) For nothing but falsities can flow forth from a false principle . . .

438. Everyone who assumes a principle of religion from his Own intelligence, and sets it for a head, takes up also confirmations from the Word, and sets them for a tail. Ill.

M. 328. Substantial things are the beginnings—*initia*—of material ones. You are in beginnings and thus in singulars, but we are in derivatives and composites . . .

T. 84^e. See FIRST at this ref.

156. They therefore err who believe that man's mind is only in the head; it is there in its beginnings only . . .

224. Truth and good are beginnings of all things in both worlds.

—². The human mind, which exists from these two beginnings . . .

762. It is according to Divine order that there be a beginning and its end before a new beginning arises . . .

Ad. 992. These conclusions, which are formed by the understanding, are also called principles . . .

993. These conclusions, which are called principles, are Knowledge . . .

D. 4608. Such as a man is in his organic beginnings, such is he wholly, for the whole is a continuation from these beginnings; as are the fibrils which flow forth from their beginnings, and diffuse themselves through the whole body; such as are these beginnings, such are all things which are from them, thus the whole man . . . For the particulars, by derivation from the beginnings make a one. E. 775⁴.

D. Min. 4610. How principles break affections. Gen.art.

— That principles of truth change and break cupidities, or delights of evil, has been made known to me by experience. When I have been in an affection of evil, and principles of truth were insinuated inwardly, those delights began to cease . . .

4612. On the other hand, affections of good can be, and are wont to be, broken through principles of falsity, namely, when what is false is received as true. Examps.

4613. How powerfully principles operate. Examp.

4614. When [anyone] receives and believes principles of truth, or truths of faith, even although the operation be insensible so long as he lives in the body, still the Lord infuses blessedness into them . . .

4625. Principles which are according to order, namely, truths of faith, can be animated by the Lord, because they are according to order, and, when they are vivified, they become affections of truth; principles of falsity not so much; but if there are good affections, principles not true can be bent into truths, and so be as it were changed, and the man be saved; but never unless there are affections of good.

4771. On those who are in principles of truth and in a will of evil . . .

E. 211. A principle draws all things to its own side, because they must be connected with it . . .

229. 'The beginning of the working of God'=faith from Him, which, in appearance, is the first of the Church. 'The beginning'=what is first. Ex.

357²⁷. By 'the beginning of his power' (Jer.xlix.35) is signified trust.

406¹⁰. 'The ships of Tarshish in the beginning' (Is.lx.9)=good things which they bring and do.

696²¹. As fear has regard to the Divine Truth which is the source of holiness in worship, and also of wisdom and intelligence, it is said 'the beginning of wisdom the fear of Jehovah' (Ps.exi.10).

775². The reason 'the head'=wisdom, intelligence, and the knowledge of truths; and, in the opposite sense, folly, insanity, and the knowledge of falsities, is that these things reside in the head, and are there in their beginnings. Ex.

—³. Hence it is evident that the will and understanding . . . reside in the brains, and that they are there in their first principles, and that the organs which are formed to receive the senses, and to make movements, are derivations thence, just as streams from their springs, or as derivatives from their beginnings . . .

Behead. *Decollare.*

Beheading. *Decollatio.*

A. 8079. 'To break the neck' (Exod.xiii.13)=to separate and cast out. The reason it has this signification, is that the neck=the conjunction of the interiors with the exteriors. 10664.

9264⁴. By 'the beheading in that valley' (Deut.xxi.4,6) is signified expiation on account of there being no blame, because it was from ignorance.

Behemoth. *Behemoth.*

E. 455¹⁸. In this and the following chapters (Job xl, xli) 'the behemoth' and 'the leviathan' are treated of, and the natural man is signified by both of them; by 'the behemoth,' the natural man as to the goods which are called the delights of natural love; and by 'the leviathan,' the natural man as to the truths which are called scientifics and Knowledge, from which comes natural lumen.

507⁸. By 'the behemoth' (Job xl.15) is meant the same as by 'a beast,' namely, the natural affections which are in man; wherefore it is said, 'Behold the behemoth which I have made with thee.'

Behm, Brita. D.5837.

Behind. See AFTER, and BACK.

Behold. *Ecce.*

A. 2329. 'Behold, I pray my lords' (Gen.xix.2)=interior acknowledgment and confession of the Lord's Divine Human and Holy Proceeding . . .

2770. '(Abraham) said, Behold I' (Gen.xxii.1)=thought and reflection . . .

3495. '(Esau) said to (his father), Behold me' (Gen.xxvii.1), which is the answer,=presence.

3711. 'Behold, I am with thee' (Gen.xxviii.15)=the Divine.

[A.] 4711. '(Joseph) said, **Behold** me' (Gen. xxxvii. 13) = affirmation.

6002. '(Jacob) said, **Behold** me' (Gen. xlvii. 2) = perception.

6764. '**Behold**, two men, Hebrews, wrangling' (Exod. ii. 13) = apperception that within the Church they were fighting each other. '**Behold**,' or seeing = apperception.

6842. '(Moses) said, **Behold** me' (Exod. iii. 4) = hearing.

9144¹¹. '**Behold** the Man' (John xix. 5) = behold the Divine Truth, such as it is in the Church at this day.

L. 167. After He had been scourged, etc., He said, '**Behold** the Man' . . . because by 'the Man' is signified the Church . . .

Being. *Ens.*

See BE.

A. 206. The learned . . . who desire to speak cautiously, say that there is a certain supreme **Being**, they know not what, that rules all things.

—³. If such were asked whether they know what no proprium is, they would say that it is no **being**, and that if they were deprived of proprium they would be nothing.

1308. This is general with all nations, for everyone acknowledges some highest **Being** when he beholds the universe . . .

1919^e. It is most false, and, as it is called, an **entity** of reason, to say, that . . .

2156^e. They who divide this Trine which is in one are none but those who say that they acknowledge one supreme **Being**, the Creator of the universe, which is excusable in those who are out of the Church. But those within the Church who say so, do not acknowledge any God whatever, although they say so, and sometimes suppose so; still less do they acknowledge the Lord.

4211². All those within the Church who say that they believe in a supreme **Being**, and hold the Lord in slight estimation, are they who believe nothing whatever . . .

4214⁴. They who ascribe each and all things to their Own sagacity, and say that there is a supreme **being** which rules something in general . . . but nothing in particular, and who have confirmed themselves in this opinion, are also of the same character. Des.

4733². They who say that they acknowledge a supreme **being**, of which they have no idea of perception, for the most part acknowledge no God, but nature in the place thereof . . . Very many of the learned among Christians are of this character . . .

4950. Under the left foot, a little towards the left, are such as have attributed all things to nature, and still have confessed a **Being** of the universe from whom are all things which belong to nature. But examination was made as to whether they believed in any **Being** of the universe, or highest deity, which has created all things; and, from their thought communicated to me, it was perceived that it was an inanimate affair with no life in it in which they had believed; from which it was evident that they did not acknowledge a Creator of the universe, but that they acknowledged nature . . .

5094⁴. When (the rational natural man) beholds nature and the order of things, he sees that nature is a complex of means, and then perceives that an intelligent supreme **Being** has arranged them . . . But a sensual man does not comprehend that anything distinct from nature can exist, thus neither any **being** which is above nature.

5164^e. Within the Church are very many such, who deny the Lord, and say that they acknowledge a supreme **Being**.

6475. All in Hell think against the Lord . . . and yet very many say that they acknowledge a supreme **Being**, by which they mean the Father . . .

6876². When (the Ancient Church) thought about Jehovah they did not think as of a universal **being**, of whom they had no idea, but of the Divine Human . . .

H. 3³. But they who say that they believe in an invisible Divine, which they call the **Being** of the universe, from which all things have come forth, and reject the faith concerning the Lord, have been found to believe in no God . . .

W. 42. Thoughts, etc. are not **entities** flying and flowing out of nothing . . .

43. They would be a mere **entity** of reason, which, in itself, is not anything.

210^e. Abstracted or separated from them they are nothing but **entities** of reason . . .

229. From an **entity** of which nothing can be predicated, nothing can be made by massing.

289. Divine attributes . . . separated from a Man, are pure **entities** of reason.

T. 9³. The name Jehovah . . . means the supreme and only **Being**, from which is everything . . .

11². In order to separate God from nature, some have devised a most universal something which they have called the **Being** of the universe; and as they know nothing more about God, this **Being** is with them an **entity** of reason, which means nothing.

20. Unless being-*esse*-is substance, it is an **entity** of reason, for substance is **being** standing firm.

28. Although the human mind can acknowledge . . . that the first **being**, or the first Being-*esse*-is infinite, still it cannot know what is its nature . . .

367³. Nor is form any abiding **being** except from essence . . .

505³. What then is your act, except a purely ideal thing, which is called an **entity** of reason?

Bela. See ZOAR.

Belch. *Egurgitare.*

Belching. *Egurgitatio.*

A. 1763². See ATTEND at this ref.

T. 146². A ruminatory stomach, from which . . . they **disgorge** such things as they know will serve their hearers for food.

Belch. *Eructare.*

Belching. *Eructatio.*

A. 4656. When he spoke, he as it were **belched** the words . . . There were no interior things in his speech, thus but little of life, and hence came such **belching**.

T. 108². After this, no man in Christian lands who does not believe in the Lord, is listened to ; his prayers, in Heaven, are like . . . belchings from diseased lungs.

Believe. *Credere.*

See FAITH, and FAITH ALONE.

A. 30. For he who does not believe in the Lord cannot have life, as He Himself says in John ; 'he that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but God's anger shall remain upon him' (iii. 36).

34. Spirits who are in the knowledge of the doctrinal things of faith without love . . . cannot approach the first threshold of the court of the Heavens . . . They do indeed say that they have believed in the Lord, but have not lived as He has taught. III.

44. Man . . . cannot produce anything of good unless there are first inseminated into him Knowledges of faith, from which he may know what is to be believed and done . . . 'To hear the Word, and not do it,' is to say that we believe and yet do not so live . . . III.

128. A worldly and corporeal man says in his heart, If I am not instructed about faith and the things which are of faith by means of sensuous things so that I may see ; or by means of scientific things so that I may understand, I will not believe . . . In proportion as he wills to be wise from these things does he blind himself, and that to such a degree that he believes nothing . . . This is to eat of the tree of the knowledge of good and evil . . . But he who does not will to be wise from the world, but from the Lord, says in his heart that we are to believe the Lord, that is, those things which the Lord has said in the Word, because they are truths, and from this beginning or principle he thinks . . .

191. As, from self-love, they then began to believe nothing which they did not apprehend by the senses . . . the Sensual is represented by 'the serpent.'

194. The third posterity of the Most Ancient Church is treated of, which began not to believe things revealed unless they saw and felt that they were so. Their first state is here described, which was one of doubt.

196. In ancient times they were called 'serpents' who trusted more in sensuous things than in revealed ones. At this day it is still worse, for there are not only those who believe nothing unless they see and feel, but who also confirm themselves by means of scientifics unknown to the most ancient people, and thus blind themselves much more completely . . . 2124.

229^e. They perceived themselves to be deceived through the senses, but because they loved themselves, they desired to know whether what they had heard about the Lord and about faith in Him was true, and in this way they wanted first to believe. Sig.

231. The evil of the Most Ancient Church . . . of the Ancient Church . . . of the Jewish Church, and of the new Church after the Lord's Advent, as also of the modern Church, is that they do not believe the Lord and the Word, but themselves and their own senses. From this there is no faith, and when there is no faith there is no love of the neighbour, thus everything is false and evil.

233². Hence it is evident that those who consult sensuous and scientific things concerning matters of belief, not only precipitate themselves into doubt, but also into denial, that is, into thick darkness ; and when they precipitate themselves into thick darkness, they also do so into all cupidities, for when they believe what is false, they also do what is false ; and when they believe that what is spiritual and celestial has no existence, they believe that only what is bodily and worldly has any existence ; thus they love whatever belongs to self and the world. Thus, from falsity, there come cupidities and evils. 1200².

235. As they were no longer willing to believe anything but what they apprehended by the senses, the Sensual, which is 'the serpent,' cursed itself and became infernal. Sig.

303. See ACKNOWLEDGE at these refs. 2357. 4031². 4151². 4601². T.151.

448². If I were to tell them, or write to them, they would not believe . . . and would ask for signs or miracles before they would believe . . . And perhaps few will believe that these things are true, for in their hearts they deny that Spirits have any existence . . . 1880².

589. See BEGINNING—*principium*, at this ref.

—². But he who believes simply, or from a simple heart, does not first adopt principles, but thinks that it is true because the Lord has so said ; and if, from other statements of the Word, he is instructed how it is to be understood, he then acquiesces and rejoices in his heart ; nay, he who believes in simplicity that the Lord is angry, punishes, etc. . . it does him no harm, for thus he also believes that the Lord sees each and all things . . . 1408^e. 1798⁴.

647^e. From this a man may know how insane it is to want to investigate matters of faith by means of sensuous and scientific things, and not to believe before he thus apprehends them.

1071. See APPREHEND at these refs. 1072. 1164. 1630^e. 1936. 2124. 2162^e. 2385. 2588². 2625². 3024⁴. 3325¹². 3385^e. 6775. 6997². 8325². 9109.

1378. Spirits who believed nothing to be true but what they saw with their eyes, (reasoned with).

1510². Hence it was evident how easily a man may be confirmed in falsities and evils, unless he believes the truths which are from the Lord . . .

—². There was also perceived the sphere of incredulity, which is of such a nature, that they believe nothing that is said, and scarcely what is presented to view ; and there was also perceived the sphere of those who believe nothing but what they apprehend by the senses.

1608². 'As many as received Him, to them gave He Power to be sons of God, to them that believe in His name, who were not from bloods, nor from the will of the flesh, nor from the will of man—*viri*' (John i. 12, 13). From these words it is evident what faith or believing in Him is, that is, with those who receive Him, and believe in Him, not from the will of the flesh, nor from the will of man ; 'the will of the flesh' = what is con-

trary to love and charity ; and 'the will of man' = what is contrary to faith from love or charity . . . 5826⁴.

[A.] 1676^e. Wherefore it is sufficient that they should know, and, because it is so, that they should **believe** that . . . unless the Lord had come . . . mankind would have perished.

1798^e. They who are in doctrinal things, and not in charity, dispute about everything, and condemn everyone who does not say, or as they call it, **believe**, as they do.

1812. 'He **believed** in Jehovah' (Gen.xv.6)=the Lord's faith at that time. . . The Lord . . . [acted] from the inmost confidence and constant faith, that as He was fighting from pure love for the salvation of the universal human race, He could not but conquer; which, here, is 'to **believe** in Jehovah.' From the love from which anyone combats it is known what his faith is. He who combats from any other love than love towards the neighbour and the Lord's Kingdom, does not combat from faith, that is, he does not **believe** in Jehovah, but in that which he loves. The love itself for which he combats is his faith. Examp.

1886. Pref. I know that few will **believe** . . . because few **believe** in the resurrection, and fewer of the learned than of the simple . . . Some openly say that they will **believe** if anyone rises from the dead . . . So that they speak contrary to what they **believe**, and **believe** contrary to what they say . . .

1935^e. They who have no conscience cannot have interior thought, and therefore they have no combat, because their Rational acts as one and the same with their corporeal Sensual, and although what is good and true continually flows in with them from the Lord, they do not perceive it, because they at once extinguish and suffocate it. Hence it is that they do not **believe** any truth of faith.

1936. (Examples of things to be **believed** which transcend the apprehension of the first Rational.)

1937^e. But they who disdain and reject all good and truth, and who want to **believe** nothing, because it is opposed to their cupidities and reasonings, cannot compel themselves, and so cannot receive this . . . new Voluntary.

1940^e. But when the Rational submits itself, and **believes** the Lord, that is, His Word, the Rational is then like soil, or good earth, into which the seed falls and bears much fruit.

2009¹². They are of such a character as He has commanded, which is 'to **believe** in His name' (John i.12).

2034. Here, now, the conjunction of the Lord with those who **believe** in Him is treated of (Gen.xvii.9).

—⁵. As they do not apprehend (this arcanum concerning the assumption of the Human) they do not **believe** it; and as, from their not apprehending it they do not **believe** it, it becomes a stumbling-block to them. From experience.

—⁷. Then the Lord came . . . and taught the way of truth, that everyone who **believes** in Him, that is, who loves Him and what belongs to Him, and in His love, which is love towards the universal human race,

thus in love towards the neighbour, shall be conjoined and saved.

2094. They who **believe** in simplicity (that the Lord's human essence was made Divine, and that the Lord is God as to both essences) have no need to know how it was done, for to know how it was done is merely for the sake of the end that they may **believe** that such is the case.

—². At this day there are many who **believe** nothing unless they know from reason that it is so, as is plainly evident from the fact that few **believe** in the Lord, although they profess to do so with the lips, because it is according to the doctrine of faith (2243⁷). But still, within themselves, and among themselves, they say that they would **believe** if they knew that it could be so. The reason they do not **believe**, and the reason they so speak, is that the Lord was born like any other man. These persons can never receive any faith unless they first apprehend in some way how it can be so. Hence these explanations. They who **believe** the Word in simplicity have no need to know all these things, because they are already in the end to which those just spoken of are not able to arrive, except through Knowledge of such things.

2162^e. The more such persons reason, the less they **believe**.

2203. The human Rational as to truth is of such a character that it cannot understand what is Divine, for this truth is in appearances, wherefore that which it cannot understand it does not **believe**, and what it does not **believe** it is not affected by. Sig.

2209. When the Rational thinks of Divine things, especially from the truth which appertains to it, it can never **believe** that there are such things, both because it does not apprehend them, and because the appearances cling to it which are born from the fallacies of the senses. Examps.

2231³. See FAITH ALONE at this ref.

2243². The falsity which produces evil exists when a man adopts any principle from his religiosity, and thence **believes** that it is good or holy, when yet in itself it is evil. Examp.

2284⁴. It is very common for those who have adopted an opinion concerning any truth of faith to pass the judgment about others, that they cannot be saved unless they **believe** the same as they do, which, however, the Lord has forbidden (Matt.vii.1,2) . . .

—⁵. Those have not the life of charity who will that no others should be saved but those who **believe** as they themselves do, and still less those who feel indignation at its being otherwise . . .

2343³. That all regeneration or new life, thus salvation, is from the Lord alone, is indeed known in the Church, but is **believed** by few. The reason it is not **believed**, is that they are not in the good of charity, and it is as impossible for those to **believe** this who are not in that good, as it is for a camel to enter through the eye of a needle, for the good of charity is the very soil of the seeds of faith . . . wherefore in proportion as a man is in good he can be in truth; or in proportion as he is in charity he can be in faith, especially in this

principal matter of faith, that all salvation is from the Lord. That this is the principal matter of faith, Fully ill.

—⁶. That those who are in evil, that is, in the life of evil, can never **believe** that all salvation is from the Lord, has been made evident to me by those who have come into the other life from the Christian World, even from those who, in the life of the body, have professed with the lips, nay, have even taught, that there is no salvation without the Lord, and yet have lived a life of evil. When the Lord was merely named, they at once filled the sphere full of pure stumbling-blocks . . .

—⁸. The same persons were also questioned as to what faith they had, seeing they had not that which they had professed in the life of the body. They said . . . that they had **believed** in God the Creator of the universe, but they were examined as to whether such was the case, and it was found that they had not **believed** in any God, but had thought that all things are of nature, and that all the things said about the eternal life are idle tales. Such is the faith of all those within the Church who do not **believe** in the Lord, but say that they **believe** in God the Creator of the universe. Truth cannot flow in from any other Source than the Lord, nor can it be inseminated in anything but the good which is from Him.

2357³. This (danger of profanation) is the reason why at this day it is granted to so few to **believe** from the heart that the good of love and of charity is Heaven in a man, and that everything Divine is in the Lord, for they are in the life of evil.

2401². The quality of those who are in Knowledges of truth and at the same time in the life of evil has been stated before, namely, that so long as they are in the life of evil they **believe** nothing; for to will evil, and thence do it, and acknowledge the truth in faith, never takes place.

2454^o. When doctrine is separated from life, as the good of life is devastated, so is the truth of doctrine, that is, it becomes a pillar of salt; as everyone may know who looks to doctrine alone and not to life. For although doctrine teaches, does he **believe** in the resurrection, Heaven, Hell, nay, does he **believe** in the Lord?

2492. With those who have wanted to penetrate into Divine arcana through scientific, and especially through philosophical things, and have not **believed** until they were persuaded through these things, (the callosity of the memory) appears darksome, and is of such a nature that it absorbs the rays of light, and turns them into darkness.

2538². The case with doctrine stands thus; in proportion as it is **believed** to be so from what is human, that is, from what is sensuous, scientific, and rational, in the same proportion it is no doctrine at all; but in proportion as what is sensuous, scientific, and rational, is removed, that is, in proportion as it is **believed** without them, in the same proportion the doctrine is alive, for in the same proportion the Divine flows in. It is what is proper to the human that hinders influx and reception. But it is one thing to **believe** from what is

rational, scientific, and sensuous, or to consult these things in order to **believe**, and it is another thing to confirm and corroborate, by means of rational, scientific, and sensuous things, that which is **believed**.

2568. It is one thing to regard the doctrine of faith from rational things, and quite another thing to regard rational things from the doctrine of faith; to regard the doctrine of faith from rational things, is not to **believe** the Word or the doctrine thence derived until we are persuaded by means of rational things that it is so; whereas to regard rational things from the doctrine of faith, is first of all to **believe** the Word or doctrine thence derived, and afterwards to confirm the same by means of rational things. The former is the inverted order, and causes that nothing is **believed**; but the latter is the genuine order, and causes us to **believe** better. Treated of.

—³. The Word in its inward sense treats much of these matters, especially where Egypt and Assyria are treated of, for this reason, that when the doctrine of faith is regarded from rational things, that is, is not **believed** until the man is persuaded from those things that it is so, it then not only becomes no doctrine at all, but whatever is therein is denied; whereas when rational things are regarded from the doctrine of faith, that is, when the Word is **believed**, and afterwards the same things are confirmed by means of rational things, then the doctrine is alive, and whatever is therein is affirmed. 2588².

—⁴. (See BEGINNING—*principium*, at this ref. for a very important statement.)

2588². They who are in good can **believe**, but not they who are in evil . . .

—⁸. How important it is that truths be known and **believed** . . .

2682^o. As there are few who **believe** that they have a spirit which will live after death, there are few who are being regenerated; to those who **believe**, the other life is everything of their thought and affection, and the world is comparatively nothing; but to those who do not **believe**, the world is everything of thought and affection, and the other life is comparatively nothing; the former are they who can be regenerated, the latter are they who cannot.

2761. See BACKWARDS at this ref.

2832. The more anyone consults natural scientifics as to those things which are truths of faith, clinging to them in his mind, the more he loses the light of truth, and with it also the life of truth. Everyone may know this from experiment upon those who say that they can **believe** nothing unless they apprehend that it is so by means of sensuous or by means of scientific things. If you investigate their character, you will find that they **believe** nothing whatever, and that nothing seems to them to be wiser than to attribute each and all things to nature. There are also many who say that they **believe** although they do not apprehend, and yet still in secret reason about truths of faith as to whether they are so, just as much as the others; these either have what is persuasive breathed in from the love of self and the world, or else they do not **believe** at all . . .

[A.] 2883. Still he ought to know, and, when reformed, to think and **believe**, that everything good and true is from the Lord . . .

3175⁴. This truth must be confirmed and illustrated by many things before it can be raised out of the natural man into the Rational, nor can it ever be raised thither until the man is in the love of God, for it is not acknowledged before, thus is not **believed**. It is the same with other truths . . . These, and similar things can never be **believed** unless the man is in good; it is good that apprehends, for the Lord flows in through good with wisdom.

3267³. He who is in charity loves the neighbour and excuses his differing from him in matters of belief, provided he lives in what is good and true . . .

—^e. Truth cannot be conjoined with evil, wherefore those who know truths which are called things to be **believed**, and do not live in charity, or in good, although in the Church, because born there, are not of the Church, for there is nothing of the Church in them, that is, nothing of good with which truth may be conjoined.

3394³. This is the reason why they want the things of faith to be **believed** in simplicity without any view from the Rational, not knowing that nothing of faith, even its deepest secret, is ever apprehended by any man without some rational and also natural idea . . . Such a position is hurtful to those who are in the affirmative concerning the Word, namely, that it is to be **believed**, for thus [men] can take away from everyone the freedom of thinking, and tie the conscience to the greatest heresy . . . Sig.

3748^e. How could he want to reason when he did not know principles, for reasoning is then like loose dust spread out, which falsities so disperse that at last we know nothing, and thus **believe** nothing.

3762². These truths concerning charity towards the neighbour and love to the Lord must be learned before a man can be regenerated, and must also be acknowledged and **believed**, and in proportion as they are acknowledged, **believed**, and made habitual in the life, the man is being regenerated . . . But still they are not acknowledged, **believed**, and made habitual, unless the life be according to them . . .

3834. He who is in the affection of internal truth, that is, he who is in the earnest desire to know the arcana of the Lord's Kingdom, in the beginning has not these arcana conjoined with him, although he knows them, and although he sometimes acknowledges and as it were **believes** them, for as yet there are present worldly and bodily affections, which cause him indeed to receive and as it were **believe** them, but in proportion as these affections are present, these truths cannot be conjoined.

3863¹. 'I have said unto you, that ye also have seen Me, and **believe** not; this is the will of Him that sent Me, that everyone who seeth the Son, and **believeth** in Him, may have eternal life' (John vi. 36, 40) . . . 'To see and not to **believe**'=to know the truths of faith and not to receive them; 'to see and **believe**'=to know them and receive them.

3865². As to those who live evilly, although in childhood and young manhood they have been as much

skilled in the doctrinal things of the Church as other people, still when examined as to what they **believe** about the Lord, faith in Him, and the truths of the Church, you find that they **believe** nothing at all; but as to those who live well, you find that everyone of them has faith in the truths which they **believe** to be truths. Whereas they who teach truths . . . and live evilly, do indeed say that they **believe**, but still at heart they do not **believe**; with some there is a persuasive belief which counterfeits faith . . . 6949². 7950, From experience.

3900⁶. 'If therefore they say unto you, Lo, He is in the desert, go not forth; lo, He is in the secret chambers, **believe** not' (Matt. xxiv. 26)=that we are not to **believe** what they say concerning what is true, nor what they say concerning what is good, and many other things . . .

3993¹. He who **believes** that a man is saved on account of **believing** well, and not from willing well, and yet wills well and thence does well, this is a falsity to which what is good and true can be adjoined, but not if he does not will well and thence do well.

4046. They who constitute the province of the dura mater . . . are they who, while living as men, thought nothing about spiritual and celestial things . . . because they were of such a character that they **believed** in nothing but what is natural, and this because they could not penetrate beyond; but still they did not confess this . . .

4137. 'I would have sent thee in gladness and in songs' (Gen. xxxi. 27)=the state as to truths in which, from proprium, he would have **believed** himself to be . . . To **believe** from proprium is to **believe** from what is not true.

4151⁷. Many can know (that everything good and true is from the Lord), but few can **believe** it. Even they who are evil can know it, but not **believe** it, for they will to be in proprium . . . 4319.

4211². See BEING at this ref.

4319². To know is not to **believe**; to **believe** is an inward thing, and can only exist in the affection of what is good and true, thus only in those who are in the good of charity towards the neighbour. From experience.

4330². (Sensuous Spirits from this Earth) who **believe** nothing but what can be confirmed by means of external sensuous things . . .

4364³. These are the special [confirmations] which first occur before this truth is insinuated into good, that is, before it is fully **believed** . . .

4368^e. Everyone can see this proved by the daily experience that those who are in evil do not **believe**, but that those who are in good do.

4424³. They who are in mere natural things, and are in them from the fallacies of the senses, and **believe** nothing they do not see therefrom, are said to be in 'the gnashing of teeth,' and, in the other life, also appear to themselves to be so, when, from fallacies, they form conclusions about truths of faith.

4464⁴. He **believes** that nothing exists that he does not see with his eyes, and feel by the touch . . .

4529². Few **believe** in any Heaven and Hell . . . 5649^e.

4551. For what a man believes, he does.

4588^e. Believing nothing but what the Sensual dictates.

4601³. They who know the truth and good of faith, yet do not believe at heart, as is the case with most at this day, cannot profane . . .

4622. Nothing is believed that cannot be seen with the bodily eyes and touched with the hands of flesh.

—⁶. I know that (such) will not believe . . .

4653. The Spirits who correspond to hearing . . . do not reason whether a thing is so, but believe that it is so because it is so said by others . . .

4689². No one there is allowed to speak differently from what he thinks, thus believes.

—³. It is evident that faith is now separated from charity, because . . . he who believes differently from what dogma teaches, is cast out from their communion, and vilified.

4776³. They who are in selflove . . . at heart do not believe in the existence of Heaven and Hell and the life after death . . . It appears to them that they believe while they are at worship . . . but as soon as they come out of that state, they do not believe at all . . .

4783². If it be said to them that no one can believe in the Lord except him who is in charity . . .

4802². Two . . . who wondered that they were in Hell, when yet they had persuasively believed the truths of faith . . .

4925². Being in the doctrine (of faith alone) they at last do not know, or care, what charity is, and finally do not believe in its existence, consequently not in that of Heaven and Hell. Ex.

4952. Some who are natural have said that they had not known what to believe, because the lot of everyone is according to the life, and also according to the thoughts from confirmed principles; but they were answered that it would have been sufficient for them to believe that it is God Who governs all things, and that there is a life after death . . .

5006⁴. Few believe that they will live after death.

5084. It is from (the fallacies of the senses) that few believe the truths of faith . . . 5133.

5135². At the age of first adolescence . . . he simply believes, . . . but as he advances in age . . . he takes up again, and as it were chews over again, what he had before learned and believed . . .

5432². They who have come to adult age, and still more they who have come to old age, and have not looked with their own sight and seen whether the truths of the Church . . . are true, and afterwards have not willed to live according to them . . . cannot at all believe that the truths of the Church are true, however it seems to them that they believe. The reason it seems to them that they believe them to be true, is that they trust in others . . .

5508³. (No miracles now) because they would force man to believe . . .

—⁵. That at this day a man ought to believe what he does not see, is evident from the Lord's words,

'Because thou hast seen Me, Thomas, thou hast believed; blessed are they who do not see, and believe' (John xx. 29).

5661. 'Not to know' (Gen. xliii. 22) = not to believe, or no faith.

5664a³. It is one thing to know truths of faith, and another to believe them. Ex.

5721. See AUTHORITY at this ref.

5747². Before a man is regenerated, he cannot but believe (that he procures truth of himself); he does indeed say from doctrine, that all truth . . . and good . . . are from the Lord, but still he does not believe it until faith has been implanted in good; he then first acknowledges it from the heart . . .

5816². When a man is in good, he then, from good, sees truths, and perceives them, and thus believes that they are true; but never if a man is not in good. Good is like a flame which gives light . . . and causes the man to see, perceive, and believe truths . . .

5849. I know that few believe that there is any spirit in them, nay, that there are any Spirits; chiefly because at this day there is no faith because no charity; hence neither is it believed that there is a Hell, or a Heaven, consequently a life after death. Another reason is, that they do not see Spirits with their eyes, for they say, If I saw, I would believe; what I see exists, but what I do not see does not exist . . .

5969. 'His heart failed, because he did not believe them' (Gen. xlv. 26) = deficiency of natural life and thence of understanding. . . 'Not to believe' = deficiency of understanding.

6015³. (Such persons say,) Cause me to see it with my eyes, or demonstrate scientifically that it is so, and then I will believe. Yet if they saw, and if it were demonstrated, they would not believe, because the negative reigns universally.

6125⁴. 'Horses from Egypt' (Ezek. xvii. 15) = scientifics from a perverted Intellectual, which are consulted in the things of faith, and the Word is not believed, that is, the Lord, except from them; thus it is never believed, for the negative reigns in a perverted Intellectual. 6383.

6222³. The Intellectual of the Church consists in a man's perceiving what is to be believed and done while he is reading the Word and carefully comparing one passage with another . . .

6310². The men who are in this lumen are called the Sensual, for they do not think beyond the sensuous things of the body; what is beyond they neither perceive nor believe in; they only believe in that which they can see and touch. 7693.

6383². See AFFIRMATIVE at this ref.

6484^e. He said he had not believed (in the eternal life) because he saw such confusion, a righteous man suffering and an impious one glorying . . . and also because he saw that brute animals have similar senses, etc.

6944. 'Not to believe' (Exod. iv. 1) = not to have faith.

6956. 'To believe' (Exod. iv. 5) = to have faith. 6970. 6973. 8783.

[A.] 6974². 'To believe' (Exod.iv.9), by which is signified faith, is said of the truth which is of faith, and thus has relation to the Intellectual; whereas 'to hear' . . . has relation to the Voluntary.

7065. 'The people **believed** and heard' (Exod.iv.31) = faith and hope. 'To believe' = to **believe** in a spiritual sense, or faith.

7172. The Spirits of our Earth asked the Spirits of Mercury in whom they **believed**? They replied that they **believed** in God . . . The Spirits of Mercury then asked the Spirits of our Earth in whom they **believed**? They said that they **believed** in the Lord God. But the Spirits of Mercury then said that they perceived that they **believed** in no God, and that they have a custom of saying with the mouth that they **believe**, and yet do not **believe** . . .

7290². Miracles do not take place with those who are in inward worship . . . for they are hurtful to them, because they compel **belief**. (Ex.) (10751⁶) . . . This is signified by . . . 'Because thou hast seen Me, Thomas, thou hast **believed**, blessed are they do not see, and **believe**;' thus blessed are they who do not **believe** through miracles.

7909. If falsity be appropriated, that is, firmly **believed**, there is no reception of the good of innocence . . .

8067. What is impressed on a man through faith and charity, or what he thoroughly **believes** and loves, is perpetually in his thought and will . . .

8078^e. The truth of innocence . . . is that which, from innocence, is **believed** to be so.

8240. 'They **believed**' (Exod.xiv.31) = faith and trust.

8521². That this is really truth (the man of the Spiritual Kingdom) does indeed **believe**, because he has faith in what is doctrinal, but he has no perception as to whether it is true . . .

—³. They who are in the affection of truth for the sake of the uses of life . . . are continually enlightened by the Lord . . . for the Lord leads them through good, and through it gives them to see what is true, and thus to **believe**.

8772². Spiritual life is first acquired by knowing the truths which are of faith, afterwards by acknowledging them, and at last by **believing** them; when they are only known, they are as it were at the door; when they are acknowledged, they are in the court; but when they are **believed**, they are in the bedchamber . . .

—³. When these truths have been conjoined with good, the man is regenerated, for he then no longer looks from truths as to what is to be **believed** and done, but from good . . .

8882. 'To take the name of God in vain' = to turn truth into evil, that is, to **believe** that it is true, and still to live in evil; and it is also to turn good into falsity, that is, to live holily and yet not **believe**. Both are profanation; for to **believe** is of the understanding, and to live is of the will, wherefore, in those who **believe** differently from what they live, the thought and the will are divided . . . Hence it is that when a man **believes** one thing and lives another, truth and evil, or good and falsity, are conjoined.

9032². See BAPTISM at these refs. 10392.

9182². All that is called truth which a man **believes**.

9222². Wherefore the first thing of all with the man of the Church is to **believe** the Word, and this is the primary thing with him who is in the truth of faith and the good of charity; whereas with those who are in the evils of the loves of self and of the world, the primary thing is not to **believe** the Word, for they at once reject it as soon as they think about it.

9224³. The errors which the doctrine of faith separate from charity induces; as that a man can will what is evil and **believe** what is true, consequently, that truth agrees with evil.

9239. It is said, to **believe** in God, and to **believe** the things which are from God. To **believe** in God is the faith which saves; but to **believe** those things which are from God, is faith, which, without the former, does not save; for to **believe** in God is to know and to do; but to **believe** the things which are from God, is to know and not as yet to do. They who are truly Christians know and do, thus they **believe** in God . . .

9243. He who does not **believe** the truths which are from God cannot **believe** in God, because to **believe** in God is from the truths which are from God.

9244. All who are in celestial love have confidence that they will be saved by the Lord, for they **believe** that the Lord came into the world to give eternal life to those who **believe** and live according to the precepts which He taught, and that He regenerates these, and thus fits them for Heaven; and that He does this of Himself alone, of pure mercy, without the aid of man. This is meant by **believing** in the Lord.

9356. For no one can **believe** in a God, and love a God Whom he cannot comprehend under some form . . .

10083⁶. As the acknowledgment of the Lord is the very first thing of spiritual life, and the most essential thing of the Church, and as, without it, no one can receive from Heaven anything of the truth of faith and of the good of love, the Lord so often said that 'he who **believeth** in Him should have eternal life,' and that 'he who does not **believe**' should not have it. (III.) But He also teaches at the same time that those have faith in Him who live according to His commandments . . .

10155. See KNOW-*cognoscere*, at this ref.

10156². They who are only in natural knowledge, and thus in no other light than the light of the world, cannot at all **believe** those things which are of Heaven . . .

10236⁴. That to enter, from the world, into the things which are from Heaven, is contrary to Divine order, may be evident from those who enter from their own Sensual, thus from the scientifics which are of the world; in that they **believe** nothing at all.

10367⁴. Whether you say, to understand the truth that is of good, or to **believe** it, is the same thing.

10582. What they **believe** without light from Heaven appears as true, but still with them, it is false . . .

10645². By only **believing**, or by only loving, the Lord is not worshipped, but by living according to His

commandments, for these alone are they who **believe** in the Lord and love Him. All others say that they **believe** in Him, and yet do not **believe**; and say that they love Him, and yet do not love Him. The reason why they alone **believe** in the Lord, and love Him, who live according to His precepts, is that the Lord is not in the understanding of truth without the willing of it, but is in the understanding of truth and the willing of it . . . —⁶, III.

—⁴. Hence it is evident, that to **believe** in the Lord is to imbue the Intellectual with truths of faith . . .

10659³. To those who are in enlightenment, the Lord gives to understand what they **believe**; and those are enlightened when they read the Word, and those understand it, who acknowledge the Lord, and live according to His commandments; but not those who say that they **believe**, and do not live; for the Lord inflows into a man's life, and thence into his faith . . .

10731. They who are led by themselves and their own loves, do not **believe** in the Lord, for to **believe** in the Lord is to be led by Him, and not by self.

10798. Priests . . . are not to force anyone, for no one can be forced to **believe** contrary to that which he has thought from his heart to be true; he who **believes** differently from the priest, and does not make disturbances, must be left in peace . . . N.318.

H. 351². A man looks to the Divine when he **believes** the Divine . . . and he **believes** the Divine when he wills to be led by the Divine.

352. Spurious intelligence and wisdom . . . are merely to **believe** that to be true and good, and false and evil, which is said by others, and then to confirm it . . .

356 App.⁷. He who does not **believe** Divine Truths unless he is persuaded by means of scientifics, never **believes**.

364⁹. They said that, in the world, they had not comprehended that to **believe** is anything else than to live.

456³. (Even if visions of the other life were given) still those would not **believe** who have confirmed themselves in falsities . . .

—⁴. That those who are in falsities would still not **believe**, is meant by . . . 'If they hear not Moses and the Prophets, neither will they **believe** if one should rise from the dead' (Luke xvi.31).

N. 50. He is called a sensual man . . . who **believes** nothing except what he can see with the eyes and touch with the hands . . . Refs.

256². The Word is only understood by a rational man; for to **believe** anything without an idea of the thing and without the view of reason, is only to retain a word by the memory, destitute of all the life of perception and affection, which is not to **believe**. Refs. W.H.7².

J. 24³. They who think from wisdom, cannot **believe** unless they in some way comprehend . . .

L. 18³. By 'the sons of God, and those who **believe** in His name' (John i.12) are meant those who **believe** in the Lord, and who **believe** the Word.

32⁸. As the Lord made His Human Divine from the

Divine in Himself, and as It is to be approached, and this is the Son of God, we are to **believe** in the Lord, Who is both the Father and the Son. Fully ill.

Life 17^e. 'To **believe** in the name of the Son of God' (John i.12)=to **believe** the Word and to live according to it.

48^e. 'To **believe** in the Lord' (John vi.29) is not only to think that He exists, but it is also to do His words.

F. 2. This is true, and therefore I **believe** . . . If he does not comprehend that it is true, he says; I do not know whether it is true, therefore I do not yet **believe**; how can I **believe** what I do not comprehend?

4. Do you suppose yourself to be God that I should **believe** you? or do you suppose me to be insane, that I should **believe** an assertion in which I do not see truth?

10. By (the Lord's words to Thomas) is not meant faith separated from an inward acknowledgment of truth, but that those are blessed who do not see the Lord with the eyes, as Thomas did, and still **believe** that He exists; for this is [done] in the light of truth from the Word.

36. The Universal of the Christian faith on the part of man, is to **believe** in the Lord, for conjunction with Him, through which is salvation, is effected through **believing** in Him; to **believe** in Him is to have confidence that He saves; and as no one can have confidence but he who lives well, this also is meant by **believing** in Him. R.67². B.116³. T.2³, III.

W. 374^e. All things of religion . . . have been removed from man's view by the dogma . . . that theological matters . . . are to be **believed** blindly . . . 425².

428. When (those who are in spiritual love) are told that they must **believe**, they say it is empty talk, for who does not **believe** the truth? They say this because they see truth in the light of their own Heaven; wherefore, to **believe** what they do not see, they call either simplicity, or folly.

P. 129. It is a law of the Divine Providence that a man should not be forced through external means to think and will, thus to **believe** and love, the things of religion; but that a man should bring, and sometimes force himself. Gen.art.

320. See APPROPRIATE at this ref.

R. 198. 'To the Angel of the Church of the Laodiceans write' (Rev.iii.14)=to those and concerning those in the Church who **believe** alternately from themselves and from the Word, and thus profane holy things. . . There exist in the Church those who **believe** and do not **believe**, as that God exists, that the Word is holy, that there is an eternal life, etc., and yet they do not **believe**. They **believe** these things when they are in their sensuous Natural, but do not **believe** them when they are in their rational Natural; thus they **believe** when in externals, as when they are in company and conversation with others; but they do not **believe** when they are in internals, as when not in company with others . . .

553². That none are saved but they who **believe** in Him, III.

—^e. To **believe** in the Lord is to approach Him immediately, and have confidence that He saves; and as no one can have confidence but he who lives well, this also is meant by **believing** in Him. 839¹¹.

564². As the dogma that the understanding is to be kept in obedience to faith is rejected in the New Church, and in its stead there is received that the truth of the Church is to be seen in order that it may be **believed**, and as truth cannot be seen in any other way than rationally, therefore we say, from truths rationally understood.

I. 13⁵. This is done by a wise man, because he turns his face to God, that is, he **believes** in Him, and not in himself; but the former is done by an insane man, because he turns his face away from God, that is, he **believes** in himself and not in God. To **believe** in himself, is to **believe** that he loves and is wise from himself, and not from God, and this is signified by 'to eat of the tree of the knowledge of good and evil'; but to **believe** in God, is to **believe** that he loves and is wise from God, and not from himself, and this is 'to eat of the tree of life' (Rev.ii.7).

B. 43. Saving faith is to **believe** in Him. T.3.

T. 86³. We, (said the Satan,) **believe** what we see, and love what we touch, and then he touched his harlot, and said, I **believe** in this, because I see and touch.

107. After this, no one from Christians comes into Heaven but he who **believes** in the Lord God the Saviour, and approaches Him alone. Gen.art.

—³. That he who **believes** in the Son **believes** in the Father, Ill.

—^e. But they who know nothing of the Lord, as many . . . in Asia and Africa . . . if they **believe** in one God, and live according to the injunctions of their own religion, are saved by means of their own faith and life . . . for the Lord says; 'If ye were blind, ye would not have sin . . .' (John ix.41).

110². I said to him, Why did you not **believe** as (the Angels) do? He replied that after departure out of the world, no one can **believe** anything except what he has impressed upon himself by means of confirmation; this remains infixed, and cannot be torn away, especially what anyone has confirmed with himself about God . . .

149. The Lord operates these virtues in those who **believe** in Him. Gen.art. That the Lord operates these virtues which are meant by the sending of the Holy Spirit in those who **believe** in Him, that is, that He reforms, regenerates, changes, vivifies, sanctifies, justifies, purifies from evils, and at last saves them, is evident from all those places in the Word which confirm that salvation and eternal life are for those who **believe** in the Lord. Ill.

150. The reason those who **believe** in the Lord will receive these spiritual virtues, is that He is salvation and eternal life. Ex.

159^e. God is not a word of three syllables [Elohim], but He is everything, from the Alpha to the Omega, consequently, He is the life and salvation of all those who **believe** in Him as visible, and not of those who say

that they **believe** in an invisible God; for to **believe**, see, and Know, make one. Ill.

340. He who lives well, and **believes** rightly, will be saved by the Lord. Gen.art. 344.

341². I **believe** not.

381⁴. While (hypocrites) are teaching truths from the Word, they know no otherwise than that they **believe** them . . . but as soon as they return home, they do not **believe** them at all . . .

393. Who does not see from a certain interior perception, and thus assent from understanding, when he hears anyone saying that he who lives well, and **believes** rightly, will be saved? and who does not, from understanding, reject it, like stuff falling into the eye, when he hears that he who **believes** rightly, and does not live well, will also be saved? For, from interior perception, there at once falls into his thought the question, How can anyone **believe** rightly while he does not live well? And what is **believing** then, but a painted figure of faith, and not any living image of it? In like manner, if anyone should hear that he who lives well will be saved, although he does not **believe**, would not the understanding see, perceive, and think, while it turned it over and over, that neither is this consistent; since to live well is from God . . . and what is living well and not **believing** but as clay in the hand of a potter which cannot be formed into any useful vessel for the spiritual kingdom, but only for the natural kingdom? Moreover, who does not see contradiction in these two statements; unquestionably in this one, that he will be saved who **believes** and does not live well; and also in this one, that he will be saved who lives well and does not **believe**?

500². If man could be created without free-will in spiritual things, what would be more easy than for the omnipotent God to bring all in the whole world to **believe** in the Lord . . .

685². He who does not **believe** in the Lord cannot be regenerated . . .

D. 857². I answered that the things which are of faith are arcana which we ought to **believe**, although we do not understand; and that if we do not **believe** in the Son, we cannot escape being condemned to Hell. But he insisted that he did not understand, and therefore did not **believe** . . .

858. As therefore . . . he was wondering that anyone would **believe** that which he did not understand, it occurred to me to propound something in mere worldly and bodily things which he would **believe** although he did not understand. (Swedenborg then advanced the case of the antipodes, which the Spirit denied to be possible.) But when I convinced him that nothing is truer [I said] that he ought to confess that he did not perceive it, although it is true, and therefore, that he ought to entirely **believe** it.

860. Wherefore, if we were only to **believe** what we understand, we should **believe** only what is false, even in mere worldly and bodily things. How then could he say that he would **believe** nothing in spiritual and celestial things which he did not understand . . .

861. As the human understanding is full of fallacies . . . it is a wonder that anyone in his senses should . . . be willing to say that he will **believe** nothing unless he perceives it.

2301². But to **believe** nothing, or to acknowledge no spiritual truth . . . unless we see and perceive it through natural philosophy, or, as they say, unless these things are demonstrated to their senses, is entirely forbidden . . .

2432. When ocular truth is given, although we do not know the causes, still we **believe**; and although discoverers do not find out the causes, still they **believe**, because they see . . . As a thing is so in truth, it is to be **believed** more than sensuous matters, and also because the Lord has said it.

2651. As this is the truth, we are not to reason from causes about the truth of the matter, and, if no causes be found, the truth is not to be invalidated, or denied, as it is wont to be; but it is to be **believed** because it is the truth. If they want to investigate the causes, they can do so; it is not forbidden; only, if they do not find out the cause . . . the truth is not on that account to be denied . . .

2726. To-day, some Spirits wanted to enter into the deepest mysteries of faith; to whom it was granted me to show that this is the wrong way; and that we are to **believe** because it is the truth, and if no reason . . . be found, still we are to **believe**; and if any be found, still we are to **believe**. Examp.

2727. Thus we are to **believe** the truths spoken by the Lord, and concerning the Lord, although we do not penetrate them by reason . . .

—e. Hence may be evident what is the character of the faith of a man, when he **believes** nothing but what he sees, which is general at this day, especially among the learned men of the world. 3154, Gen.art.

3669. They who form for themselves such objections that they do not **believe** unless they know each and all things, have no other wish and intention than to destroy . . .

3977. At first, the Knowledges of faith cannot but be confirmed by sensuous things and natural truths, for a man cannot **believe** without things that confirm; but afterwards, when they have been confirmed, the Lord bestows conscience upon him, so that he **believes** without things which confirm; he then rejects all reasonings. This sphere is angelic, and evil Spirits cannot remain present in it . . .

4447. To **believe** from affection for good is the genuine order; to **believe** from doctrine of faith is the inverted order.

4654. What anyone has **believed** does no harm to him in the other life, provided he has held charity towards the neighbour rightly . . .

E. 151⁶. 'To **believe** in the Lord's name' (John i.12) = to acknowledge the Divine Human.

195¹⁴. To **believe** what someone else says is slavery, but to **believe** what we ourselves think from the Word is freedom, according to the Lord's words, 'If ye abide in My Word, ye are My disciples, and ye shall know the truth, and the truth shall make you free' (John viii.31,32).

295¹³. 'To **believe** in the Lord's name' (John i.12) = to live according to the injunctions of his doctrine . . .

328⁸. As (the acknowledgment of the Divine Humanity) is the first thing of the Church, the Lord, when in the world, so often said to those whom He healed, '**Believest** thou that I can do this?' and, when they replied that they **believed**, He said, 'Be it according to thy faith.' He said this so often, in order that they might first **believe** that He had Divine omnipotence from the Divine Human, for without this faith the Church could not be commenced . . .

349⁹. By 'to **believe** in the Lord' (John xi.25) is signified to be conjoined with Him in love and faith.

—e. 'To **believe** in God' is the faith which saves; but 'to **believe** the things which are from God' is historical faith, which, without the former, does not save, wherefore it is not true faith; for 'to **believe** in God' is to know, will, and do; but 'to **believe** those things which are from God' is to know, which is possible without willing and doing . . .

455¹⁹. By 'the rash' (Is.xxxii.4) are meant those who easily seize upon and **believe** what is said, thus falsities.

706¹⁴. These would have been called miracles if applied to the evil . . . and still they do not persuade to **belief**. It is otherwise with the good; to them the same things are testifications which persuade to **belief**, wherefore they are called 'signs,' and it is said 'these signs shall follow them that **believe**' (Mark xvi.17). Ex.

745⁴. By 'to **believe** in His name' (John i.12) is signified to receive the Lord in faith and life.

805¹⁰. To **believe** in Him, and not to approach Him, but to ask the Father for His sake, is not to **believe** in Him; for all faith approaches him in whom the man **believes** . . .

813. The ancients did not know that faith is any different from truth; they did indeed say that men were to **believe** in God, but by this they understood both to know and understand truths, and to will and do them, and this from the Lord.

815¹¹. By 'to **believe** in the Lord' is signified not only to adore and worship Him, but also to live from Him, and we live from Him when we live according to the Word which is from Him; wherefore, to **believe** in Him is to **believe** that He Himself regenerates man, and that He gives eternal life to those who are regenerated by Him . . .

—14. That to **believe** in the Lord is to **believe** in the Father, the Lord Himself teaches; 'He that **believeth** in Me, **believeth** not in Me, but in Him that sent Me' (John xii.44).

899⁵. 'He that **believeth** in Me' (John xi.25) = him who **believes** in His Divine, and in Him as the omnipotent and only God; and as no one can **believe** this but he who lives the life of charity, this also is meant by '**believing** in Him.'

952². He who supposes that he acknowledges and **believes** that there is a God before he abstains from the evils mentioned in the decalogue . . . is deceived. Ex.

C. 113. They who are not in charity do not see the truth in light, but can love the truth in shade; and, at the present day, this truth is the truth of faith, that is,

that truth is to be **believed** although it is not seen by the understanding ; for thus falsity may be called truth.

Bell. *Campanula.*

D. 2862. (Spirits who make a sound like little bells,) 2972.

Bell. *Tintinnabulum.*

A. 2761⁴. 'The bells of the horses' (Zech.xiv.20)=the understanding of the spiritual things of the Word, which are holy.

8408⁴. 'The bells of the horses, upon which there is Holiness'=truths corresponding to good.

9394^e. 'The bells of the horses'=scientific truths which are from an enlightened Intellectual. E.204⁸.

9917. In the pomegranates were bells of gold (Exod.xxviii.33), because by 'bells' are signified such things as are from scientifics.

9921. 'Bells of gold' (Exod.xxviii.33)=all things of doctrine and worship from good passing over to those who are of the Church. 'Bells'=all things of doctrine and worship passing over to those who are of the Church . . . because through them the presence of Aaron in his ministration was heard by the people . . .

—^e. The reason these bells were set in the fringes was that the holy things of doctrine are in the outermost things, and there also, and therefrom, are hearing and perception.

9922. The reason the bells were placed in the midst of the pomegranates, was that the scientifics which are signified by the pomegranates are recipients, and are as vessels for truth and good ; and the doctrine and worship which are signified by the bells must be from the good and truth which are within the scientifics as vessels . . .

9923. 'A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the fringes of the robe round about' (ver.34)=everywhere and wholly.

9924. The things which concern evangelization and worship . . . are signified by the bells in the pomegranates, and by the voice heard therefrom when Aaron entered to the holy [ministration].

9926⁸. The sound or ringing of the bells is here called 'a voice' (ver.35) ; elsewhere in the Word also the sounds and clangour of trumpets and of thunder are called 'voices,' and thereby are signified Divine truths ; moreover . . . those musical instruments which give forth a rattling and discreted sound signify Divine spiritual truths . . . Hence it is evident that by the sounds or voices of the bells were signified Divine spiritual truths : for the garments of Aaron, and the robe in particular, in the fringes of which they were, represented the Lord's Spiritual Kingdom or Heaven.

E. 355⁷. 'In that day there shall be upon the bells of the horses, Holiness to Jehovah' (Zech.xiv.20). The Lord's Advent is here treated of, and the invitation of all to the Church ; and by 'the bells of the horses' are signified scientifics, and the Knowledges and preachings therefrom which are from the understanding of truth ; and as all the understanding of truth is from the Lord, and thence are the Knowledges and preachings themselves, it is said that 'upon the bells of the horses there

shall be Holiness to Jehovah.' As 'bells' signify such things, there were also bells of gold upon the fringes of Aaron's robe round about.

Bellowing. *Boatio.*

P. 326¹². 'The bellowing of the cows in the way' (1 Sam.v.12)=the difficult conversion of the concupiscences of evil of the natural man into good affections. T.203².

Belly. *Alvus.*

A. 10266^e. As the belly (is purified) from useless things.

P. 233⁸. Man's memory may be compared to the ruminatory stomach of some animals . . .

Belly. *Venter.*

A. 247. 'The serpent should walk upon its belly' (Gen.iii.14)=that the Sensual should no longer be able to look upwards to heavenly things as before, but downwards to corporeal and earthly things. By 'the belly' are signified those things which are nearest the earth ; by the breast, those things which are above the earth.

—^e. 'The belly of the great fish,' into which Jonah was cast,=the lower parts of the earth, as is evident from the words ; 'Out of the belly of Hell cried I' (Jon.ii.2).

828². Afterwards they seem to themselves to be under the belly of a furious horse, and presently to enter through the hinder part of the horse into its belly, and then it suddenly appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain covered up with torment.

1763². Other Spirits spoke by means of a belching of words as if from the belly ; they are such as do not want to attend at all to the sense of a thing, but are forced to speak by others.

3021⁸. By the 'belly and thighs of the statue, which were of brass' (Dan.ii.32) is signified the third state, which was one of natural good. 10030³.

4918². 'To be estranged from the womb' (Ps.lviii.3) =from the good that is of the Church, and 'to go astray from the belly'=from the truth.

—³. 'As a bird shall their glory fly away, from the birth, from the belly, and from conception' (Hos.ix.11) =that the truth of the Church will altogether perish ; 'from the birth'=what is born ; 'from the belly'=what is in gestation ; 'from the conception'=what has arisen.

—^e. 'Bearing in the belly' (Rev.xii.2)=the truth of the Church conceived.

5388^e. He induced a contraction or painful straitness in the lower region of the belly.

7810. The kinds of punishment which the chastising Spirits inflict on the men of Jupiter . . . Besides a pain in the joints, there was also a painful drawing together about the middle of the belly . . .

8910³. 'The belly' (Matt.xv.17) corresponds to the way towards Hell.

R. 481. 'To make the belly bitter' (Rev.x.9)=that

(the doctrine of the Lord) would afterwards be unpleasing and irksome, from falsifications. 482.

E. 518²². 'Out of his belly shall flow . . .' (John vii. 38.) 'Belly'=thought from the memory, for it corresponds to it.

580². The 'belly' (Matt. xv. 17)=the World of Spirits, whence thoughts flow into man.

618. 'It shall make thy belly bitter' (Rev. x. 9)=that it would be undelightful inwardly, because outwardly adulterated. . . 'The belly'=inwardly.

—⁸. As 'the belly' signified marriage love, the same as 'the womb,' and also 'the thigh,' hence it was that 'the belly should swell, and the thigh fall' (Num. v. 22); by which is signified that the marriage principle would perish, or marriage love itself, both spiritual and natural. 'The womb,' or 'belly'=that spiritual love, and 'the thigh,' the same natural love.

622. 'When I had devoured it, my belly was made bitter' (ver. 10)=that it was perceived and investigated that the Word was inwardly undelightful from the adulterated truth of the sense of its letter. . . The reason 'the belly' here signifies the interior things of the Word, which are called spiritual, is that investigation was represented by the devouring or eating of the little book . . . The second perception of it is signified by its taste when it came into the belly . . . This perception of the Word is such as is the perception of its spiritual sense, or such as the Word is inwardly . . .

—The reason 'the belly'=interior things, is that the belly stores up food inwardly, and by food is signified everything that nourishes the soul; and as the belly, like the rest of the viscera, is within or in the midst of the body, hence it is that by 'the belly,' and also by the viscera, in the Word, are signified interior things, Ill.

—³. By 'the belly' (Ps. xvii. 14) is signified the interior understanding. Hence by 'to fill their belly with treasure' is signified to instruct their interior understanding with the truths of the Word. Ex.

—⁴. 'Rivers out of the belly' (John vii. 38)=interior understanding or intelligence.

—⁵. 'It cannot defile him, because it entereth not into his heart, but into the belly' (Mark vii. 18, 19)=that all things both false and evil which flow into the thought of the understanding from what is seen or heard, and not into the affection of the will, do not affect and infect the man; for the thought of a man's understanding, in so far as it does not proceed from the affection of his will, is not in the man, but without him, wherefore it is not appropriated to him. Ex.

—⁶. 'To fill the belly with them' (Jer. li. 14)=to drink from it and profane them.

—⁷. 'Mine eye is consumed with unworthiness, my soul, and my belly' (Ps. xxxi. 9). The 'eye, soul, and belly,' here, =the understanding and thence the thought of truth, exterior and interior; thus 'the belly'=the interior things of the understanding, which are said 'to be consumed with unworthiness' when they perish through falsities.

—⁸. 'Our soul is bowed down to the dust, our belly cleaveth unto the earth' (Ps. xlv. 25). 'The soul,' and 'the belly' here, also=the thought of the understanding.

—'. 'Upon thy belly shalt thou walk' (Gen. iii. 14)=what is infernal.

—Hence it was entirely forbidden 'to eat anything that walketh upon the belly,' because it is an abomination' (Lev. x. 42). The reason that the cleaving of the belly to the earth=internal falsity, is that the Hells are beneath the earth in the Spiritual World, and falsities of evil are exhaled through the earth there from the Hells; and because 'the belly'=the interiors of the thought and understanding, which are infected and imbued with falsities of evil if they cleave to those earths; wherefore, in the Spiritual World, no one lies with his belly upon the earth . . .

—⁹. 'How long shall the thoughts of iniquity tarry in thy belly' (Jer. iv. 4). Here thoughts are openly attributed to the belly.

—'. 'Their belly is perditions' (Ps. v. 9). Here also there are attributed to the belly 'perditions,' that is, evil thoughts.

—'. 'The belly of a man, and the heart, is deep' (Ps. lxxiv. 6). 'The belly of a man'=false thoughts; and 'the heart,' evil affections.

—'. 'My belly is agitated' (Hab. iii. 16)=grief of thought.

—¹¹. As 'the belly'=the interior things of the thought or understanding, 'the fruit of the belly'=good things of the understanding. Ill. 724¹⁰.

—¹². Why 'the belly' and 'the bowels' are pre-decated of the thought which is of the understanding, and 'the heart,' of the affection which is of the will. Ex.

710⁵. 'The desires of the belly' (Hos. ix. 16)=truths obtained. 'The belly' is mentioned instead of the 'womb' from its tumescence during pregnancy, but still 'the belly' is mentioned when truths are treated of, and 'the womb,' when good is treated of. Ill.

750¹⁴. 'The belly' (Ps. xxxi. 9; xlv. 25)=faith and the understanding of good; the reason this is signified by 'the belly' is that the belly receives the food, and by 'food' and 'bread' is signified the good which nourishes, here, understanding and faith.

Beloved. See LOVE=*diligere*.

Below. See BENEATH and also under ABOVE.

Belshazzar. *Belschazar*.

A. 3079. The vessels of the temple and the altar had this signification and therefore were holy. . . Hence it was that when Belshazzar . . . drank wine out of them . . . and praised the gods of gold . . . the writing appeared on the wall of his palace (Dan. v). 'The vessels of gold and silver'=Knowledges of good and truth, which were profaned, for the Chaldeans=those who are in Knowledges, but which have been profaned through the falsities which are therein, so that for them Knowledges serve for worshipping gods of gold and silver; for Belshazzar is called the Chaldean King (ver. 20).

J. 54². See BABEL at these refs. —⁴.

E. 220⁸. (Belshazzar's feast, Ex.) 373³. 376²³. 587¹⁷. 1029¹⁰.

Belt. *Balthus*.

See under GIRDLE.

A. 9688. 'The belt' (Exod.xxxix.29)=what is external conjoining all the internal things.

9828. 'A belt' (Exod.xxviii.4)=a common bond, in order that all things may look to one end. 'A belt,' or 'girdle'=a common bond, for it gathers up, encloses, holds together in connexion, and strengthens all the things within, and which, without it, would be set loose and dissolved. The reason there is a common bond in order that all things may look to one end, is that, in the Spiritual World, the end reigns . . .

—³. Therefore those things which are in ultimates, and which gather up and enclose so that all things may be held together in such a connexion, were represented by 'belts' or by 'girdles,' which, in the Spiritual World, are nothing else but goods and truths in ultimates. (See GIRDLE at this ref.)

9944. 'The belt' (ver.39)=a bond, and separation from the external things of the (Spiritual) Kingdom. 'A belt'=an external bond holding together in connexion and form all things of love and faith. The reason it also signifies separation from the external things, is that it thus gathers up and holds together the internal things, and that which gathers up and holds together the internal things also separates them from the external things. The internal things of the Spiritual Kingdom are signified by 'the coat' . . . and its external things by 'the robe' and 'the ephod.'

9945. The reason (interior scientifics, or Knowledges of good and truth) are here signified by 'the work of the embroiderer,' is that by 'the belt' of the coat, which was 'of the work of the embroiderer' (ver.39) is signified the inmost bond of the Spiritual Kingdom, and, in the Spiritual World, all things are held together in connexion by means of Knowledges and the affections thence derived.

9948. 'Thou shalt make belts for them' (ver.40)=that which holds together in connexion. 'Belts'=external bonds holding together in connexion the truths and goods of faith and love.

10014. 'Thou shalt gird them with the belt' (Exod.xxix.5)=a bond of conjunction in order that all things may be held together in connexion, and thus in a celestial form. 'A belt'=an external bond which holds together in connexion and in a form all the truths and goods of faith.

Bench. *Scamnum*.

A. 8377. (In Jupiter) when they sit at table they do not sit on chairs or benches . . .

R. 386. There was a table in the middle and benches round about it, yet they all seemed to me to be standing on the benches . . . T.460.

M. 23. The benches or seats (in the temple) were continuous, being carried round in a circular sweep according to the shape of the temple, and the back seats were raised higher than the front ones.

Bench. *Subsellium*.

M. 130². Natural things constitute their seat . . .

T. 503. In this temple at the walls there was a kind of altars, but having benches at each of them upon which the congregation placed themselves.

Bend. *Flectere, Deflectere**, *Inflexeretur*†. Bending. *Deflexio**, *Inflexio*†.

See REFLECT.

A. 24^e. Through what is his Own, through both fallacies of the senses and cupidities, man is led and bent by the Lord to those things which are true and good . . . 50^e.

868². Through temptations the Lord gives a new capacity of receiving things good and true, endowing the man with ideas and affections of what is good and true, to which the evil and false things can be bent . . .

887^e. When a man is being regenerated, there are truths which are inseminated, to which falsities can be bent by the Lord, and thus appear to be as it were dissipated . . .

947^e. With subtle deceit they can pervert the thoughts, and bend them in a moment . . .

1079^e. They who are in charity scarcely see the evil of another . . . such are all the Angels, which they have from the Lord, who bends all evil into good.

1255. The principles a man adopts from infancy the Lord never breaks, but bends . . .

1272. The children go first in a bent† line.

1874. That persuasions and cupidities be not broken, but bent . . .

2053³. Truths of conscience are various, being according to each person's religion, to which the Lord wills not to do violence . . . The Lord breaks no one, but bends . . .

2272. Hence come new thoughts contrary to the former ones, and to which he can afterwards be bent . . . 2273^o. 2334.

2364. All are bent by the Lord to the good of life through the good of their faith . . . They who have imbued the life with evil are bent by abstaining from evil . . .

2380. When any falsity . . . or evil . . . is infused, . . . the Angels bend it to something true and good in which they have been confirmed.

2488. The Angels observe man's ends, how they bend from good into evil and from evil into good.

2568^e. When they suffer themselves to be bent by the Lord to the life of good . . .

2796². How (a man's states) are bent by the Lord to good as far as possible . . .

3118. 'To bend† himself,' and 'to bow himself' (Gen.xxiv.26)=to be glad and to rejoice. Bending† and bowing are gestures of humiliation, or humiliation in act, in both a state of grief and a state of joy . . .

— Gladness is of spiritual affection . . . joy of celestial . . . Thus gladness is in a less degree than joy, as bending is than bowing; as is also evident from the fact that the man of the spiritual Church only bends himself before the Lord . . . but the man of the celestial Church bows himself before Him . . .

3348^e. How the Lord bends those affections which in themselves are undelightful into delightful ones . . .

3854. Wherefore the Lord not only provides the means through which man can be **bent** from Hell and be led to Heaven, but also of Providence continually **bends** and leads . . .

—, Wherefore the Lord provides that if he does not suffer himself to be led in freedom to Heaven, he is still **bent** to a milder Hell . . .

3869³. The Providence of the Lord is to rule that it be so, and to **bend** the freedom of man to good so far as He foresees that the man suffers himself to be **bent** in freedom.

3986⁴. The good of love . . . and of charity . . . suffer themselves to be led by the Lord, and thus to be **bent** to good, and through good to Him; but they who are in the love of self and of the world do not suffer themselves to be led and **bent** by the Lord . . .

4031⁴. It is the freedom of man . . . through which the Lord **bends** man . . .

4307. Good Spirits and Angels . . . defend man against evils and falsities, and **bend** them into good . . .

4364². The Lord leads everyone through his affections, and thus **bends** through a silent Providence . . .

5682. 'To **bend*** themselves' (Gen.xliii.28)=exterior humiliation; 'to bow themselves'=interior humiliation; for **bending*** is bowing in a less degree . . . Moreover '**bending***'=the humiliation of truth . . . (See below, 7068.)

5980. So far as the man suffers it (the Angels) **bend** evils into goods, or to goods, or towards goods.

5993^o. Unless such Spirits were applied to these evils . . . the man could never be **bent** towards Heaven, for in the beginning he is **bent** through his own delights themselves . . .

6205. Influx through the Angels takes place according to the man's affections, which they gently lead, and **bend** to good, and do not break.

6489. The evils which are foreseen, through the providential disposition of the Lord are continually **bent** towards good . . . But as man has freedom in order that he may be reformed, he is **bent** from evil to good in so far as he suffers himself to be **bent** in freedom, and continually from the most frightful Hell . . . into a milder one, if he cannot be led to Heaven.

7068. 'To **bend**† themselves' (Exod.iv.31)=exterior humiliation, and that of those who are in truth, and 'to bow themselves'=interior humiliation, and that of those who are in good. . . They who are in truth are stiff and stand erect . . . and when it is their duty to humble themselves before the Divine, they **bend**† the body only slightly . . . 7943. 10625.

8631. They showed how the Lord **bends** what is wrong (in Jupiter) into good.

9164. When a man is in truth from good . . . falsities are in the boundaries . . . and do not stand erect towards Heaven like truths of good, but are **bent** downwards . . .

9253. With those who are in good, falsities can be **bent** to truths . . . but with those who are in evil, falsities cannot be **bent** to truths.

9258. The falsities which agree (with the good of the

Church) are those in which good lies hidden, and which therefore can be **bent** to truths through good; but the falsities which do not agree with the good of the Church are those in which evil lies hidden, and which therefore cannot be **bent** to truths.

9587. Through freedom the Lord **bends*** man away from evil, and through freedom He **bends** him to good . . .

10808^e. Good thus **bends** evil to what it wills without evil knowing.

H. 260³. Writing in the inmost Heaven consists of various forms, **inflected**† and circumflexed, and the **inflections**† and circumflexions are according to the form of Heaven . . .

—^e. In ancient times all the Hebrew letters were **inflected**† . . .

293. As he is in equilibrium he is in his own freedom, and can be withdrawn from evils and **bent** to good . . .

T. 207. The sense of the letter of the Word can be **bent** hither and thither, but if it is **bent** to what is false, its inward holiness perishes and therewith its outward holiness, but if it is **bent** to what is true, it remains.

D. 444. How the actions are ruled by God Messiah through the will, which is thus **bent** hither and thither . . .

2011. How the passions of men are **bent** so as not to be broken. Gen.art. 2194, Ex.

2628. Necessities through which man is **bent** . . .

2796. Ambition . . . through which man is **bent** . . .

2911. I observed how man is thus **bent** . . .

3014. The Lord **bends** Spirits through their cupidities . . .

3024¹. The less . . . hard, the more easily is he **bent** . . .

Beneath. *Infra.*

See under ABOVE.

A. 3562. They who are in inmost perception are in the perception of all things which are **beneath**, for the things **beneath** are nothing but derivations and compositions therefrom . . .

3804³. The doctrine of faith without the life of charity has in it that brotherhood with one lower than themselves seems to be **beneath** them.

3885. When I was in (the light of Heaven), bodily and worldly things appeared as if they were **beneath** me . . .

4564. What is said to be 'under' or **beneath**=what is outside.

5094². So far as the Natural has drawn . . . from the Rational, it regards sensuous things . . . as **beneath** itself . . . But in so far as the Natural has drawn . . . from the sensuous things of the body, it regards rational things as **beneath** itself . . .

5096². They who are not in confirmed falsity . . . easily admit truths . . . and afterwards see falsities as, it were **beneath** them . . .

5164. All things which are **beneath** are called 'servants' . . . 5305.

[A.] 529². Nothing that is **beneath** can do anything from itself . . .

7192. Heaven . . . is far **below** Him . . .

8325. Every external thing is there presented as **below** . . . Hence Hell appears **below**.

8815. Relatively to the Angels, Heaven is around or outside, that is, **beneath**, for what is around is also outside, and what is outside is also **beneath**.

9128^e. Their inward man is closed above and open **below**. (See CLOSE.)

9656. 'From **beneath**' (Exod.xxvi.24)=from what is exterior, for that which is outside is expressed in the Word by '**beneath**.' Refs.

H. 66. The Spirits who are **below** Heaven are filled with wonder when they hear and see that Heaven is **below** as well as above . . .

314^e. When the Internal of man is open . . . only **below** . . .

R. 661². The affections of the thoughts, and thence the sounds of the discourse of the Angels of Heaven, are heard **below** in the World of Spirits variously . . .

T. 154⁴. Good from the Lord is above or within ; (evil from the parents) is **below** or without . . .

E. 283². What is **below** is also without, and what is without is around.

Benedict XIV. D.5843. E.114^e.

Benediction. See BLESS.

Benefaction, Benefit. *Beneficium.*

See DO GOOD—*benefacere*.

A. 2045^e. Like a wicked man who . . . turns **benefits** themselves into scolding and malice . . .

Life 114. The rest are not the proper works of charity, but are either its signs, or **benefactions**, or obligations.

T. 407. Charity is exercised towards the neighbour and a friend through direct **benefits**, towards an enemy and an evil man through indirect **benefits**, which are effected through exhortations, penalties, etc.

425. The **benefactions** of charity are to give to the poor and assist the needy, but with prudence. Gen.art.

— A distinction is to be made between the duties of charity and its **benefactions** . . . By its **benefactions** are meant those aids which are rendered outside of and beyond its duties. They are called **benefactions** because it is within the freedom and good pleasure of a man to do them, and when they are done they are regarded by the recipient no otherwise than as **benefactions** . . .

—². They who place charity itself in these **benefactions** cannot but place merit in works . . .

426. Some who have done these **benefactions** . . . believe that they have exercised the works of charity, and regard them as many do the indulgences of the papacy . . .

— But it is entirely otherwise if these **benefactions** are conferred by those who shun the above-named evils . . .

—². See BEGGAR at this ref.

427. The reason these **benefactions** are at this day believed to be the proper deeds of charity . . .

429. The **benefactions** . . . and the obligations of charity are as distinct from each other as those things which take place of free-will and those which take place of necessity . . .

C. 184. The **benefactions** of charity are all the good things which the man who is a charity does from freedom outside of his office. Gen.art.

185. No one is saved through these **benefactions**, but through the charity from which they spring, and which they contain. Gen.art.

186. They who place charity in these **benefactions** alone, if they have not charity in themselves, conjoin themselves inwardly with infernals, and outwardly with celestials.

210^e. Such are pre-eminent in **benefactions**, and cannot but place merit in them . . .

Benevolence. See GOOD-WILL.

Benjamin. *Benjamin.*

A. 3969³. The faith in which is charity, or the truth in which is good, is that which is signified by 'another son,' and is represented by '**Benjamin**,' thus . . . '**Benjamin**' is the spiritual celestial man.

4536. Advancement towards things still more interior, where is the Rational, is described by the birth of '**Benjamin**' . . .

4585³. What the Spiritual of the Celestial is which '**Benjamin**' represents, and which '**Bethlehem**' signifies, Ex. 4589.

4592. 'His father called him **Benjamin**' (Gen.xxxv. 18)=the quality of the Spiritual of the Celestial . . . The Spiritual of the Celestial is the intermediate which is between the Spiritual and the Celestial. In the Original Language, '**Benjamin**' means 'the son of the right hand,' by which is signified the spiritual truth which is from celestial good, and thence power, for the power of good is through truth ; 'son'=truth, and 'hand'=power ; hence 'the right hand'=complete power.

—². Hence it is evident what '**Benjamin**' signifies in the genuine sense, namely, the spiritual truth which is from celestial good, which is 'Joseph.' Both, therefore, taken together, are that Intermediate which is between the spiritual man and the celestial man. But this good and this truth are distinct from the Celestial which is represented by 'Judah,' and from the Spiritual which is represented by 'Israel ;' the former is higher or more interior, and the latter is lower or more exterior ; but no one can have an idea of that good which is represented by 'Joseph,' and of that truth which is represented by '**Benjamin**,' except he who is enlightened by the light of Heaven . . .

—³. All men are born natural, with power to become either celestial or spiritual, and the Lord alone was born spiritual celestial, and on this account He was born at Bethlehem, where was the border of the land of **Benjamin**, for by '**Bethlehem**' is signified the Spiritual of the Celestial, and by '**Benjamin**' is represented the Spiritual of the Celestial.

—⁴. See JUDAH at this ref.

—⁵. As to '**Benjamin**' specifically, since he repre-

sents the Spiritual of the Celestial, and 'Joseph' the Celestial of the Spiritual, and thus both together represent the Intermediate between the celestial and the spiritual man, and because they are therefore most closely conjoined, their conjunction is described in the history of Joseph by the following circumstances, Ill.

—⁶. From these things it is evident that Joseph and Benjamin were most closely conjoined, not because they had the same mother, but because by them is represented the spiritual conjunction which exists between the good which is 'Joseph' and the truth which is 'Benjamin'; and because both taken together are the Intermediate between the celestial and the spiritual man, Joseph could not be conjoined with his brothers, nor with his father, except through Benjamin, for there is no conjunction without an intermediate . . .

—⁷. In other places in the Word also, especially in the prophetic, by 'Benjamin' is signified the spiritual truth which is of the Church; as in the prophetic utterance of Moses concerning the Sons of Israel; 'Of Benjamin he said, The beloved of Jehovah, He shall dwell boldly upon him, covering upon him all the day, and He shall dwell between his shoulders' (Deut. xxxiii. 12). 'The beloved of Jehovah' = the spiritual truth which is from celestial good; this good is said 'to dwell boldly' with that truth, to 'cover it all the day,' and 'to dwell between its shoulders,' for 'the shoulders' = all power, and good has all its power through truth.

—⁸. In Jeremiah; 'Flee ye sons of Benjamin from the midst of Jerusalem, and in sounding sound the trumpet, and uplift a prophetic utterance upon the house of the vineyard, because evil hath looked forth out of the north, and a great breach' (vi. 1). 'The sons of Benjamin' = spiritual truth from the Celestial; 'Jerusalem' = the spiritual Church, and so does 'the house of the vineyard' or 'Beth-haccerem'; 'evil out of the north' = from the Sensual and thence the Scientific of man.

—⁹. 'The land of Benjamin' (Jer. xxxiii. 13) = the spiritual truth which is of the Church; for all things which are of the Church, from the first degree to the last, are signified by 'the cities of Judah,' 'the circuit of Jerusalem,' 'the land of Benjamin,' 'the plain,' 'the mountain,' and 'the south.'

—¹⁰. In Hosea; 'Sound ye with the trumpet—*buccinae* in Gibeah, with the trumpet—*tuba*—in Ramah, cry aloud Bethaven, Benjamin after thee, [that] Ephraim shall go into the solitudes, in the day of rebuke' (v. 8, 9). 'Gibeah,' 'Ramah,' and 'Bethaven' = those things which are of spiritual truth from the Celestial, which is 'Benjamin'; for Gibeah belonged to Benjamin (Judg. xix. 14); so did Ramah (Jos. xviii. 25), and so also did Bethaven (Jos. xviii. 12). 'To sound with the trumpet,' and 'with the trumpet,' and 'to cry aloud' = to proclaim that the Intellectual of the Church, which is 'Ephraim,' is desolated.

—¹¹. 'Benjamin' (Obad. 19) = the Spiritual from the Celestial.

—¹². The tribes of Israel are here (Rev. vii.) distributed into four classes, the last of which is the 12000 sealed from 'Zebulon,' 'Joseph,' and 'Benjamin,' because by 'the tribe of Zebulon' is signified the heavenly marriage, in which is Heaven, thus in which are all things; 'Joseph'

there = the Celestial of the Spiritual, or the good of truth; and 'Benjamin' = the truth of that good, or the Spiritual of the Celestial. This is the marriage principle in Heaven; and hence it is that these are named last.

—¹³. As by 'Benjamin' was represented the Spiritual of the Celestial of the Church, or the truth of good, Jerusalem fell to the sons of Benjamin for an inheritance; for Jerusalem, before Zion was built there, signified the Church in general. (Jos. xviii. 28; Judg. i. 21.)

4593². The Hereditary was the human affection of interior truth, which the Divine affection expelled. Hence it is that this son was called by his mother 'Benoni,' or 'the son of sorrow,' but by his father, 'Benjamin,' or 'the son of the right hand' . . .

4607. 'The sons of Rachel, Joseph and Benjamin' (Gen. xxxv. 24) = interior goods and truths . . . By 'Benjamin' is represented the Divine Spiritual of the Celestial. These things are in interior goods and truths.

5397. It treats first concerning the effort to appropriate these truths by means of the scientifics of the Church, which is 'Egypt,' and without the medium, which is 'Benjamin' . . .

5411. 'Benjamin the brother of Joseph' (Gen. xlii. 4) = the Spiritual of the Celestial which is the medium . . . The truth from the Divine, which is 'Joseph,' cannot have communication with the truths in general in the Natural, which are 'the sons of Jacob,' without the medium which is represented by 'Benjamin,' and is called the Spiritual of the Celestial. Ex.

— As the sons of Jacob were without Benjamin, that is, without the medium, Joseph could not manifest himself to his brethren, and therefore spoke harshly to them, calling them spies, and giving them into custody, and they also did not recognize Joseph.

—². But the nature of this medium which is represented by 'Benjamin,' and is called the Spiritual of the Celestial, cannot be described to the apprehension . . .

5413. The medium is 'Benjamin'; the external things are the Sons of Jacob, and the Internal is 'Joseph' . . .

5419. 'Benjamin' = the medium. 5443. 5461^e.

5463. 'Benjamin' = the medium between the Celestial of the Spiritual and the Natural.

5469. For by 'Joseph' and 'Benjamin' is represented the Internal of the Church, and by the other ten sons of Jacob, its External; for 'Rachel,' from whom were Joseph and Benjamin = the affection of interior truth . . . In this chapter, by 'Joseph' is represented the Celestial of the Spiritual, or truth from the Divine, which is the Internal; and by 'Benjamin,' the Spiritual of the Celestial, which is the medium thence proceeding; and by the other ten sons of Jacob are represented the external truths of the Church, thus those in the Natural.

5539. 'And ye will take Benjamin' (Gen. xlii. 35) = if the medium is also taken away.

5542. That neither of these principles of faith or of the Church would live unless the medium which is represented by 'Benjamin' be conjoined, Sig.

5548. 'And he is left alone' (Gen. xlii. 38) = that he is now in the place of the Internal . . . 'Joseph' and 'Benjamin' each represents the Internal.

[A]. 5583°. Therefore Judah, who=the good of the Church, speaks with Israel, who=the good of spiritual truth, and becomes security for **Benjamin**, who=the medium; for the medium is conjoined through good.

5586. The medium which '**Benjamin**' represents is the medium between the Internal and the External, or between the spiritual and the natural man, and is the truth of good which proceeds from truth from the Divine which is represented by 'Joseph.' The truth of this good is called the Spiritual of the Celestial . . . 5587. 5636.

5596. '**Benjamin**'=the truth of good. 5602.

5600. '**Benjamin**'=the Spiritual of the Celestial, or what is the same, the truth of good, or interior truth. That '**Benjamin**'=the truth in which is good, or the Spiritual of the Celestial, Refs. This interior truth is that which is the medium between truth from the Divine and truth in the Natural.

5631. 'And **Benjamin**' (Gen.xliii.14)=interior truth.

5639. 'Joseph saw **Benjamin** with them' (Gen.xliii.16) =a perception of the spiritual medium's being with truths, by the Celestial of the Spiritual . . . The reason it is called a spiritual medium, is that the truths which are represented by the ten sons of Jacob were now to be conjoined with the truth from the Divine which is 'Joseph,' and this conjunction is not effected except through a medium which is spiritual . . . 5685.

5643. As they were with the spiritual medium which is '**Benjamin**,' it is said 'in the mid-day' (Gen.xliii.16).

5688. The reason '**Benjamin**' is here called, as he was, their 'least brother,' that is born after them all, or the least by birth, is that it is the same with the medium which '**Benjamin**' represents . . . For the medium with man is born after all the others . . .

—2. As **Benjamin** was born last he represents the medium between the Internal and the External, or between the Celestial of the Spiritual which the Lord had in the world, and the Natural which the Lord also had, and which He was making Divine. 5696. 5728.

5689. That '**Benjamin**'=the Spiritual of the Celestial, and a medium, Refs.

5692. '**Benjamin**' . . . =the medium, thus also what is internal . . .

5707. 'He multiplied the portion of **Benjamin** above the portion of them all' (Gen.xliii.34)=good for the medium above the goods for the truths in the Natural . . . This is because the medium is more interior . . .

5736. 'As **Benjamin**' represents the medium, even as to truth, he represents interior truth, thus spiritual truth.

5801. '**Benjamin**' . . . =truth . . . 5804.

5804². When a man has come to good through truth, he is then 'Israel,' and the truth which he then receives from the good, that is, through the good from the Lord, is the new truth which is represented by '**Benjamin**' so long as he was with his father . . . 5806. 5807. 5809. 5812. 5830. 5834.

5806. 'He alone is left to his mother' (Gen.xliv.20)=that this is the only truth of the Church. '**Benjamin**'

=the new truth. . . In regard to this circumstance that this truth which is here represented by '**Benjamin**' . . . is the only truth of the Church, the case stands thus. This truth is the truth which is from spiritual good, which is 'Israel,' and which '**Benjamin**' represents when with his father, but he represents a still more interior truth when he is with Joseph. The truth which '**Benjamin**' represents when with his father, and which is called new truth, is what alone makes a man the Church; for in this truth, or in these truths, there is life from good, that is, the man who is in truths of faith from good is the Church . . . 5816².

5822. '**Benjamin**,' who is here 'the least brother' (Gen.xliv.23)=the conjoining medium. Refs. In regard to this, that '**Benjamin**' represents the medium between the Celestial of the Spiritual, or internal good, which is 'Joseph,' and the truths in the natural, which are the ten sons of Jacob; and that he also represents new truth, the case stands thus. In order that the medium may be a medium it must partake of both, namely, of the Internal and the External . . . The medium which '**Benjamin**' represents partakes of the External or Natural in its being new truth therein, for the new truth which he represents is in the Natural, because it is from the spiritual good from the Natural which his father, as 'Israel,' represents. And the medium partakes of the Internal, which is represented by 'Joseph,' through influx; thus it partakes of both. This is the reason that '**Benjamin**' represents the conjoining medium, and also new truth; new truth when with his father, the conjoining medium when with Joseph.

5826. 'Joseph'=internal good, and '**Benjamin**'=interior truth. Ex. 5844.

5843. '**Benjamin**'=new truth, thus interior truth.

5920. 'And the eyes of my brother **Benjamin**' (Gen.xlv.12)=especially by the perception of the medium. . . . As '**Benjamin**' represented the medium, and this medium was interior truth immediately depending upon the internal good which is 'Joseph,' therefore it had a clearer and keener perception than the truths which were below . . .

5926. 'He fell upon the necks of **Benjamin**' (Gen.xlv.14)=inmost conjunction with the medium . . . thus the conjunction of the celestial Internal, which is 'Joseph,' with the Spiritual of the Celestial, which is '**Benjamin**.'

5928. 'And **Benjamin** wept upon his necks'=reception, and thence what is reciprocal. Ex.

5955. 'To **Benjamin** he gave three hundred [pieces] of silver' (Gen.xlv.22)=truth from good to the full for the medium . . . For the medium which '**Benjamin**' represents, is interior truth through influx from the celestial Internal.

6024². 'Joseph and **Benjamin**' (Gen.xlvi.19)=the Internal of the Church; 'Joseph,' its good; '**Benjamin**,' the truth thence derived.

—5. 'The sons of **Benjamin**' (ver.21) . . . =the internal Spiritual and its doctrinal things.

6440. '**Benjamin**' (Gen.xlix.27)=the truth of good of the spiritual Church, which is 'Joseph.' '**Benjamin**'

=the Spiritual of the Celestial, which is the truth of good; here, the truth of that good which is of the spiritual Church which is here represented by 'Joseph.'

9340. 'Benjamin' (Obad. 19)=the spiritual celestial truth of the Church. Refs.

9671². They who relate to the uniting medium in Heaven are called celestial spiritual and spiritual celestial; the former are represented in the Word by 'Joseph,' and the latter by 'Benjamin' . . . That 'Benjamin'=the Spiritual Celestial, Refs. Thus 'Joseph'=the internal uniting medium, and 'Benjamin,' the external uniting medium, Refs.

R. 361. 'From the tribe of Benjamin were sealed twelve thousand' (Rev. vii. 8)=the life of truth from good according to doctrine with those who will be in the Lord's New Heaven and New Church. As by 'Zebulon' is signified the marriage love of good and truth, and by 'Joseph' the doctrine of good and truth, by 'Benjamin,' being the third in the series, is signified the life of truth from good. 'Benjamin' takes this signification because he was born last, and was called by his father Jacob 'the son of the right hand' . . . by which is signified truth from good, wherefore also his tribe dwelt around Jerusalem, where was the tribe of Judah, and the city of Jerusalem signified the Church as to doctrine, and its environs those things which are from doctrine. III.

D. 4640. Between the Third Heaven and the Second there is a medium through which there is conjunction . . . The medium is represented by 'Benjamin.'

E. 4395. The Lord's innocence, from which He did all things, is signified by 'little Benjamin is over them' (Ps. lxxviii. 27).

4406. That the light of truth may penetrate even to those who are in natural truth and good, thus to those most remote in the Church, is signified by 'before Ephraim, Benjamin, and Manasseh stir up thy strength' (Ps. lxxx. 2) . . . By 'Benjamin' is meant the Conjunction of truth and good, or the conjoining medium in the Natural.

449. 'From the tribe of Benjamin were sealed twelve thousand'=the conjunction of those who are in the Ultimate Heaven with the Lord. The representation of 'Benjamin' and of the tribe named from him, is the Spiritual Celestial in the natural man, similar to that of 'Joseph' in the spiritual. The Spiritual Celestial is truth conjoined with good . . . Hence by 'Benjamin' and his tribe is signified the conjunction of truth and good in the Natural; here, therefore, the conjunction of those who are in the Ultimate Heaven with the Lord. Ex.

—². As 'Benjamin'=truth conjoined with good in the natural man, and thence truth conjoined with good with those who are in the Ultimate Heaven, he was born to Jacob the last, and was called by him 'the son of the right hand,' . . . and was also born in Bethlehem, by which city is also signified truth conjoined with good in the Natural. He was born the last because the Natural consisting of truth conjoined with good is the ultimate of the Church with man . . .

—⁴. As 'Benjamin' and his tribe=truth conjoined

with good in the natural man, therefore his lot in the Land of Canaan was between the sons of Judah and the sons of Joseph; and also Jerusalem, where the Jebusites then were, fell to that tribe for an inheritance (Jos. xviii. 11–28); so that the sons of Benjamin dwelt there with the Jews, who afterwards took possession of that city. The reason the lot fell to this tribe between the sons of Judah and the sons of Joseph, was that it represented . . . the conjunction of good and truth; for 'Judah'=the good of the Church, and 'Joseph' the truth of the Church. The reason Jerusalem fell to this tribe was that 'Jerusalem'=the Church as to doctrine and as to worship, and all the doctrine of the Church is the doctrine of truth conjoined with good, and all worship according to doctrine takes place through the natural man . . .

—⁵. 'The land of Benjamin' (Jer. xvii. 26)=the Church as to the conjunction of (good and truth) in the natural man.

—⁶. 'Benjamin' (Jer. xxxii. 8, 44; xxxiii. 13)=the conjunction of truth and good in the natural man, thus the conjunction of truth and good with those who are in the Ultimate Heaven.

—⁷. 'The sons of Benjamin' (Jer. vi. 1)=the conjunction of good and truth.

—⁸. 'Ephraim, Benjamin, and Manasseh' (Ps. lxxx. 2)=those who are in natural truth and good, and with whom there is the conjunction of them.

—⁹. 'Little Benjamin' (Ps. lxxviii. 27)=the innocence of the natural man . . . which is in the conjunction of good and truth there.

—¹⁰. 'Benjamin' (in the blessing of the Sons of Israel by Moses, Deut. xxxiii. 12)=the Word in the ultimate sense which is natural . . . and as in the ultimate sense . . . there is the marriage of good and truth . . . it is said 'the beloved of Jehovah,' etc.

—¹¹. In the prophecy of Israel concerning his sons (Gen. xlix. 27), 'Benjamin' is treated of the last, because the last thing of the Church and of Heaven is signified by him. The last thing or ultimate is the Natural in which truth is conjoined with good.

—¹². As these things are signified by 'Benjamin,' the tribes of Ephraim, Manasseh, and Benjamin encamped around the tent of the assembly in the wilderness on the west (Num. ii. 18–24); and by these three tribes are signified all those who are in natural truth and good and in the conjunction of them. . . 'Benjamin'=the conjunction of them. The reason they encamped on the west was that on the west and north in Heaven dwell those who are in obscure good and truth, thus who are in natural good and truth.

—¹³. From these things it may now be evident what is signified by 'Benjamin' in the Word, namely, the conjunction of good and truth in the natural man, and through good conjunction with the spiritual man, for all good that is good in the natural man flows in from the spiritual man, that is, through the spiritual man from the Lord . . . wherefore also by 'Benjamin' is signified the conjunction of the spiritual man with the natural, and by 'Joseph' the conjunction of the celestial man with the spiritual.

P. P. (Jer. vi). 'The sons of Benjamin'=those who have conjunction with the Lord in the lowest Heaven.

Benoni. *Benoni.*

A. 4591. 'She called his name **Benoni**' (Gen.xxxv.18) = the quality of that state . . . In the Original Language 'Benoni' means 'the son of my pain' or 'of my sorrow,' 4593². See BENJAMIN at this ref.

Benzelius, Ericus (father and son). D.4749.

4757^o. 4787. 4851. 5074. 5148. 5702. 5722. 5751 (the dragon). 5885. 6016 (called the son). 6034². 6036. (See also Index to Diary, Part vi.)

Benzelius, Jacobus. D.5004. 5074. 5896.

5897. 6033 (called the Archbishop). —³. 6034². 6044. D.Min.4732. 4772. 4774. 4775. 4776. 4791.

Benzelstierna, Gustavus and Lars.

D.4851. 4856. 4858. 5052. 5065. 5701. 5702. 5883. 5898. 5900. 5962. 5978. 6028². D.Min.4548. 4786.

Benzelstierna, Henricus. D.6072.**Bera.** *Bera.*

A. 1663. See SODOM at this ref.

Bereave. *Orbare.***Bereavement.** *Orbitas.*

A. 5536. 'Me ye have bereaved' (Gen.xlii.36)=that there was thus no more a Church . . . 'To bereave'=to deprive the Church of its truths and goods, as here of those things which are represented by 'Joseph,' 'Benjamin,' and 'Simeon.' Ex. and III.

5632. 'And I, as I have been bereaved, I shall be bereaved' (Gen.xliii.14)=that the Church will be deprived of its truths before these things are done . . . 'To be bereaved'=to be deprived of the truths which are of the Church.

7297². 'Bereavement and widowhood' (Is.xlvii.9).

9188⁴. 'Bereavement' (Is.xlvii.9)=the deprivation of truth and good.

E. 280¹⁰. 'The sword which shall no more bereave' (Ezek.xxxvi.14)=that falsity will not destroy truth any more.

Bered. *Bared.*

A. 1958. 'Between Kadesh and Bered' (Gen.xvi.14) = the quality; namely, that he saw the quality of this truth, thus the quality of the Rational. . . 'Kadesh'=truth . . . 'Bered' what is below, thus scientific truth, from which also is the Rational.

Bergenstierna. D.4351. 4396. 5132.**Berry.** *Bacca.*

A. 10261⁴. 'Berries' of the olive trees (Zech.iv.12) = holy goods there.

10770. Berries from which they prepare wine (in the fifth Earth).

E. 638⁷. The two 'olive-trees' and 'olive berries' (Zech.iv)=celestial goods, which are of love to the Lord, and of love towards a brother and companion.

911¹². That (the Knowledges of truth and good) are destroyed, is described by 'grape-gleanings being left in

it, as in the shaking of an olive-tree, three berries in the head of the branch, four five in the head of the fruitful one' (Is.xvii.6).

Beryl. *Tharschisch.*

A. 6135^o. By 'a beryl,' as the rest of the body appeared, namely, the middle body between the head and the loins (Dan.x.6), is signified the good of charity and of faith, for 'a beryl' is a precious stone which flashes.

9872. 'A beryl, and an onyx, and a jasper' (Exod.xxviii.20)=the spiritual love of truth, in which higher things cease. . . The colour of all the stones of this order approaches to bright white from azure. That 'a beryl'=the spiritual love of truth is evident from . . . Ezekiel; 'The look of the wheels [was like] unto the appearance of a beryl stone.' The 'wheels' of the cherubim have a similar signification to the arms and feet of man, namely, the power of acting and advancing, which is of truth from good. Hence it is that their look [was like] the appearance of a beryl stone' (i.16; x.9), for 'a beryl'=truth from spiritual good, which possesses power.

—². In Daniel . . . 'The body'=the good of celestial love, and also the good of spiritual love, and its External=truth from that good. Hence it is that his body appeared 'like a beryl' (x.6); thus that 'a beryl'=the truth of spiritual love.

Best. *Optimus.*

A. 2940. When anything good is represented by means of spiritual ideas, the best is presented in the middle . . .

2973³. In every heavenly Society, they who are in the middle are the best of that kind . . .

6028. By the middle or the inmost in the Natural, is meant the best there, for the best is in the middle, that is, in the centre, or inmost . . .

6084. 'In the best of the land make thy father and brethren dwell' (Gen.xlvii.6)=that they may live in the midst of scientifics. 'The best of the land'=the inmost of the natural mind, where scientifics are. . . The reason 'the best'=the inmost, is that that is the best which is kept directly under the sight, for the eye is always directed to that which affects and delights us the most; and that which is kept directly under it is also the inmost, because it is in the centre, and thus is in the greatest light before the eyes . . . 6103.

9142. 'From the best of his own field, and from the best of his own vineyard shall he repay' (Exod.xxii.5) = restitution from the goods and truths which are still entire . . . That is called 'the best,' which, after the consuming, is still entire.

H. 50^o. These are the best of the Angels. 189.

Bestow. *Largiri.*

A. 4359. 'Which God hath graciously bestowed' (Gen.xxxiii.5)=of the Divine Providence, for whatever God bestows is of His Providence.

Besmear. *Illinere. Circumlinere.* P.153. W.355.**Bethaven.** *Bethaven.*

A. 4592¹⁰. See BENJAMIN at this ref.

Bethel. *Bethel.*

A. 1401. 'The mountain which had Bethel seaward, and Ai on the east' (Gen.xii.8)=the Lord's fourth state. 1449. 1450. 1451.

1451. 'Bethel'=Knowledge of celestial things . . . and as the Lord was about to advance into Knowledges of celestial things, which are signified by 'Bethel,' it is here said, that 'he carried over into a mountain on the east of Bethel' (Gen.xii.8).

1453. 'Bethel seaward, and Ai on the east'=that as yet His state was obscure, namely, as to Knowledges of celestial and spiritual things . . . This state is described by 'Bethel being seaward,' that is, on the west, and 'Ai on the east,' for by 'Bethel' are signified Knowledges of celestial things, and by 'Ai' Knowledges of worldly things . . .

—². That 'Bethel'=Knowledges of celestial things, Ill.

— When Jacob saw the ladder, he said 'this is nothing but the house of God, and this is the gate of Heaven,' and he called the name of this place 'Bethel' (Gen.xxviii.17,19), where by 'Bethel' is similarly signified Knowledge of celestial things; for a man is 'Bethel,' that is, 'the house of God' and also 'the gate of Heaven,' when he is in the celestial things of Knowledges. While a man is being regenerated he is introduced by means of Knowledges of spiritual and celestial things, but when he is regenerated he is already introduced and is in the celestial and spiritual things of Knowledges.

— God afterwards said to Jacob, 'Arise, go up to Bethel, and dwell there, and make there an altar to God, Who appeared to thee' (Gen.xxxv.1,6,7), where in like manner by 'Bethel' are signified Knowledges.

—³. The ark of Jehovah's being in Bethel, and the Sons of Israel coming thither and inquiring of Jehovah (Judg.xx.18,26,27; 1 Sam.vii.16; x.23) signify similar things.

— Also that the King of Assyria sent one of the priests, whom he carried away from Samaria, who 'sat with them in Bethel, and taught them how they should fear Jehovah' (2 Kings xvii.27,28).

—⁴. But after Jeroboam had profaned Bethel (1 Kings xii.32, etc.), it represented the contrary, Ill.

1555. 'From the south and even to Bethel' (Gen.xiii.3) = from the light of intelligence into the light of wisdom. . . 'Bethel'=celestial light originating from Knowledges.

1557. 'Between Bethel and Ai' (Id.)=the celestial and the worldly things of Knowledges. 'Bethel'=the light of wisdom through Knowledges.

2832¹⁰. 'I will visit upon the altars of Bethel' (Amos iii.14) . . . 'Bethel'=Divine good, therefore it is called 'the sanctuary of the King,' and 'the house of the kingdom' (Amos vii.13).

3729. 'He called the name of the place Bethel' (Gen.xxviii.19)=the quality of the state. . . In the Original Language, 'Bethel' means 'the house of God,' which = good in the ultimate of order. Ref.

4089. 'I am the God of Bethel' (Gen.xxxi.13)=the Divine in the Natural. 'Bethel'=good in the ultimate of order, thus in the Natural, for this is the ultimate of

order, celestial and spiritual things being terminated there. . . As 'Bethel'=good in the Natural, it also = Knowledges of celestial things there, for these are of good.

4539. 'Arise, go up to Bethel' (Gen.xxxv.1)=perception concerning the Divine Natural. . . 'Bethel'=the Divine in the Natural, or in the ultimate of order; for, in the Original Language, 'Bethel' means 'the house of God,' and as the house of God is where Knowledges of good and truth are, by 'Bethel,' in the proximate sense, are signified these Knowledges. But as interior things are terminated and bounded in the ultimate things of order, and are there together and dwell together there as in one house, and as the Natural with man is the ultimate with man in which interior things are terminated, by 'Bethel' or 'the house of God' is properly signified the Natural, and in fact good there, for 'a house'=good. Knowledges also are in the Natural, or in the ultimate of order.

4546. 'Let us arise and go up to Bethel' (ver.3)=the Divine Natural. 4547. 4556. 4558.

4559. 'He called the place El Bethel' (ver.7)=the holy Natural. Ex.

4583. 'Jacob called the name of the place where God spake with him, Bethel' (ver.15)=the Divine Natural and its state.

4585. 'They journeyed from Bethel' (ver.16)=the continuity of the advance of the Divine from the Divine Natural.

10182⁸. 'The altars of Bethel,' and 'the horns of the altar' (Amos iii.14)=evils and falsities destroying the good and truth of the Church.

E. 316³⁰. 'The altars of Bethel' (Amos iii.14)=worship from evil.

375¹⁰. 'Bethel' means 'the house of God,' and 'the house of God'=the Church as to good, and in the highest sense the Lord as to His Divine Human.

391²⁹. Jeroboam set up two altars, one in Bethel and the other in Dan, and as by 'Bethel' and 'Dan' are signified the ultimate things in the Church, and ultimate things in the man of the Church are called natural sensual things, or natural worldly and bodily things, these things are signified by 'Bethel' and 'Dan;' by 'Bethel' the ultimate of good, and by 'Dan' the ultimate of truth. Hence by these 'altars' is signified worship in the ultimates . . .

Bethesda. *Bethesda.*

A. 10083⁴. 'The pool of Bethesda' referred to. E.163.

Bethlehem. *Bethlehem.*

See EPHRATH.

A. 4585. 'Bethlehem'=the Spiritual of the Celestial in a new state.

—³. See BENJAMIN at these refs. 4592³. E.449².

4594. 'This is Bethlehem' (Gen.xxxv.19)=the resurrection of a new Spiritual Celestial. 'Bethlehem'=the Spiritual of the Celestial in a new state, for 'Ephrath' =the Spiritual of the Celestial in the former state. 6247.

—². The reason the Lord was born at Bethlehem

... was that He alone was born a spiritual celestial man ...

[A. 4594]^e. David was born and also anointed king there; hence *Bethlehem* was called 'the city of David.'

E. 449³. As '*Bethlehem*'=truth conjoined with good in the natural man, David was born there, and was also anointed king there ...

— The Lord was born in *Bethlehem* because He was born a King, and with Him from birth truth was conjoined with good ... With the Lord alone was the Natural eager for good and filled with longing for truth ...

695¹⁵. '*Bethlehem*'=what is spiritual.

700⁹. '*Ephrata*'=the Word as to its natural sense, and '*Bethlehem*'=the Word as to its spiritual sense, and the Lord willed to be born there because He is the Word.

Bethogarma. *Bethogarma.*

E. 355¹². 'Those from *Bethogarma*' (Ezek.xxvii.14)=those who are in inward worship.

Bethsaida. *Bethsaida.*

E. 239²⁰. '*Bethsaida*'=condemnation on account of non-reception of the Lord. 637¹³.

Bethuel. *Bethuel.*

A. 2864. '*Bethuel*,' etc. (Gen.xxii.22)=various religiosities and worships.

2865. '*Bethuel* begat *Rebekah*' (ver.23) from good their affection of truth.

3111. 'Father,' here, namely *Bethuel*=the good of charity such as it is with the more upright gentiles, for the very origin of the affection of truth which '*Rebekah*' represents was from such good. 3115. 3160. 3665, Ex.

3676. The reason *Bethuel* is here surnamed 'the Aramean' (Gen.xxviii.5) is that by '*Aram*' or '*Syria*' are signified Knowledges of good and truth.

Betray. *Prodere.*

L. 16⁶. The Lord's being *betrayed* by Judas signified that He was (betrayed) by the Jewish nation ... T.130³.

Betroth. *Desponsare.*

Betrothal. *Desponsatio.*

A. 3107^e. In this chapter (Gen.xxiv.) the subject of initiation or *betrothal* is treated of.

3132². The conjunction of good and truth is the heavenly marriage itself, but initiation is the *betrothal* or state preceding the marriage. But it is the state preceding the *betrothal* that is here described. In this state, as it is in the power of a girl to be *betrothed*, and afterwards as a wife to be conjoined with a husband, so it is in the power of the affection of truth to be initiated to Divine truth, and so to be conjoined with Divine good.

3155. The initiation and conjunction of truth with good is as when a maiden is *betrothed* and afterwards coupled to a husband, namely, that she is to be instructed about everything before she gives consent.

3158. The things which in the literal sense of this chapter treat of the *betrothal* and marriage of *Rebekah* with *Isaac*, in the inward sense treat of the initiation

and conjunction of good and truth, for the initiation and conjunction of truth and good are spiritual *betrothal* and spiritual marriage.

3164². In ancient times such things were given to a maiden when she was *betrothed*, and this on account of the representation and signification that a *betrothed* maiden relates to the truth of the Church which is to be conjoined with good. III.

4433. 'To lie with her and compress her' (Gen.xxxiv.2)=to be conjoined, but not in the lawful manner which is effected through *betrothal*.

4434³. 'To love and to *betroth* the daughter of a strange god' (Mal.ii.11)=to conjoin himself with falsity.

5317^e. 'A ring' (Luke xv.22)=what is confirmative of power in the house ... as is evident from the rituals which have come to us from ancient times, as from the rituals of *betrothals*, of couplings, and of inaugurations, in which rings are placed upon the hand.

8996. 'That he *betroth* her not' (Exod.xxi.8)=that it is not able to be conjoined. . . 'To be *betrothed*'=to be conjoined, for they who are *betrothed* are conjoined.

— 'To be *betrothed*' in the inward sense properly signifies the agreement of dispositions or of minds which precedes the conjunction of marriage; and since in the Spiritual World agreement conjoins and disagreement disjoins, by 'being *betrothed*' is here signified to be conjoined.

9000. 'If he *betroth* her to his son' (ver.9)=if it agrees with derived truth so that it can be conjoined with it. 'To *betroth*'=to be conjoined.

9182. 'When a man shall persuade a maiden who is not *betrothed*' (Exod.xxii.15)=good not conjoined with truth. . . 'To be *betrothed*'=conjunction.

—⁴. *Betrothals* before marriages have come into use from ancient times, and represented the first conjunction, which is that of the inward man without the outward; and then the marriages themselves represented the second conjunction, which is that of the inward man with the outward.

—⁵. '*Betrothal*' in the Word=the conjunction of truth and good in the inward man. III.

— The love of *betrothals*' (Jer.ii.2)=the affection of spiritual life which is from truths of faith and good of love.

—⁷. 'To *betroth* in mercy and in compassions' (Id.)=from love towards those who are in good, and in love towards those who are in truths.

— From these things it is evident that '*betrothal*' is the conjunction of good and truth with man by the Lord.

—⁸. 'To *betroth* the daughter of a strange god' (Mal.ii.11)=to be conjoined with the evil of falsity.

9857⁵. 'To *betroth* in judgment' (Hos.ii.19)=to conjoin through Divine truth, thus through faith and a life of faith.

10837. *Betrothals* and marriages among the inhabitants of that sixth Earth, Des.

W. 402. How love or the will *betroths* to itself wisdom or the understanding ...

R. 881². By 'prepared' (Rev.xxi.2) is signified dressed

for betrothal, and the Church is no otherwise furnished for betrothal and afterwards for conjunction or marriage than through the Word . . .

960°. These are the words of betrothal to the spiritual marriage . . .

M. 21°. With us [in Heaven] a priest administers betrothals, and hears, receives, confirms, and consecrates consent. T.748°.

58. That there exists such a marriage love . . . may be still better known from the time of betrothal, while it is protracted and progresses to the nuptials.

295. On betrothals and nuptials. Gen.art.

301. Consent is to be established through solemn betrothal. Gen.art.

— The causes of betrothals enum.

— The state of betrothal may be likened to the state of spring before the summer; and the inward pleasantnesses of that state to the blossoming of trees before the fruitage.

— Since the initiations and progressions of marriage love proceed in order on account of the influx of them into effective love, which begins from the nuptials, therefore in the Heavens also there are betrothals.

302. Through betrothal, each party is prepared for marriage love. Gen.art. That the mind or spirit of the one is prepared through betrothal for union with the mind or spirit of the other, or what is the same, the love of the one with the love of the other, is evident from the arguments advanced in the foregoing article.

303. Through betrothal, the mind of the one is conjoined with the mind of the other, so that a marriage of the spirit may take place before the marriage of the body.

304°. With these the state of betrothal serves scarcely any other purpose than to fill their concupiscences with lasciviousness, and thereby to contaminate the marriage principle of love.

305. Within the time of betrothal it is not allowable to be conjoined corporeally. Gen.art.

— Events of various kinds take place in consequence of hasty conjunctions, also from the too great protraction, or too great hurrying of the time of betrothals.

D. 6110⁴⁸. [On the state of betrothal.]

Better. *Melius.*

A. 2738. The nature of mutual love as it exists in Heaven . . . is to will better for another than for self . . . 3701³.

Better. See PERFORM—*prestare*—at A.3314. S.56.

Between. *Inter.*

A. 2960. 'Between me and between thee, what is that?' (Gen.xxiii.15)=that he assented, but still willed from self . . .

4424. Thus hang between (Heaven and Hell).

6751. The man who is an evil end cannot be among those who are good ends. Ex.

10237 $\frac{1}{2}$. 'Thou shalt bestow it between the tent of

the assembly and between the altar' (Exod.xxx.18)=that there may be the conjunction of truth and good.

Between, To be. See under *Intercede.*

Bezaleel. *Bezaleel.*

A. 10329. 'See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah' (Exod. xxxi.2)=those who are in the good of love, with whom the Church is to be instituted. . . 'Bezaleel'=those who are in the good of love. The reason these are here represented by 'Bezaleel' is that he was of the tribe of Judah . . .

—⁴. Two men are here named who were called by Jehovah to do the works commanded to Moses on Mount Sinai, 'Bezaleel' of the tribe of Judah, and 'Aholiab' of the tribe of Dan; by 'Bezaleel' are signified those who are in the good of celestial love, and by 'Aholiab' those who are in the good and truth of faith. They who are in the good of celestial love are in the inmost of Heaven and the Church, whereas they who are in the good and truth of faith are in the ultimate thereof. Thus by these two men are signified all in the complex with whom the Church can be instituted . . . 10335. See 9598.

10332. All the things Bezaleel was to make were representative.

D. 4560. I thought about Bezaleel who made the things belonging to the ark . . .

Bible. *Biblia.*

D. 895. The Holy Bible mentioned. 4565.

4775. I was led to the right, where I heard them talking and awaiting revelations; Angels were speaking to them and were instructing them about the Lord, and [telling them] that they were to receive the whole doctrine of the Church from Heaven, and also that they were to receive Bibles, but new Bibles from the Lord . . .

Bier. *Feralis mensa.*

H. 433. Some think in their cold bodies while they are lying upon the bier . . .

Bier. *Lectica.*

A. 817. Then appeared a bier shrouded with black cloths, and presently one rose from the bier . . . D. 1260.

Bierchenius. D.4717.

Bifid. *Bifidus. Bifidatio.*

A. 5380. They speak with a hoarse voice as it were bifid . . . D.3096.

Bignon, Abbe. D.4839.

Bile. *Bilis.*

Bilious. *Biliosus.*

See LIVER.

A. 1103°. The humours which are in themselves excrementitious, as are . . . the biles, should not only serve for foods, but also to separate excrementitious things, and to cleanse the intestines.

5185. There are Spirits who relate to the pancreatic, hepatic, and cystic ducts, consequently to the biles which are in them, which the intestines cast out. These Spirits are separate from each other, but act in company according to the state of those to whom their operation is determined. They are present at chastisings and punishments, which they want to direct. The worst of them are so stubborn that they are never willing to leave off unless they are deterred by fear and threats, for they fear suffering and then promise everything. They are those who in the life of the body cling tenaciously to their opinions, not so much from evil of life, as from natural perversity. While they are in their own natural state they think of nothing. To think of nothing is to think obscurely about many things and not distinctly about anything. Their delights are to elastise, and thus to do good; nor do they keep away from filthinesses. D.893.

T. 42°. As a stomach filled with **bilious** secretions . . .

D. 4572°. The operation (of these Spirits) is chiefly into the stomach, and also into the two biles of the pancreas and liver. Des.

Bilhah. *Bilha.*

A. 3849. 'Laban gave Rachel his daughter his handmaid Bilhah to her for a handmaid' (Gen.xxix.29)=the more exterior affections, which are bonds or subservient means. . . The reason '**Bilhah** the handmaid'=more exterior affections, and 'Zilpah' the handmaid of Leah external affections, is that 'Rachel'=the affection of internal truth, and 'Leah' the affection of external truth. The more exterior affections are natural affections which are subservient to the internal ones. (See AFFECTION at this ref.) 4344. 4608. 4673.

3913. 'Behold, my maidservant Bilhah' (Gen.xxx.3)=an affirming medium which was between natural truth and interior truth. . . '**Bilhah**'=the quality of that medium.

3919. 'Bilhah conceived, and bare to Jacob a son' (Gen.xxx.5)=reception and acknowledgment. 3925.

6024°. 'These are the sons of **Bilhah**' (Gen.xlvi.25)=that these are of the inward Church.

Bill. Under BOOK—*libellus*.

Billow. Under WAVE.

Bind. *Ligare, Alligare,* Colligare†.*

Binding. *Ligatio, Colligatio†.*

A. 1322. (Evil Spirits are held together in Societies) by being bound to similar phantasies and cupidities . . .

1644. These more subtle evil Spirits also bind their ideas abstractedly to objects and things, but to filthy ones . . .

2813. 'He bound Isaac his son' (Gen.xxii.9)=the state of the Divine Rational as to truth, about to undergo the last degrees of temptation. . . That 'to bind'=to put on the state of undergoing the last degrees of temptation, may be evident from this, that he who is in a state of temptation is just as if he were tied, or bound—*vinculus*.

4391°. 'The bindings of the waters, and the clouds of the heavens' (2 Sam.xxii.12)=the Word in the letter.

4922. 'She bound double-dyed upon his hand' (Gen.xxxviii.28)=that she marked the power. . . 'To bind upon the hand'=to mark the power.

5530. 'Lo, to each one the bundle† of his money' (Gen.xlii.35)=the orderly arrangements of truths conferred gratis. 'A bundle' or bundle—*fasciculus*=orderly arrangement. Ex.

6195. There were Spirits . . . who could flow deeply into the affections . . . They bound themselves to me so that it seemed as if they could scarcely be separated . . . Hence it was evident how loves conjoin.

—2. It was also evident that when man is bound to Hell, he can never be set loose, except by the Lord through Divine means, as also was shown by those who had been bound to me through slight affections. I could not be loosed from them, except by means of intermediate loves, through which they were, by degrees, conjoined with others, and as they were being separated they appeared to be removed from me towards the left forwards; and the separation was observed through the changes of the state of the affections . . .

6375. See Ass at this ref.

6384. Truths of faith bound to scientifics . . .

7967. 'Their kneading-troughs bound in their garments' (Exod.xii.34)=the delights of the affections adhering to truths. . . 'To be bound'=to adhere.

9896. 'They shall bind* the breast-plate by the rings thereof to the rings of the ephod' (Exod.xxviii.28)=the conjunction and preservation of all things of Heaven . . . 'To bind*'=conjunction and preservation.

9933. 'To be bound*' and to hang=to flow in, for all conjunction whatever in the Spiritual World is effected through influx.

10313. They appear to themselves . . . to have their hands and feet bound with serpents . . .

H. 427. See SOCIETY at these refs. 452. 481. 497. 514. 571. J.32. 69°.

547. Hence the man who is in evil is bound* to Hell . . .

P. 294°. They call this being bound as to the very life, which is more intolerable than to be bound as to the body . . .

R. 798. By 'the keys of the kingdom of the Heavens,' which are that whatever this Stone, which is the Lord, shall bind on earth shall be bound in the Heavens, and whatever it shall loose on earth shall be loosed in the Heavens, is meant that the Lord has Power over Heaven and earth . . .

802°. To open and shut Heaven, or to loose and to bind, thus to forgive sins, which is the same as to reform and regenerate . . .

842. 'And bound him a thousand years' (Rev.xx.2)=that those who are here meant by 'the dragon' were withdrawn and rent away from all others in the World of Spirits, so that there should be no communication with them for some time.

M. 130°. This is the wisdom . . . with which marriage

love binds itself; for it binds itself with it by this, that it shuns the evil of adultery as the ruin of the soul . . .

T. 38^e. As there are such bindings together† of goods and truths, the Lord says that 'the tares are to be gathered together into bundles to burn,' and also 'all things that offend' (Matt.xiii; John xv.6).

446. The friendship of love tied with a man, irrespective of his quality as to the spirit, is hurtful after death. Gen.art.

448. They are tied together interiorly as to the spirit, and cannot be rent asunder . . .

D. 642. The punishment of tieing, Ex.

D. Min. 4581. (Spirits) know how to bind themselves to a man by wicked methods, if the man be a Spirit in the other life like me; namely, by binding all things of the face, mouth, head, occiput, where the general sense is, entering into the ideas and binding, and this by various methods. Des. 4596. 4597, Ex.

4772. At last he lost all capability of thinking, from which he appeared bound as to the hands and feet, and was cast down. The appearance of the binding of the hands is that he had no power of willing and thinking, thus none of plotting by means of deceit.

E. 195¹¹. 'To bind hand and foot' (Matt.xxii.13)= the taking away of Knowledges from the Word, through which he has counterfeited the spiritual man.

206^e. 'To bind and to loose' in general, means to save.

391¹⁸. 'To bind with cords' (Ps.cxviii.27)= to conjoin.

911⁵. 'To bind † into bundles' (Matt.xiii.30)= to join together each species of falsities from evil.

Bind. *Obstringere.*

Binding. *Obstrictio.*

A. 3021. A binding sig. 3045. 6179.

3023. To bind by an oath, for adjuration is nothing but a binding . . . 3046.

9211². This law was binding upon that nation, but is not binding upon Christians.

9213⁶. (That we are) not to oblige or incite another to confirm our own truths . . . For he who obliges or incites another to confirm his own truths causes him not to think or speak from himself . . . Sig.

Bind. *Vincire.*

Bond. *Vinculum.*

See FEAR, WITHHOLD.

A. 81³. The bonds of (a dead man) are external ones, as the fear of the law, the loss of life, of wealth, of gain, of reputation for the sake of these things.

— The bonds by which a spiritual man is acted upon are internal ones, and are called the bonds of conscience.

— A celestial man has no bonds which appear . . . but is free. His bonds which do not appear are perceptions of what is good and true.

379. When charity is sent into exile and extinguished, the bond between the Lord and man is burst asunder . . . See 389.

695. Such a form and order are induced upon the Hells by the Lord that they are all held bound and tied with their cupidities and phantasies . . .

987². When a man grows up . . . unless external bonds, which are of the law, and the bonds which he makes for himself in order that he may be the greatest and richest, were to hinder, he would rush into every crime . . .

1011. When charity is extinguished, the man is left to himself and to his own proprium, and is no longer ruled by the Lord through internal bonds, which are those of conscience, but through external bonds, which are those of the law, and which he makes for himself in order to be powerful and rich. When these bonds are unloosed, as takes place in the other life, he rushes into the most cruel and obscene things, thus into self condemnation. D.2715.

1077². If they suppose that they have anything of conscience, it is only external bonds, namely, fear of the law, for honour, for gain, for reputation on their account, which causes in them that which they call conscience . . .

1080. The reason they do not do these things openly is only that external bonds restrain. Enum. 2126. 4167². 4793². 6907². 8910³. 8911. H.577². N.81³, Refs. D.2801. 3253. E.107⁴. 948^e, Ex.

1277. The souls of men are constantly bound to some Society of Spirits and Angels . . .

1835. Then a new medium which is external succeeds and is formed, through fear of the law, fear for life, honours, wealth, and reputation thence derived; but these things are not of conscience, but are only outward bonds, which cause a man to be able to live in society with others . . . But this medium, or these bonds, are of no account in the other life, for outward things are there removed . . .

1944². They who suppose that they have a Rational, and have it not, speak with decorum and act with pretended honesty, in which they are held through external bonds, which are fear of the law, of the loss of gain, honours, reputation, life. If these bonds . . . were taken away, they would be more insane than (those who, regardless of bonds, rush into every wickedness). From experience. . . But they who have been rational while they lived in the world are not so. When the external bonds are taken away from these they are still more sound, for they have had internal bonds, which are the bonds of conscience, through which the Lord held their thoughts bound—alligatas—to the laws of truth and good . . .

2126. The outward bonds by which the evil Genii and Spirits are kept from shameful things were slackened a little. (The consequence.)

2219⁴. See SELFLOVE at these refs. H.559. N.71.

2299². The Lord's descent to the bound rep. (See below, H.335².)

2447³. One Devil punishes and tortures another . . . They could not be kept in bonds in any other way . . . 5717.

2910². Although hatred does not appear in the out-

ward form, because they are in civil society under the laws, and are in external **bonds** which restrain, it is cherished inwardly. The external **bonds** which restrain come from the love of self and of the world, and are the love of honours and pre-eminence, the love of gain and thence also of power, thus the love of reputation . . .

[A. 2910]⁴. The hatred . . . breaks forth as often as external **bonds** do not restrain.

3542⁴. 'The **bonds** of the neck' (Jer.xxvii.2)=interception, thus the desolation of truth . . .

—⁵. 'To open the **bonds** of the neck' (Is.lii.2)=to admit and to receive what is good and true.

3835. See **AFFECTION** at this ref.

4217³. If Heaven were removed from man . . . all **bonds**, even the external ones, would be broken. For the Lord rules a man who is in good through inward **bonds**, which are those of conscience, but him who is in evil only through outward **bonds**, on the bursting of which everyone would become insane. Enum.

4459³. They are in the constant effort to destroy others, wherefore they are in Hell, and are there kept **bound** in a spiritual way.

4793⁴. These destructive Spirits make it their chief endeavour to loosen all inward **bonds**, which are affections of good and truth, of what is just and fair, the fear of the Divine law, the shame of doing injury to society and the fatherland; and when the inward **bonds** have been loosed, the man is obsessed by such Spirits . . .

4844⁵. 'Jehovah Who looseth the **bound**' (Ps.cxvi.7). The subject here treated of is those who are instructed by the Lord in truths, and led to good. Some of these are called 'the **bound**,' some 'the blind,' etc.

4956^e. 'They who are **bound**,' or 'in prison'=those who acknowledge that there is nothing but falsity in them.

5002². Wherefore such are kept in Hell, and are similarly held **bound** there by means of external things, chiefly by fears; and as often as these **bonds** are slackened, the one rushes to effect the destruction of the other . . . It is otherwise in Heaven . . . When outward **bonds** are slackened there, they are the more closely conjoined with each other.

5033. (The idea that) the Church exists only to keep the common people in a **bound**.

5036. See **PRISON** at these refs. 5037.

5037³. 'The **bound** upon the pit' (Is.xxiv.22)=those who are in vastations, or those who are in temptations.

—⁴. 'Beneath the **bound**' (Is.x.4)=the Hell which is under the places of vastation.

—⁵. 'To send forth the **bound** out of the pit' (Zech.ix.11)=those who are in vastation, and who are in temptation.

— 'The **bound**' (Ps.cii.20)=those who are in vastation, and who are in temptations.

—⁶. 'The **bound**' (Ps.cxlvii.7)=those who are in vastation and temptations on account of falsities.

5038. 'The place in which the **bound** of the King' (Gen.xxxix.20)=the state in which are they who are in falsities. . . 'The **bound** of the King'=those who are in falsities, and because they are in

falsities they are in vastation, and they who are being regenerated in the world are in temptation, for temptation is the vastation of falsity, and at the same time the confirmation of the truth. They are called 'the **bound** of the King,' because 'King'=truth . . . therefore his '**bound**'=those who are in falsity . . .

5045. 'The **bound** in the house of the prison' (ver.22)=falsities.

5086. 'The place where Joseph was **bound**' (Gen.xl.3) . . . '**Bound**'=a state of temptations.

5096. 'Who were **bound** in the house of the prison' (ver.5)=among falsities. . . They who are in falsities, and still more they who are in evils, are said to be '**bound**' and 'in prison,' not because they are in any **bound**, but because they are not in freedom; for they who are not in freedom are inwardly **bound**. For they who have confirmed themselves in falsity are no longer in any freedom to choose and accept the truth, and they who have confirmed themselves much are not even in the freedom to see it . . . for they are in the persuasion that what is false is true and that what is true is false. Persuasion is of such a nature that it takes away all freedom of thinking anything, consequently it keeps the very thought in a **bound**, and as it were in prison. From experience.

5145⁶. Affections are what terminate and close, wherefore they are also called **bonds**; affections of what is good and true inward **bonds**, and affections of what is evil and false outward **bonds**. Unless affections of what is evil and false were outward **bonds**, man would be insane, for insanities are nothing but loosening of such **bonds**, thus non-terminations in them. But as such persons have not inward **bonds**, they are insane inwardly as to the thoughts and affections, outward **bonds** moderating, which are affections of gain, honours, etc. Rep.

5180^e. Thus they afterwards keep them as it were in **bonds** . . . because they are privy to their evils.

5376⁸. Desolation is captivity, for then man is kept as it were **bound** . . .

5452. 'Ye shall be **bound**' (Gen.xlii.16)=although in the rest there be still separation. 'To be **bound**' here, =to be separated, for he who is kept **bound** is separated, namely, from spiritual good . . . 5461. 5483.

5990^e. These outward **bonds** cause them not to seem to be obsessed . . . as is evident in the other life, when outward **bonds** are taken away . . .

6204. When evil enters into the will it is hurtful, for then it goes into act whenever outward **bonds** do not withhold.

6207^e. Conscience is the plane into which the Angels flow . . . and thus keep man **bound**, but still in freedom.

6213. The man is then carried away by Hell, and then the Lord, through Angels, rules him as to external things, which are called outward **bonds**, which are those of his own prudence, and cause him to appear in outward form as a lover of the neighbour and fatherland; really however, for the sake of his own honours, gain, reputation on their account, fear of legal punishments, and of death. These are the outward **bonds** through

which a man is ruled, when there are no inward ones, which are of conscience. But these outward **bonds** are of no account in the other life, for they are taken away from him . . .

6495². He is kept in **bonds** through his own loves, the loss of which he fears, thus through fears for the loss of honours, gain, reputation, life. Into these **bonds**, which constitute the ultimate plane, the Lord then inflows, and rules him through them . . .

6757^e. In the other life, when they who are in truths are being infested by falsities, they are kept in them by evil Spirits as it were **bound** . . .

6854². Deliverance of (Spirits in prison). (See LOWER EARTH at this ref.)

6914³. (Before the Last Judgment the evil Spirits who held possession of the lower part of Heaven were kept in similar outward **bonds**.)

—⁴. But after the Lord's Advent . . . the evil who were cast down, were deprived of the outward **bonds** . . . The deprivation of outward **bonds** is effected in the other life through the taking away of the good Spirits who have been adjoined to them . . .

7090^e. See CONSCIENCE at this ref.

7280. Fear is the only means which keeps the infernals in check and in **bonds**, for fear is the common **bond**, of both the upright and the evil . . . —³.

7501. Evil Spirits (in the other life) . . . insinuate themselves into the delights . . . and thus keep him whom they infest as it were **bound**, and however he struggles he cannot be released, except by the Lord's aid . . . In the world also he who insinuates himself into the delight of another's love, keeps him **bound** and leads him.

8321. The Lord . . . subjugated all such Spirits, and then, through His presence, caused them to be cast into Hell, where, being obsessed by their own evils and falsities, they are kept **bound** to eternity.

9096. 'And its lord has not kept (the ox) in' (Exod. xxi.29)=if he has not kept in **bonds** (the evil affection in the Natural) . . . The Intellectual is what sees evil, and what is seen can be restrained and kept in **bonds**, not by the Intellectual, but by the Lord through the Intellectual . . . By keeping in **bonds** is meant to restrain and repress. (See AFFECTION at this ref.)

—². But **bonds** so called are not **bonds** except relatively to opposite things, for he who does anything from the affection of the love of good acts from freedom . . .

9341⁴. 'The Angels bound at the Euphrates' (Rev. ix. 14)=falsities originating through reasonings from the fallacies of the senses which favour the delights of the loves of self and of the world.

—³. See GIRDLE at this ref.

9396^e. 'The bound in the pit' (Zech. ix. 11)=those who were of the spiritual Church and were saved by the Lord's Advent into the world.

9587. So far as outward **bonds** (Enum.) do not restrain, the Lord keeps man in the freedom of acting.

9613³. There must be a universal **bond** in order that single things may be kept conjoined with each other. The universal **bond** inflows into the singular **bonds**, and

constitutes them. The universal **bond** is the Lord, thus love from Him, and thence love to Him. The singular **bonds** are thence derived, and are of mutual love or of charity towards the neighbour.

9828. See BELR at these refs. 9944.

10744. These things are their outward **bonds**, through which they are carried into doing what is good, and withheld from doing what is evil; but they have no inward **bonds**, which are those of conscience . . .

H. 335². The Lord's descent to the bound and His ascent with the **bound** into Heaven, Rep.

577⁴. Man is continually withdrawn from evils by the Lord . . . if not through inward **bonds** which are those of conscience, still through outward **bonds**. Enum.

N. 139³. Conscience is an inward **bond** . . . Refs. —⁶.

P. 81. When a man believes any evil to be allowable, he sets loose the inward **bond** for it, and is withheld from doing it only through the outward **bonds** which are fears . . . and therefore when the outward **bonds** are removed, he does it . . . and meanwhile continually does it in his spirit.

296³. He who has introduced himself more inwardly and deeply into infernal Societies, becomes as it were tied round with **bonds**, but so long as he lives in the world he does not feel the **bonds**; they are then like soft wool . . . but after death these **bonds** become hard . . .

R. 99². In the Word, by 'the bound' . . . are meant those who are **bound** by Hell, thus by evils and falsities. Ill. 591^e.

444. 'Loose the four Angels bound at the great river Euphrates' (Rev. ix. 14)=that outward **bonds** may be taken away from them, so that the interior things of their minds may appear.

M. 217. Wives love the **bonds** of marriage if only the men love them. Gen.art.

B. 68. (The notion) that there exists no **bond** of charity and of faith.

T. 498². Without these external **bonds** . . . the whole human race would perish . . .

D. 23 (Index). Spirits are kept in **bonds** with much variety, and do not know that they are so kept . . .

198. All Spirits and men are kept in **bonds**. Gen.art.

225. The infernal crew are kept bound in Hell so that they cannot infest man, except the worst of men, of whom there is no longer any hope . . . Unless they were kept in **bonds**, and as it were in chains, by God Messiah, the human race would perish . . . But their **bonds** are slackened, so far as is permitted, when a man falls into violent passions . . .

326 (Index). Some evil Spirits are reduced into such a state that they act entirely according to their nature, free from outward **bonds**.

1929 (Index). The Societies of Spirits around man are kept in **bonds**, lest they should operate further than is desirable.

1944. Spirits do not perceive that they are continually endeavouring to do evil while they are kept in **bonds** . . .

[D.] 2171. There are . . . Spirits who continually think evil against man, but while they are kept in **bonds** they know scarcely anything of their nature. The moment however that the **bond** is slackened, they burst out like furies . . . From experience.

2201. (On the examination of Spirits by their being set free from **bonds**.) 2206. 2577.

2603. While men are in the world, many **bonds** of Society hold them (Enum.). These **bonds** cease in the other life . . .

2737. On the spiritual **bonds** in which all are kept. These spiritual **bonds** cannot be so well described to the apprehension, for . . . Spirits in the World of Spirits are so held that they cannot think such evil as their nature inclines them to think . . . As soon as the **bond** was slackened, the Spirits were carried into enormous evils . . .

2738. These **bonds** do not appear to the Spirits, as neither do they to men, as **bonds**, but as freedoms, for they do not perceive that they are thus withheld. So free do they appear to them, that when the **bonds** were slackened, and they perceived that they were rushing into all evil, they asked that they should not be slackened. Thus do Spirits detest the slackening of the **bonds**.

2739. As for me, I have sensibly perceived for three years that I was withheld in such a **bond** . . .

2872. If the nature of evil Spirits is unloosed, they cannot desist, but if they are kept in **bonds** they can . . .

2943. When evil Spirits and others are kept in a **bond**, they suppose they are upright of themselves. Gen.art. . . Evil Spirits are kept in a spiritual **bond**, that is, in a sphere of uprightness, by the Lord, and then it does not appear to them that they are withheld from evil . . . They perceive no otherwise than that they are free . . . But as soon as this spiritual **bond** is loosened they at once perceive that they are not upright of themselves . . . for then they rush into evils . . . 193 (Index). 2559.

2964. On the **bonds** in which Spirits are kept. Gen. art. . . They do not know that they are kept in **bonds**. That they might have an idea of the **bonds**, a **bond** was instanced in which men are wont to be kept in common life, as when one lends to another and does not ask back, then the other is kept in a **bond** to speak and think well of him . . .

2965. As to the **bonds** in which Spirits in the World of Spirits are kept . . . freedom to act according to their cupidities is given them, but still they are led . . .

3159. When there are outward **bonds** which restrain a Spirit (Enum.) there are then such Spirits associated with him, who keep him in these **bonds**, and when they are taken away, he rushes like a madman, free from outward **bonds** . . .

3178. If anything comes into thought and into will, so that he desires to effect it if only outward **bonds** do not prevent, this is sin.

3179. They who have thought differently from what they acted, and have prevented themselves from acting by outward **bonds** . . . in the other life are tortured with

the punishment of tearing to pieces by means of the thoughts . . .

3519. The Dutch call the doctrine of faith the **bond** of society, but only for the lower orders . . .

3615. Actual evil . . . is also that which a man procures for himself through the thoughts without act, for if outward **bonds** did not prevent . . . he would rush into it . . .

— . An interior **bond** consists in thinking that he would lose the happiness of eternal life . . .

— (Index). Actual evil is that which he wills to do, but does not do because outward **bonds** withhold him.

3693. Thus it is no longer inward **bonds** which rule, but outward **bonds** through which man is to be ruled. Outward **bonds** are those things which are of civil society. The interior **bonds** which come from Knowledge of the truths of faith are also exterior ones. When these **bonds** persuade they constitute the conscience of the man (but the true **bond** of conscience is from love. Index).

3714. Hence it may be known that there is no inward **bond** (with Sirens) . . . only outward **bonds** . . . but their interiors . . . are without **bonds** . . .

—^c. Anyone can know whether any law of conscience binds him, from this, that he does not will to think this or that because it is evil, criminal, obscene ; so that when such a thought is suggested, he is struck with fear, or shame, or horror . . . These are the inward **bonds** in which man is kept.

3716. Let a man examine himself as to whether he is in any inward **bond** . . . [or whether] it is only outward **bonds** that withhold him . . . If so, he is inwardly obsessed by such Sirens.

3741. On those who . . . suppose the Word and Divine worship are to be received in order to keep men in **bonds**. Gen.art.

3847. On the **bonds** of conscience. Gen.art. 3937.

3849. That a man contracts a nature through outward **bonds** . . .

4019. How Sirens keep those **bound** whom they endeavour to obsess . . .

4091. On **bonds**. (The frequent repetition of an evil act causes outward **bonds** to cease to have any effect.) Such things can then only be taken away through the **bond** of conscience . . .

4223. (Even when a man's end is evil) the Angels prevent him from precipitating himself into the greatest evils through the outward **bonds** which they excite . . .

4254. On the **bonds** of thought ; on conscience. . . Thoughts have their **bonds**. They who have conscience, have inward **bonds**, and they who have not, have outward **bonds** . . . In the other life, when outward **bonds** are taken away from them, there remain the **bonds** of thought . . .

4255. Outward **bonds** are taken away when such Societies as constitute them are.

4389. On outward **bonds**. Gen.art. 4611.

E. 239¹⁶. 'Jehovah looseth the bound' (Ps.cxlv.7). They are called 'the **bound**' who are in falsities, and long to be loosed from them.

329¹⁷. 'To let the **bound** out of the pit in which is no water' (Zech.ix.11)=the gentiles who are in falsities from ignorance . . . 'The **bound** in the pit'=those who are in falsities from ignorance, and yet in the earnest desire to know truths. Refs.

386²⁰. 'The **bound**' (Ps.cxlvi.7)=those who long for truths, but are withheld from them through falsities of doctrine, or through ignorance because they have not the Word; wherefore 'to loose the **bound**'=to deliver from them.

448¹⁸. That He withholds the Heavens from falsities and keeps them in truths . . . is described by 'His **binding** princes at His pleasure' (Ps.cv.22).

481⁸. 'The **bound** to whom He says, Go forth' (Is.xlix.9)=the gentiles who have lived in good according to their religion, but still have been in falsities of ignorance; and who are called 'the **bound**' when in temptations.

537¹². They are called 'the **bound**' (Zech.ix.11) because they could not be delivered from falsities except by the Lord.

652²⁶. 'Bound with chains' (Nahum iii.10)=to be tied by falsities so that they could not bring forth truths.

654²⁰. They are said 'to go in **bonds**' (Is.xlv.14) with whom the cupidities of the natural man are being restrained.

811¹³. 'The **bound**' (Is.lxi.1)=those to whom it is denied to see truths.

Bind up. *Obligare.*

9057². 'To **bind up** the wounds' (Luke x.34)=the healing of the injury done to the affection of truth.

E. 444¹⁴. 'To **bind up** the wounds, and pour in oil and wine'=to prepare a remedy against the falsities which have injured its life . . .

962². 'Not **bound up**, not mollified with oil' (Is.i.6)=not amended through repentance, and tempered through good.

—⁵. The reformation of doctrine through truths is signified by 'Jehovah shall **bind up** the breach of His people' (Is.xxx.26).

Bird. *Avis.*

See FLY-volare, and SINGING BIRD.

A. 11. The fifth state is that he speaks from faith and thus confirms himself in what is true and good. The things he then produces are animated, and are called 'the fishes of the sea' and 'the **birds** of the heavens' (Gen.i.22,26). 39^e. 48.

40. 'Birds' in general=rational things, also intellectual things of the inward man. —^e, Ill. 44^e. 674. 723. 802. 909. 1029.

52. See BRAST at these refs. 715. 803. 1022. 6767². T.34². E.329¹¹. 513⁸. 650⁴³. —⁴¹.

53³. 'The **birds** of the heavens' (in the mustard tree, Matt.xiii.32)=truths, or intellectual things.

58. The Natural (of the spiritual man) is here described by 'the wild beast of the earth' and by 'the **bird** of the heavens' (Gen.i.30).

142. 'Birds of the heavens' (Gen.ii.19)=spiritual affections . . . or the things of the understanding.

477³. 'The **bird** of the heavens' (Jer.iv.25)=the understanding of truth.

595. 'The **bird** of the heavens'=whatever is of the understanding, or of thought.

745. 'Bird' in general (Gen.vii.8)=things relating to thought. There are many kinds of **birds**, both clean and unclean, which in ver.14 are distinguished into 'the **bird**,' 'the flying thing' and 'the winged thing;' the clean ones=true thoughts, the unclean ones false thoughts.

776. 'The **bird** according to its species' (ver.14)=all spiritual truth; 'the flying thing,' natural truth; 'the winged thing,' sensuous truth. . . The most ancient people likened things relating to thought to **birds**, because relatively to voluntary things these things are (as **birds**). 'The **bird**,' 'the flying thing,' and 'the winged thing,' succeed each other as do intellectual, rational, and sensuous things in man. Ill.

777. 'A **bird**'=spiritual truth, 'a flying thing' natural truth, and 'a winged thing' sensuous truth . . .

778. As 'the **birds** of the heavens'=intellectual truths, thus thoughts, they also signify the contrary, as phantasies or falsities, which, being of man's thought, are also called '**birds**;' as that the wicked shall be given for food to the **birds** of the heavens. Ill. The Lord Himself also compares phantasies and false persuasions of what is false to '**birds**,' where He says, 'The seed which fell upon the hard way was trodden down, and the **birds** of heaven devoured it' (Matt.xiii.4, etc.), where 'the **birds** of heaven'=nothing but falsities. 810. 986. 988.

866. True intellectual things are described by gentle, beautiful, and clean **birds**; but false ones by fierce, ugly, and unclean ones, and in fact, according to the species of truth and of falsity. Gross and dense falsities are signified by 'owls' and 'ravens;' by 'owls' because they live in the darkness of night, by 'ravens' because they are black. Ill. 988.

916. 'The **bird**' (Gen.viii.19)=truths of the inward man . . .

921. 'Clean **birds**' (ver.20)=truths of faith. 922.

991. 'The **bird** of the heavens' (Zeph.i.3)=rational things . . .

1186^e. 'A **bird** out of Egypt' (Hos.xi.11)=the scientific Intellectual.

3219. When the Angels are conversing about Knowledges, ideas, and influx, there appear in the World of Spirits **birds** formed according to the subject of their conversation. Hence it is that '**birds**' in the Word signify rational things, or those which are of thought.

— **Birds** once came into my sight, one dark and ugly, two noble and beautiful. (The meaning of this Ex.) Thus it was given to know that conversation in Heaven about thoughts and influx is represented by **birds**, that of those who are in falsity by dark and ugly **birds**, but those who are in truth by noble and beautiful **birds**. D.2550-2556.

[A.] 3324². The receptacle in the throat of small birds—*aviculars*.

3901. 'Birds' in general signify man's thoughts, in both senses, and each species something in particular; some because they fly high and have sharp sight, rational things. (See EAGLE.) 8764².

5096. 'The birds' (in the parable of the sower)= principles of falsity.

5149. 'The bird eating from the basket upon my head' (Gen.xl.17)=falsity from evil which consumed. 'Bird'=intellectual things, and also thoughts, thus what is thence; namely, in the genuine sense, truths of every kind, and in the opposite sense, falsities. Refs.

—³. That 'birds'=those things which belong to intellectual things, as thoughts, ideas, reasonings, principles, thus truths or falsities, Ill.

—'. 'The bird of heaven' (in the mustard tree)= truths.

—⁴. 'The bird of every wing' (Ezek.xvii.23)=truths of every kind.

—'. 'Birds of the heavens' (Ezek.xxxi.6)=truths.

—⁵. 'The bird of the heavens' (Ezek.xxxi.13)=falsities.

—'. 'The birds of the heavens' (Dan.iv.12)=falsities.

—⁶. 'The birds of heaven which flew away' (Jer. iv.25)=truths which are dissipated.

—^e. 'The birds of heaven' (in the parable of the sower)=reasonings, and also falsities.

5157. 'The bird shall eat thy flesh from off thee' (Gen.xl.19)=that the falsity of evil will consume... 'Bird'=falsity.

5215³. 'Bird of wing' (Ps.lxxviii.27)=phantasies thence.

6323². Thus birds know how to build nests, etc.

7545⁹. Like birds with their wings cut off...

7620. (A beautiful flame which was changed into a bird that at first glittered with colours, but gradually became stony and dead, but still flew.) 7743. D.3246. 3249. 3874. 3875. 3881.

7621. While this bird was flying round my head... a Spirit (from below) wanted to take it away, but as it was so beautiful the Spirits around me prevented his doing so... At last they allowed him to take the bird, but as Heaven then flowed in he could not keep it, and let it go free.

7622. The Spirits around me, who had regarded the bird and its changes with intense interest... perceived... that a bird signifies spiritual love and what belongs thereto. Spiritual love is mutual love and charity towards the neighbour. The changes of colour and of life in the bird, until it became stony, signify the successive varieties of spiritual life as to intelligence. (This bird represented the inhabitants of Mars. See MARS at this ref.)

8431. The good of faith (is here sig.) by the flesh of a bird or of a flying thing which is called 'quails' (Exod.xvi.8).

8452. A bird of the sea=what is natural.

8902⁶. 'Birds'=truths and affections of truth. Refs.

9182⁵. 'Bird'=the life of truth. Refs.

9553⁹. 'The birds of heaven'=those who are in affections of truth, and in the opposite sense, those who are in affections of falsity.

10161. There are birds of an azure colour with golden feathers (in the second Earth).

W. 134. See ANIMAL at this ref.

344. A beautiful bird was shown to Sir Hans Sloane, and he was asked to examine it, and see whether it differed in the smallest degree from a similar bird on earth. He held it in his hand, examined it, and said that there was no difference. He knew that it was nothing but an affection of a certain Angel represented outside of him as a bird, and that it would vanish or cease with its affection, which also took place. He was thus convinced... that nature contributes nothing to the production of plants and animals, but only that which inflows into the natural world out of the Spiritual World. He said that if that bird were filled in its least parts with corresponding matters from the Earth, and thus fixed, it would be a durable bird, like birds on earth.

374^e. Hence some have supposed the Spiritual to be like a bird which flies above the air in the ether, unreachd by the eyesight; when yet it is like a bird of paradise, which flies near the eye and touches its pupil with its beautiful wings, and wants to be seen.

R. 757. 'The hold of every unclean Spirit, and the hold of every unclean and hateful bird' (Rev.xviii.2)=that evils of will and thence of act, and falsities of thought and thence in the purpose of those who are in these Hells are diabolical, because they have turned away from the Lord to themselves... 'Bird'=everything which is of thought or understanding, and thence of purpose.

—². That 'birds'=such things as are of understanding and thought, and thence of purpose, in both senses, evil as well as good, is evident from the Word. (Ill. in a bad sense.)

—^e. That 'birds'=those things which are of the understanding, and thence of thought and purpose, is manifestly evident from the birds in the Spiritual World, where also there appear birds of every kind and of every species; in Heaven most beautiful ones, birds of paradise, turtledoves, pigeons; in Hell dragons, screech-owls, horned owls, and others of the same kind, all of which are representations to the very life of thoughts from good affections in Heaven, and of thoughts from evil affections in Hell.

831. 'I saw an Angel standing in the Sun, and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God' (Rev.xix.17)=the Lord from Divine love and thence from Divine zeal calling and convoking all who are in the affection of spiritual truth, and think about Heaven, to the New Church and to conjunction with Him, thus to eternal life... 'Birds that fly in the midst of heaven'=all who are in the affection of spiritual truth, and thence think about Heaven.

837. 'All the birds were filled with their flesh' (Rev. xix.21)=that the infernal Genii are as it were nourished

with the concupiscences of their evil . . . 'Birds'=falsities which are from Hell, and as the infernal Genii are in these falsities . . . they are here signified by 'the birds' . . . Useless and hurtful birds, especially unclean and rapacious ones which feed upon carcases, signify the Falsities which are of the love.

M. 10³. How came this bird of night here?

—⁶. They compared the changes of the states of their life . . . to the state of birds in the ether.

231². The light of the torches . . . threw painted images of birds of evening and night on the plastered walls . . .

233^c. Confirmations of falsity so complete that they appear like truths are represented in the Spiritual World under the forms of birds of night, whose eyes are inwardly illuminated by a foolish light, by means of which they see objects in the dark as in the light.

270². I saw two swans flying towards the north, and then two birds of paradise flying towards the south, and also two turtledoves flying in the east, and as I followed their flight with my eyes, I saw that the two swans bent their course from the north to the east, and so did the birds of paradise from the south, and they gathered together with the two turtledoves in the east, and all flew to a certain lofty palace there . . . in which there were three rows of windows, one above another, and . . . I saw the swans fly into the palace through open windows in the lowest row, the birds of paradise through open windows in the middle row, and the turtledoves through open windows in the highest row. Ex.

—⁴. The pair of turtledoves signified marriage love of the highest region (of the mind), the pair of birds of paradise marriage love of the middle region, and the pair of swans marriage love of the lowest region.

380⁴. While he was writing, we saw images in various forms flying from the table to the walls, which in that nocturnal moonlight appeared like beautiful Indian birds—*rolucres*, but when we opened the door, lo, in the solar daylight they appeared like birds of evening with netlike wings, for they were semblances of truth which had become fallacious through confirmations, and which were ingeniously joined together into connexion by him. Examps. T. 35⁴.

T. 42². There are some who when they hear truth at once perceive that it is true; in the Spiritual World these are represented by eagles. There are some who do not perceive truth, but infer it from confirmations through appearances; these are represented by singing birds. There are some who believe a thing to be true because it has been said by a man of authority; these are represented by magpies. Moreover there are some who do not will and who also are not able to perceive truth, but only falsity. The reason is that they are in foolish light, in which light falsity appears as truth, and truth, either as something which is overhead hidden in a thick cloud, or as a meteor, or as falsity. The thoughts of these are represented by night-owls, and their speech by screech-owls . . .

67. Like birds which fly over a great ocean . . .

69². Like a bird flying on high . . .

71. Through the opening in the ground there flew up birds of night in troops . . . After this I saw beautiful birds from Heaven. Des. —^c.

D. 4176. (The glorification of the Lord represented by birds, which first eat and drink, then engage in mutual endearments, and afterwards rest awhile until their delight diffuses itself through their nerves, and then they began to sing most beautifully from the quiet serenity thence derived.)

5880. Some who now appeared as men and afterwards as a certain kind of birds . . .

5905. On those who see like birds of night . . . as the nightingale. 5906.

E. 175¹⁴. 'The birds of the heavens which have built in its branches' (Ezek.xxxi.6)=affections of truth.

280⁶. 'The birds of heaven which have flown away' (Jer.iv.25)=what is rational and intellectual.

282⁷. Comparison is made with 'a bird' (Hos.ix.11) because 'a bird'=what is rational and intellectual.

—⁸. 'Birds'=affections of truth from which is intelligence. Not to make the form of them (Deut.iv.17)=that they are not to be procured from man. . . 'A winged bird which flies towards heaven' is mentioned, because 'a winged bird'=the understanding of spiritual truth.

342⁹. 'The birds of the heavens and the fishes of the sea' (Zeph.i.3)=affections of truth and thoughts, spiritual and natural.

—¹⁰. They who are in spiritual affection and thence thought are signified by 'the birds of heaven' . . .

—^c. Such are not unlike those birds which see and sing in the dark . . .

357³⁰. 'The bird of the heavens' (Hos.ii.18)=affection of truth.

388¹². 'Birds' (Ezek.xxxi.13)=thoughts both true and false. . . That 'birds'=thoughts, ideas, and reasonings, in both senses, with variety according to their genera and species, Refs.

—¹⁵. 'The bird of the heavens' (Ps.lxxix.2)=false thoughts

—²⁸. 'Birds of the heavens' (Ezek. xxxi.6)=rational and spiritual truths of every kind.

391¹¹. The reason it is said, 'The bird hath found a house, and the swallow its nest' (Ps.lxxxiv.3) is that 'a bird'=spiritual truth, and 'a swallow' natural truth, through which is worship.

400⁹. 'Birds of the heavens' (Ezek.xxxviii.20)=intellectual things in general, specifically, thoughts from truths, but here from falsities. 650¹¹.

483⁷. 'The bird of the heavens' (Ps.civ.12)=thoughts from the understanding.

601⁷. 'They shall come with honour as a bird from Egypt' (Hos.xi.11)=their natural thought from scientific truths. 'A bird'=thought. 654²².

650⁶. 'Beasts of the fields' (Ps.viii.7)=affections of the natural man; 'birds of the heavens', thoughts thence; and 'fishes of the sea,' the scientifics of the natural sensual man.

—²⁷. 'The birds of the heavens which have built

their nests in its branches' (Ezek.xxxi.6)=spiritual thoughts in rational things, for the Rational is the medium between the inward spiritual man and the outward natural.

[E. 650]²⁸. 'The bird of the heavens, and the wild beast of the field, which shall dwell upon its ruin in its branches' (ver.13)=falsities of thoughts and evils of cupidities which are in him because he... has been proud with the love of his Own intelligence...

—³⁰. 'The birds of the heavens which dwelt in its branches' (Dan.iv.12)=affections of good, and thence thoughts and perceptions of truth...

—³⁴. 'The bird of the heavens' (Hos.ii.18)=rational thought from spiritual.

—⁴⁶. 'Bird of every wing' (Ezek.xxxix.17)=all of whatever quality who are in the perception of truth.

—⁶¹. See WILD BEAST at these refs. 654⁵².

684⁴¹. 'The bird of abominations' (Dan.ix.27)=faith alone, thus faith separated from charity; for 'a bird'=thought concerning the truths of the Word and the understanding of them, which becomes 'a bird of abominations' when there is not any spiritual affection of truth which enlightens and teaches what is true, but only natural affection which is for the sake of reputation, etc. ... which affection, being infernal, is 'abominable'...

701²⁰. 'The bird of the heavens' (Hos.ii.18)=spiritual thought.

1100. 'The hold of every unclean and hateful bird' (Rev.xviii.2)=where there are nothing but falsities from falsified truths of the Word. .. For 'birds'=rational things, intellectual things, thoughts, ideas, reasonings, thus truths or falsities.

—². That 'birds'=thoughts which are from truths, Fully Ill.

—²¹. In the opposite sense, 'birds'=fallacies from the sensuous man, also reasonings from falsities against truths, and also falsities themselves, worse and more hurtful according to the genera and species of the unclean birds. Falsities which are destructive of truths are especially signified by rapacious birds. Ill.

—²². There are many kinds of falsities, and each kind of them is signified by its own kind of birds, which are enumerated in Lev.xi.13; Deut.xiv.11-20; as eagles, kites, woodpeckers, ravens, screech-owls, cormorants, herons, night-owls, horned owls, dragons, and others.

5 M. 23. (Birds of evening swallowing worms, etc. seen there, which represented the men of the earth who are fed on such food from the Spiritual World.)

Bird. *Volucris*.

A. 776. See BIRD-*avis*, at these refs. 777. M.380⁴.

1832. 'The bird divided he not' (Gen.xv.10)=spiritual things, and that there are not such parallelism and correspondence. ... 'Bird'=what is spiritual.

7072. I represented to them the larger and smaller birds of our Earth. .. When (the Spirits of Mercury) saw these represented birds, they at first wanted to change them, but were afterwards delighted with them, and remained quiet. The reason was that birds signify Knowledges of things.

W. 65³. The middle things of the animal kingdom are called birds and beasts.

Bird of Paradise. *Avis paradisiaca*. See

BIRD-*avis*, at W.374^e. R.757^e. M.270². —⁴.

Coro. 30². The spiritual man ... as to advancement in spiritual things, is like a bird of paradise flying.

Birdcatcher. *Auceps*. T.452^e. 561².

Birth. See BEAR-*parere*, and OFFSPRING-*fatus*.

Birthplace. *Natale solum*. A.2491.

Birthright. Under PRIMOGENITURE.

Bishop. *Episcopus*.

R. 341. (On English bishops. See ENGLAND at these refs. 675. 716. Compare T.389.)

716. (How the English bishops keep their clergy in subjection.)

M. 9⁴. Four men appeared in bright garments and wearing tiaras, one of whom had been in the world an archbishop, and the other three bishops, and who were now Angels...

T. 16^e. (A bishop who tried to say one God, but blurted out three gods.)

D. 6098. (An English bishop who stopped the reading of the Writings.) 6101².

Bit. *Floccus*. T.209³. 381. See also CRUMB.

Bite. *Mordere*.

Sting. *Morsus*.

A. 3923². 'Biting the horse's heels' (Gen.xlix.17)=to consult the lowest intellectual or scientific things, and form conclusions from them.

6400. 'Biting the horse's heels'=fallacies from lowest nature. 'To bite'=to cleave to, and thus do injury.

7419. Infestations through evils are signified by the biting of lice.

9118^e. This pain is what is called the stings of conscience. ... (See also under CONSCIENCE.)

R. 469³. He is bitten by serpents, that is, by infernal Spirits...

T. 74². At this they bit their tongues...

596². A man feels this combat in himself no otherwise than as the stings of conscience.

Bitter. *Amarus*.

Bitterness. *Amaritudo*. *Amaror*.*

To make bitter. *Amaricare*.

A. 3470³. (Like) fruits which are first filled with bitter juice, before they can receive sweet juice. This bitter, which is not genuine, is the means of introducing the sweet...

3471. 'They were bitterness of spirit to Isaac and Rebekah' (Gen.xxvi.35)=that at first there was grief thence. 'Bitterness of spirit'=grief.

5620¹³. 'My belly was made bitter' (Rev.x.10). Divine truth as the Word is delightful in the outward form or literal sense, because it allows itself to be explained in everyone's favour; but not so the inward sense,

which is therefore signified by the 'bitter' taste, for this sense uncovers the interiors of man. Ex.

6668. 'They made their life bitter with grievous slavery' (Exod.i.14)=that the intention to subjugate became hostile and painful. 'The life made bitter'=to become hostile and painful.

7854. 'Upon the bitternesses*' (Exod.xii.8)=by means of undelightful things of temptations. 'Bitternesses'=undelightful things, here, those which are of temptations.

—². That undelightful things are signified by bitter things, Ill.

8349. 'They could not drink of the waters for the bitterness, because they were bitter' (Exod.xv.23)=that truths appeared undelightful to them because they were devoid of the affection of good... 'Bitter'=undelightful.

8350. 'Marah' means 'bitter.'

R. 411. 'Many men died of the waters, because they were made bitter' (Rev.viii.11)=the extinction of spiritual life with many on account of falsified truths of the Word... The reason 'bitter'=falsified, is that the bitterness of wormwood is understood, and 'wormwood'=infernal falsity.

—². That 'bitter'=falsified, Ill.

481. See BELLY at these refs. E.618. 622.

E. 519. The reason 'wormwood'=truth mixed with falsity of evil, is from its bitterness, and bitterness arises from sweetness mingled with the opposite unsweetness. Hence, in the spiritual sense, 'bitterness' such as that of wormwood and gall=truth mixed with the falsity which is opposite to the truth, which is the falsity of evil... .

—⁴. That the Lord found nothing in the (Jewish) Church but falsities and falsified truths, is signified by 'their satiating Him with bitternesses, and inebriating Him with wormwood' (Lam.iii.15).

—¹⁰. When what is evil and false is in a man's spirit, and what is good and true in the actions and speech of his body... that which is in the spirit... acts into that which is of the body, for it flows in, and causes that which outwardly appears to be good and true still to be like gall and the bitterness of wormwood, although it is presented sweet before man... .

522. 'Because they were made bitter' (Rev.viii.11)=because the truths of the Word were falsified... 'Bitter' and 'bitterness'=what is falsified through the mixing together of truths with falsities of evil... .

—, 'Bitter' in the Word=what is undelightful; but one kind of undelightfulness is signified by the bitterness of wormwood, another by the bitterness of gall, and another by the bitterness of hemlock; another kind of undelightfulness is signified by the bitterness of unripe fruit, and another by the bitterness which is from neither herbs nor fruits. This bitterness signifies pain of mind and anxiety from many causes. Ill.

618. The reason 'bitter' and 'bitterness'=what is undelightful on account of adulterated truth, and that thence 'to make bitter'=to make undelightful, is that what is sweet becomes bitter and thence undelightful

through admixture with anything foul. Hence comes the bitterness of wormwood, gall, myrrh. Now as what is sweet signifies what is delightful from the good of truth and the truth of good, what is bitter signifies what is undelightful from adulterated truth. The undelightfulness therefrom is not perceived and felt as bitterness by any man in the natural world, but by a Spirit and by an Angel in the Spiritual World; for all adulterated good of truth, when turned into flavour with them is keenly perceived as bitter... .

—³. That 'bitter'=the adulterated truth of good, Ill.

—, 'Woe to those who say what is good concerning evil, and what is evil concerning good, putting darkness for light, and light for darkness, putting bitter for sweet, and sweet for bitter' (Is.v.20). That adulterated good and truth are here signified by 'bitter' is evident, for it is said 'Woe to them who say what is good concerning evil, and what is evil concerning good... .

—⁴. 'Bitter shall strong drink be to them that drink it' (Is.xxiv.9)=the truth of good undelightful from the falsification and adulteration of it.

—⁵. 'The waters in Marah, which they could not drink for the bitterness'=adulterated truths, for... 'bitterness'=adulteration.

—⁷. 'Clusters of bitterness' (Deut.xxxii.32)=the goods of faith adulterated. 918⁷.

—⁸. 'Adultery'=the conjunction of falsity and evil. Hence it was that if she were guilty, 'the waters would become bitternesses' (Num.v.27), by which is signified the adulteration of good.

—^e. Hence it may be evident that 'bitter' and 'bitterness' in general=the falsification and adulteration of truth and good, the various species of which are signified by 'gall,' 'wormwood,' 'myrrh,' 'wild vines,' 'colocynth,' and many more.

624¹¹. 'Bitternesses' (Hos.xii.14)=the perversions and thence the falsities from which come things undelightful.

1145⁴. 'Bitter waters' (of Marah)=those things which are apparently true, and derive [their existence] from falsities.

Bittern. *Anataria*.

A. 1188^e. This falsity, because it is worshipped, is called... 'the cormorant and the bittern in the pomegranates' (Zeph.ii.14).

5044⁷. 'The cormorant,' 'bittern,' 'night-owl,' 'raven' (Is.xxxiv.11)=kinds of falsities which arise when the Divine truths which are in the Word become of none effect.

7324⁴. 'I will set it as an inheritance for the bittern' (Is.xiv.23).

9552². 'The cormorant and the bittern in the pomegranates' (Zeph.ii)=falsities of evil in scientifics of good.

E. 388¹¹. 'The cormorant and the bittern' (Zeph.ii)=falsity of thought and of perception.

650^{5e}. 'The flocks,' 'the wild beast of the nation,' 'the cormorant and the bittern' (Zeph.ii)=affections of falsity, and the falsities themselves, interior and exterior.

Bitumen. *Bitumen.***Bituminate.** *Bituminare.*

A. 645. 'To bituminate it within and without with bitumen' (Gen.vi.14)=preservation from the inundation of cupidities. . . We do not read in the original text that it should be bituminated with bitumen, but a word is used which denotes protection, and which is derived from 'to expiate,' or 'to propitiate,' wherefore it involves the same thing, for the Lord's expiation or propitiation is protection from the inundation of evil.

1297. 'Sulphur,' 'bitumen,' etc. in the Word, are predicated of cupidities, especially of those which belong to selflove.

1299. 'They had bitumen for clay' (Gen.xi.3)=evil of cupidity for good. . . As the building of the Babylonish tower is here treated of, such things are mentioned as serve for the building, here 'bitumen,' because it is sulphureous and fiery, by which in the Word are signified cupidities, especially those of selflove. 'Bitumen' here,=evils of cupidities, also falsities thence derived, which also are the evils with which the tower was built.

1666. 'The vale of Siddim was wells of bitumen,' or 'full of wells of bitumen' (Gen.xiv.10) by which are signified filthy and unclean things of cupidities. 1688.

1688. 'Bitumen'=cupidities. Falsities are called 'wells' from unclean water, and cupidities 'bitumen' from the filthy sulphureous stench in such water.

6724. 'She bituminated it with bitumen and pitch' (Exod.ii.3)=what is good mixed with evils and falsities. 'Bitumen'=good mixed with evils, and 'pitch' good mixed with falsities. The reason 'bitumen' and 'pitch' have this signification, is that they are of a fiery nature, and in the Word what is fiery signifies what is good, or in the opposite sense what is evil. But because they are sulphureous and also black, they signify what is evil and false. Ill.

M. 231². A hearth into which . . . they cast sulphurated and bituminous torches . . .

E. 540⁸. 'Bitumen' (Nahum iii.14)=falsity from evil conjoining.

Black. *Ater.***Blacken.** *Atrare.***Blackness.** *Atror.*

A. 939. See AVARICE at this ref.

1066³. It is predicated of them that they are 'blackened,' and that 'they have no light' (Jer.iv.28) when there is no longer any wisdom of good or intelligence of truth.

3221. Affirmatives of falsity are there represented by dusky and black clouds.

3355³. They are said to be 'blackened' (Joel ii.10) when goods and truths are no longer acknowledged.

6015⁸. That then the Knowledges of good and truth perish, is signified by, 'I will blacken the stars of the heavens, and all the luminaries of light' (Ezek.xxxii.7).

8906³. They are said to be 'blackened' (Joel ii) when they no longer appear.

H. 119⁹. They are said to be 'blackened,' etc. when they no longer exist.

R. 153⁹. Some (devils) appear as black as soot.

E. 304⁹. 'The heavens where there is no light, and which will be blackened' (Jer.iv.28)=the interiors of the men of the Church, which, when closed through evils and falsities, do not admit light from Heaven, but instead thereof darkness from Hell.

372³. That there will then be no Knowledges of truth, is signified by, 'I will blacken the stars thereof' (Ezek.xxxii.7). 401¹³.

—⁶. The heavens are said to be 'blackened' (Jer.iv) when there does not flow in from the Lord through Heaven any affection and perception of truth.

— As mourning in the representative Churches . . . represented spiritual pain of mind on account of there being no good and truth . . . they 'went blackened,' as in David, 'Why go I blackened in the oppression of the enemy?' (Ps.xlii.9; xliii.2). Further Ill.

400³. 'The sun and the moon being blackened' (Joel ii)=that there are no good of love and truth of faith.

412³⁰. 'Blackness' (Joel ii.6)=falsity of evil.

526⁴. That the goods and truths of the Church . . . will be turned into evils and falsities, is signified by 'the sun and moon being darkened and blackened . . .

Black. *Niger.***Blackness.** *Nigredo.*

A. 18. Such an (unregenerate) man, when looked at from Heaven, appears like a black mass . . .

41. Whatever is proper to man . . . appears hard, as if it were bony, and black . . .

814². (These infernals) had intensely black naked bodies.

817. A bier appeared shrouded with black cloths.

— He became as black as an Egyptian mummy, in both face and body . . . D.1262.

939. A certain black Spirit (was sent among the avaricious) . . . They said he was a robber because he was black.

941². There came robbers, who were intensely black . . .

942. There was a black Spirit (at the bridge) . . . D.853.

950. See BANDAGE at this ref.

952⁹. At first, as he supposed himself to be holy, he was seen in a bright human form . . . but was first turned into a dull blue, and then into black, and as he wanted to domineer over others and despised them in comparison with himself, he became blacker than others. D.1302.

1041². See COLOUR at these refs. R.915².

— Black is man's Own Voluntary, or evil, which absorbs and extinguishes the rays of light.

1063². Such . . . were seen by the ancients as black from the heat of cupidities, whence they were called 'Ham.'

1872. A beautiful girl appeared to me . . . in a be-

coming dress of glossy **black** . . . The **black** dress was the Word in the letter.

2125. There appeared Spirits so **black** that I was horrified ; they appeared in a **black-atra**-cloud. (They represented Christians at this day.)

2603. There are some Gentiles from those regions where they are **black**, who . . . want to be treated severely . . .

—^e. They said that when they are being treated severely they are **black**, but that they afterwards put off their **blackness**, and put on whiteness ; knowing that their souls are white, and their bodies **black**.

3425³. He with whom the outward man is opposite to the inward . . . has a spirit **black** and deformed . . .

3993⁵. **Black** signifies in general what is evil, specifically, the proprium of man, because this is nothing but evil. But what is darksome signifies falsity . . .

3994. 'All the **black** cattle in the lambs' (Gen. xxx. 32) = proprium of innocence. . . 'Black' = proprium. 4001.

4328³. Afterwards the column became entirely **black** . . . The **black** column signified the Voluntary which is utterly destroyed . . .

4533. When (evil Spirits) are looked at by the Angels . . . some (appear) dusky and **black** like devils . . .

5056. (This Spirit) was of a **black** colour in the light of Heaven ; but he himself said that he was not **black**, but of a mouse colour. D.874.

5377^e. Hence the infernals appear in **blackness** and deformity inexpressible.

5566. (One who) appeared as a **black** cloud . . .

5865. There was a Spirit . . . who was permitted to pass over to a certain man . . . When he came thither, he said that he appeared to him as a **black** inanimate affair, or as a **black** mass without life. This was the corporeal life of that man . . . The corporeal life of a man who is in the good of faith . . . does not appear as **black**, but as woody, and of the colour of wood. D.4060.

— . A certain evil Spirit was let into the state of the body . . . Then he also was seen by me as a **black** mass without life . . .

6534⁴. 'The **black** horse,' and he who sat on it (Rev. vi. 5) = intellectual truth extinguished.

6609. Falsities (seen represented) by **black** clouds.

6620³. A closed idea appeared like **black** points, in which there was not anything visible. D.1188.

7483. See BEARD at these refs. 10754^e.

7801. One kind (of Spirits from Jupiter) appear dusky, almost **black** . . .

9166³. 'To make a hair **black**' (Matt. v. 36) = to say that falsity is falsity from themselves. . . 'Black' is predicated of what is false.

10309². Their state then is that they are inwardly **black**, outwardly white . . .

10753. There then appeared four kinds of men (in the fifth Earth) . . . (The last of the four were **black** ones.) 10757.

H. 99. See BEAUTY at this ref.

354. Their interiors . . . were so closed that they appeared **black** . . . 481².

481². They who are corporeal loves appear gross, dusky, **black**, and deformed.

J. 61. (The Papists) were cast into a sea, the water of which was **black**. —⁷.

—⁷. A **black** crust (was thus formed over that sea) . . . Instead of the sea there was **black** soil, under which was their Hell.

—⁸. The Spirit whom they proclaimed as God became **black** . . .

C. J. 19^e. They who were in the conceit of their Own intelligence were seen **black**.

S. 12². 'The **black** horse' (Rev. vi) = the understanding of the Word destroyed as to truth in the third state of the Church.

P. 277³. An infant is born **black** from a **black**, or Moor, by a white or European woman . . .

R. 153¹². In the light of Heaven satans appear like corpses, and some as **black** as a mummy ; and devils appear duskily fiery, and some as **black-atri**-as soot.

167. 'Black' is predicated of falsities, because it derives its origin from the darkness of Hell. 312, Ill.

231³. **Black** colours derive their origin from Hell. There are two of them ; one opposite to dead white ; this **blackness** prevails with those who have falsified the truths of the Word ; the other is opposite to red ; this **blackness** prevails with those who have adulterated the goods of the Word. The latter **blackness** is diabolical ; the other is satanic.

312. 'I saw and lo a **black** horse' (Rev. vi) = the understanding of the Word destroyed as to truth, thus as to doctrine. . . The reason 'black' = no truth, thus falsity, is that **black** is opposite to white, and 'white' is predicated of truth. White also originates from light, and **black** from darkness, thus from the absence of light, and light is truth. But in the Spiritual World there is **blackness** from a twofold origin ; one from the absence of flaming light, which prevails with those who are in the Celestial Kingdom ; and the other from the absence of bright white light, which prevails with those who are in the Spiritual Kingdom. This latter **blackness** has a similar signification to darkness ; the former to thick darkness. These **blacknesses** differ from each other ; one is abominable ; the other not so. It is the same with the falsities which they signify. In the abominable **blackness** appear those who are called devils ; these also abominate truth as horned owls do the light of the sun. But in the **blackness** which is not abominable appear those who are called satans ; these do not abominate, but are averse to truth, wherefore these may be compared to night-owls. E. 372, Ill. 401.

332. 'The sun became **black** as sackcloth of hair' (Rev. vi. 12) = that with them all the good of love was adulterated. . . The reason is that in itself adulterated good is evil, and evil is **black**.

915². **Black** derives its origin from the shade (of love and wisdom), which is ignorance.

M. 269². When he saw the Angels with me . . . he became **black**.

T. 383². Evil is as **black** as ink . . .

763. The eyesight . . . is vivified by a colour which inwardly derives something from **black**, such as the colour green.

D. 725. These robbers . . . are completely **black**, from head to foot. One of the same appeared to me, intensely **black**.

853. (The Spirits of Gehenna) hate what is **black** and shun it, but what is grey . . . namely, whiteness mixed with **blackness**, signifies justification from self . . . It is **blackness** which they shun, although it is in their whiteness . . .

1083, 4 (Index). They who believe themselves to be Christ . . . have **black** faces, and wear a hat made of rolls of **black**. They who acknowledge such to be Christ, wear a square **black** hat. Their bodies are **black** as from sweat which has **black** mixed with it.

1380 (Index). On one bank of the lake were monsters of serpents, seen by me only as a **black** appearance. In the middle of the lake was **blackness**, mud rather than water. 1384.

1393. A **black** colour is of such a nature as to absorb all the rays, and disperse them around in a disorderly manner. Hence the **blackness**. It is the same with wickedness, which is represented by a **black** colour; it absorbs all the rays of intellectual light, and diffuses them around without any order, so that at last nothing of light or of white appears.

1554. There afterwards came out from the well as it were **black** spirits . . .

1676. The form of the spirit (with the better sort of these Spirits of one of Jupiter's satellites) was shown as a **black** cloud, in which there was something human scattered. . . They said that they are white within. This **blackness** was then turned into a beautiful azure colour . . .

2250. See PROPRIUM at this ref.

2633. See CLOUD at this ref.

2748. The Spirits (who spoke from me while I was asleep) had intensely **black** fingers without flesh, like the claws of a scorpion.

2813. **Black** and horrible human forms (of magicians seen).

3214. This murderer . . . seemed to fly like a **black** body.

3327. A **black** spot seen under the left eye; a sign that they should desist . . .

3455. This preacher . . . became **black** and fiery, his body being clad in white, and in this **black** and deformed condition was carried about and shown to Spirits and Angels . . .

3486. Dippel seen with a **black** face . . .

3806. (A Quaker Spirit turned from snowy to **black**, and made hard like a mummy.) 4083.

3970. On a **black** horse.

3971. Such were seen sitting on a large and noble **black** horse, but the horse was of ebony or marble, devoid of life as to its head, neck, and fore parts . . .

5464². Other (evil Spirits) inspect various parts of the body . . . and where they see anything **black**, they know that proprium still reigns there, for man's proprium is **black**, because it is of self-love. They then examine what of self there is there . . . and then infuse their own thoughts, and lead wherever they will. —⁶. J.(Post.) 241.

E. 364⁶. 'Black horses' (Zech. vi. 2)=the quality of the understanding as to truth in the beginning.

386¹⁵. 'To be **blackened**—*denigrare*—like an oven' (Lam. v. 10)=to be in one's own evil from falsities.

401. 'The sun became **black** as sackcloth of hair' (Rev. vi.)=that all good of love has disappeared.

624¹⁴. 'The day shall grow **black** upon them' (Mic. iii. 6)=thick darkness from Hell which **blackens** the understanding.

1063^e. See BLUE—*caeruleus*, at this ref.

5 M. 1. When this satan came into view, his face first appeared of a living white, then of a deadly pallor, and at last of an infernal **black**. . . Such are the successive states of the minds of those who are merely natural . . . The inmost things of their minds, being infernal, are represented in the face by the **blackness** . . .

Blackbird. *Merula*.

T. 383. If good and evil were together in the same man . . . it would be as if he were to fly like a **blackbird**, now upwards, now downwards . . .

Bladder. *Vesica*.

A. 956^e. In this muddy lake are malignant women from the province of the **bladder**.

5378. See KIDNEY at these refs. 5380. 5381.

5380^e. They who are in the Hells correspond to such things as are voided through the intestines and the **bladder** . . .

5389. (Spirits of the neck of the **bladder**, Des.)

10032^e. The ureters and **bladder**, which go forth from the kidneys=exterior truth and its investigation, and also castigation.

T. 258. Like a **bladder** full of stinking gall . . .

D. 433. Represented by a **bubble** . . .

825. On the Spirits who represent the kidneys and the **bladder** in man. 867. 938. 959.

1002. They who constitute the **bladder** are the worst, for they search out filthy things of nature, and desire to punish severely, or insanely, by means of tepid or warm waters . . .

3466. His urinary **bladder** appeared so dilated as to fill the whole man . . .

Blains. Under PUSTULE.

Blame. *Inculpare*.

See under FAULT—*culpa*.

M. 453². The Angels **charged** these things upon some as evils of sin . . . 527³. B. 113. T. 523².

485. **Charges of blame** are made by a judge according to the law . . .

Blameless. *Inculpatus.*

A. 9011. A blameless state, *Sig.*

Blamelessness. *Immunitas.*

A. 2526. 'In the blamelessness of my hands have I done this' (Gen.xx.5)=from the affection of truth, and thus from every faculty. . . In the Original Language 'blamelessness' is expressed by a word which also means cleanness and purity. . . 'The blameless,' or clean, or pure hands, which are predicated of truths, cannot exist unless good is in truths, that is, unless there is affection of truth.

BlaspHEME. *BlaspHEmare.***BlaspHEmy.** *BlaspHEmia.***BlaspHEming.** *BlaspHEmatio.*

A. 1695. Unless an opportunity were given to (evil Spirits) to disparage the truth, nay to **blaspHEme** it, they could not live. (Because this is their food.)

1878. The lot of those (who have **blaspHEmed** the Word) is miserable . . . according to the degree of the **blaspHEmy** . . .

3301⁸. The children who were torn to pieces by the bears (2 Kings ii) represented those who **revile** the Word . . .

5700². At last he rejects (heavenly things), and then so far as is allowable, **reviles** them.

5990². Would rush . . . into **blaspHEmies** against those things which are of faith . . .

7351. Reasonings from falsified truths are at last turned into **blaspHEmies** against truth and good.

7456⁸. 'To **blaspHEme** the name of Jehovah' (Lev. xxiv.16)=by means of malevolent falsities to do violence to the truths and goods which are of worship.

7524. 'A sore breaking forth with pustules' (Exod. ix.9)=filthy things with **blaspHEmies** therefrom.

—². He who **blaspHEmes** God is insane . . .

8169^e. In yielding during temptations there is the **blaspHEming** of truth and good . . .

8882. 'Thou shalt not take the name of thy God in vain'=profanations and **blaspHEmings** of the truth and good of faith.

—⁴. **BlaspHEming** takes place when the things of the Word or of the doctrine of faith, thus which are holy, are held in derision, and are dragged down to unclean earthly things, and so defiled.

9015. 'He who smiteth his father and his mother' (Exod.xxi.15)=the **blaspHEming** of the Lord and His kingdom. 'To smite'=to injure by means of falsities, and when predicated of the Lord and His kingdom=**to blaspHEme**.

9221. 'Thou shalt not revile God' (Exod.xxii.28)=that truths Divine are not to be **blaspHEmed** . . . for they who **blaspHEme** also **revile**.

9222. 'And the prince among thy people thou shalt not excrete' (Id.)=that neither is the doctrine of truth to be **blaspHEmed**.

— . Truth Divine is the Word, and it is doctrine from the Word. They who deny it at heart, **blaspHEme** it, even although they praise and preach it with the lips.

BlaspHEmy lies concealed in denial, and also breaks forth when they are thinking by themselves, especially in the other life . . .

—². They who **blaspHEme** or deny the Word can receive nothing of the truth and good of faith . . .

—³. If man could see what great and fearful **blaspHEmies** against the Word exist in those who are in the evils of these loves, he would be horrified . . .

—⁴. **BlaspHEmies** are of two kinds. There are those which come forth from the Intellectual and not at the same time from the Voluntary, and those which come forth from the Voluntary through the Intellectual. These latter are the **blaspHEmies** which are so horrible; not the former. Ex.

L. 50^e. 'The **blaspHEmy** against the Holy Spirit' (Matt.xii.31) is **blaspHEmy** against the Divine of the Lord; 'that against the Son of Man,' is something against the Word, by giving a wrong interpretation.

P. 38. Every love has its own delights . . . as . . . with the worst men, the love of **blaspHEming** the holy things of the Church . . .

94. To love the neighbour . . . is not to **revile** him.

215⁸. He who is in the love of domineering from self-love thinks nothing of . . . **reviling** the neighbour.

R. 96. 'The **blaspHEmy** of those who say they are Jews' (Rev.ii.9)=the falsehood that with them are the goods of love. . . '**BlaspHEmy**,' here, = falsehood.

571. 'Upon his heads the name of **blaspHEmy**' (Rev. xiii.1)=the denial of the Lord's Divine Human, and the doctrine of the Church not hatched from the Word, but from their Own intelligence. 'The seven heads'=insanity from mere falsities, and this insanity speaks **blaspHEmy** when it denies the Divine of the Lord in His Human, and also when it does not take the doctrine of the Church from the Word, but hatches it from its Own intelligence.

— . As to the first statement, that **blaspHEmy** is to deny the Divine of the Lord in His Human, this is so because he who denies it is against the faith received in the universal Christian world, called the Athanasian . . . wherefore they who deny the Divine in His Human are not far from the Socinians and Arians.

—². As to the second statement, that **blaspHEmy** is not to take doctrine from the Word, but to hatch it from man's Own intelligence, this is so because the Church is from the Word, and is according to the understanding of the Word it has . . .

—^e. '**BlaspHEmy**' (Matt.xii.31) = to deny the Divine of the Lord, as the Socinians do, and to deny the Word; for they who thus deny the Divine of the Lord cannot enter Heaven, for the Divine of the Lord is all in all things of Heaven; and he who denies the Word, denies all things of religion.

582. 'There was given him a mouth speaking great things and **blaspHEmies**' (Rev.xiii.5)=that they teach evils and falsities. . . **BlaspHEmies**'=the truths of the Word falsified, thus falsities . . .

584. 'He opened his mouth in **blaspHEmies** against God and His name' (ver.6)=their sayings, which are stumbling-blocks against the Lord's Divine itself and Divine Human, and at the same time against everything

of the Church from the Word by means of which the Lord is worshipped. . . 'Blasphemies'=falsifications of the Word, and many other things; here, also stumbling-blocks, because there follows 'against God and His name.'

[R.] 692. 'They blasphemed the name of God, Who has Power over these plagues' (Rev.xvi.9)= . . . that they did not acknowledge the Divinity of the Lord's Human. . . . 'To blaspheme the name of God'=to deny, or not to acknowledge the Divinity of the Lord's Human, or the holiness of the Word. 'To blaspheme'=to deny, or not to acknowledge.

697. 'To blaspheme the God of Heaven' (ver.11)=to deny or not to acknowledge the Lord alone as the God of Heaven and earth. 715.

723. 'Full of names of blasphemy' (Rev.xvii.3)=the Word profaned by them. . . 'Blasphemy'=the denial of the Lord's Divine in His Human, and the adulteration of the Word, thus profanation. For he who does not acknowledge the Lord's Divine in His Human, and falsifies the Word, but not of set purpose, does indeed profane, but slightly. Whereas they who ascribe to themselves all the power of the Lord's Divine Human, and on that account deny it, and who apply all things of the Word to the acquisition of dominion over the holy things of the Church and of Heaven, and on that account adulterate the Word, profane grievously.

T. 298. 'To take the name of God in vain' means to take anything (from what the Church teaches from the Word, and by means of which the Lord is invoked and worshipped), [and use it] in vain talk, falsehoods, lies, execrations, sorceries, and enchantments, for this also is to revile and blaspheme God, thus His name.

299. In the celestial sense, 'to take the name of God in vain' means what the Lord said to the Pharisees; 'All sin and blasphemy shall be forgiven to man, but the blasphemy of the Spirit shall not be forgiven' (Matt. xii.31). 'The blasphemy of the Spirit' means blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word.

323. In the celestial sense, 'to bear false witness' means to blaspheme the Lord and the Word, and thus to utterly destroy truth itself out of the Church. . .

612. He then thinks nothing of revilings, which are also false witness. . .

683². The utterances (of such) are nothing but blasphemies against the Holy Spirit.

D. 526. The dragon blaspheming.

E. 119. 'The blasphemy of those who say they are Jews'=invective uttered by those who suppose themselves to be in Knowledges of good and truth. . . 'blasphemy'=vituperation and invective.

778. 'Upon his heads the name of blasphemy'=falsifications of the Word. Ex. and Examp.

—². The Divine is also blasphemed through the falsification of the Word by their believing and thinking that God the Father wanted to be reconciled to the human race through the last penalty of condemnation, which was the passion of the cross, and thus through the blood of His Son. . . What is contrary to the Divine

is blasphemy. Hence also to draw the sense of the letter of the Word to confirm it is blasphemy.

—³. The sin and blasphemy against the Holy Spirit is to deny the Word, also to adulterate its very goods and falsify its very truths. Ex. and Examps.

—⁹. 'Names of blasphemy' (Rev.xvii)=adulterations of the good and falsifications of the truth of the Word, which are blasphemies against the Lord. 1039.

—¹⁰. That 'blasphemies'=to believe and to speak evilly and falsely about God and Divine truth, Ill.

—¹². In human languages, as also in the Hebrew, there are various words by which blasphemings of God and Divine truth are expressed; as in Latin, calumnies, reproaches, ignominies, taunts, revilings, vituperations, witty sayings, mockings, jeers, and many more. . .

794. 'There was given him a mouth speaking great things and blasphemies'=doctrine destroying the goods of the Word, and deeply destroying its truths. . . 'To speak blasphemies'=to falsify the truths of the Word.

797. 'And he opened his mouth in blasphemy against God'=the falsification of Divine truth, thus of the Word which is from the Lord and which is the Lord. . . 'Blasphemy'=the falsification of the Word even to the destruction of Divine truth such as there is in Heaven. Ex. 798. 984. 991.

1027. 'To blaspheme God' (Rev.xvi.21)=to falsify the Word.

1085². 'The blasphemy against the Holy Spirit, which cannot be forgiven' is the blaspheming of the Word by those who deny its holiness.

Blast. Under BREATH=*halitus*.

Blast (of trumpet). See SOUND=*clangere*.

Blasting. *Uredo*.

E. 638²⁰. 'Blasting and mildew' (Amos.iv.9)=evil and falsity in the outermost things. . .

Blaze. See BURN=*exardescere*, and *flagrare*.

Blemish. *Naevus*.

A. 5432⁴. That they are 'spies' may be evident from. . . their seeking for nothing but blemishes. . .

5721. If they detected any blemish in them, they made it an enormous evil. . .

6813⁶. Thus they could excuse their own blemishes.

7837. 'Entire' (Exod.xii.5)=without a blemish, thus unspotted. . . because every blemish signifies, in the Spiritual World, something false or evil.

Bless. *Beare, Beatificare*.*

Blessedness. Bliss. *Beatitudo, Beatificatio*.*

See ASHER, HAPPINESS, DELIGHT, etc.

A. 549. See ANGEL at this ref.

1621. The atmospheres. . . in which the blessed live. . .

2183⁶. Nothing can make a man blessed and happy, except that the Natural be conformable to the Rational, and that both be conjoined, which is only effected by means of charity. 2994⁶.

2261^e. Therefore such as the truths are, and such as are the goods in the truths, and such as is the conjunction, and thence the capability of their being perfected in the other life, such is the state of **blessedness** and happiness after death.

2356^e. This [low] good was the **blessedness** of life . . .

2363. **Blessedness** from the affections of good and truth, Sig. . . As to **blessedness** and happiness being only in the affection of good and truth, this is a matter of which all who are in evil and its delight are profoundly ignorant. **Blessedness** in the affection of good and truth appears to them either as a sort of nothing, or as a sad affair, and to some as a painful, nay, a deadly one . . . 2364.

2434. After death man has **blessedness** and happiness, not from truth, but from the good which is in truth. Hence he is the more **blessed** and happy in proportion to the amount of good in the truth.

2574³. They are then in the **blessedness** of their intelligence, and in the happiness of their wisdom . . .

2872. Everyone who is in this (heavenly freedom) from inmost affection communicates his own **blessedness** and happiness to another, and it is **blessedness** and happiness to him that he is able to communicate it; and as the universal Heaven is of this character, each one is a centre of **blessednesses** and happinesses to all, and all together are so to each one . . .

3203². When man begins to act from good . . . he is then for the first time in a **blessed** state . . .

3660^e. Angels and Spirits are in the pleasantness of intelligence and the **blessedness** of wisdom when they have such things from the inward sense of the Word.

3913³. The natural man is in his **blessedness** when he is more wealthy than others . . . But the spiritual man is in his **blessedness** when in Knowledges of truth and good . . . and still more when in the exercise of good according to truths . . .

3928. When man's bodily and worldly delight is reduced to obedience, that is, when it is no longer regarded as the end, but as a use which serves heavenly delight . . . then the Angels can be with the man in both; but then the delight with him becomes **blessedness**, and at last happiness in the other life.

3938. 'Leah said, In my **blessedness**, because the daughters shall bless * me' (Gen. xxx. 13), in the supreme sense=eternity; in the inward sense, the happiness of eternal life; and in the outward, the delight of the affections, Ex.

—⁵. The delight of charity is what fills the universal Heaven, and constitutes **blessedness** and happiness there . . . 3956.

4038³. The **blessedness** and happiness there pertain to the will, and are of rational good . . .

4063. See DELIGHT at this ref.

4353^e. He then no longer does what is good from truth, but from good; for he then begins to perceive something of **blessedness**, and as it were something of Heaven in it.

4368¹. When they who are in the affection of truth

from the good of genuine charity hear that heavenly **blessedness** is to do good to others from good-will, for the sake of no selfish end, they rejoice; but they who are in affection of truth from the love of self and of the world do not will this, nor even apprehend it.

5224^e. From the **blessedness** into which the Queen of Sheba came from the wisdom of Solomon, she said 'Blessed are thy men, **blessed** are these thy servants, who stand before thee continually, and hear thy wisdom' (1 Kings x. 8). Who would now call himself **blessed** on that account?

5232. There are two things which constitute the spiritual man, and consequently which make him **blessed** in the other life, namely, charity and faith . . .

5316^e. The Divine things which are in the inward sense of the Word concerning the Lord and the glorification of His Human affect (the Angels) to such a degree that they perceive thence all the **blessedness** of their wisdom and intelligence.

5639². When a man feels in himself delight and pleasantness, and still more when he feels happiness and **blessedness** from (what is good and true and from what is just and fair), this is the Spiritual with him, which comes . . . through Heaven from the Lord . . .

5651^e. When a man is (thus) perfected in intelligence and wisdom, he is **blessed** with happiness to eternity.

5660^e. When they (receive this heavenly proprium, they also receive) **blessedness** and happiness to eternity.

5963^e. Without such faith or confidence in the Lord, no one can ever come to the tranquillity of peace, thus neither to the **blessedness** in joy, because this **blessedness** dwells in the tranquillity of peace.

6138. When he is left to himself, he is seized with pain and anxiety, but when he is taken out of that state, he returns into his happiness and bliss. In such a state are all the Angels.

—². In order to make anyone **blessed** and happy the Lord wills a total submission. Fully Ex.

6313. The Sophi used to say that when the mind is withdrawn from sensuous things it comes . . . into a kind of heavenly **blessedness** . . .

6388. They who are in genuine mutual love are in its own delight and **blessedness** . . . It is this delight and this **blessedness** which are meant by 'reward' in the Word, for delight or **blessedness** itself is the reward, and in the other life it becomes the joy and happiness which are in Heaven, thus it becomes Heaven to them . . .

6393. They who want a reward for the works they perform . . . grieve and complain if they see others more **blessed** than themselves; nor do they make **blessedness** to consist in inward **blessedness**, but in outward, namely, in being pre-eminent, in domineering, and in being served by Angels . . . when yet heavenly **blessedness** consists in not wanting to domineer, or to be served by others, but in wanting to serve others, and to be the least. Ill.

6408. As to this (**blessedness** of the heavenly affections, which is represented by 'Asher'), it cannot be easily described, because it is inward, and rarely puts

itself forth in the body itself, thus is rarely felt, for while he lives in the body man distinctly feels those things which come forth in the body, but very obscurely those things which come forth in the spirit, for worldly cares prevent it. Where these cares exist, the **blessedness** of the affections cannot inflow into the sense of the body unless natural and sensuous things have been reduced to agreement with interior ones; and not even then, except obscurely, as a tranquillity arising from his being contented in mind. But it manifests itself after death, and is perceived as **blessedness** and happiness, and then affects both the interiors and the exteriors. In a word, the **blessedness** of the heavenly affections is of the soul or spirit itself, flowing in through an inward way, and penetrating towards the body, where it is received in so far as the delights of natural and sensuous loves do not stand in the way. This **blessedness** does not exist at all with those who are in the delight of the love of self and of the world, for these loves are utterly opposite to it; wherefore they who are in these loves cannot at all comprehend that any delight exists except being advanced to dignities, being worshipped as deities, abounding with riches . . .

[A.] 6410. See ACTIVE at this ref.

6717². When this conjunction (of good and truth) has taken place, then, as from a marriage, offspring are continually being born, which are truths and goods, with their **blessednesses** and delights.

8413^o. After regeneration the good of charity becomes the whole life, and then the delight of pleasures serves as a means and ultimate plane in which spiritual good with its happiness and **blessedness** is terminated . . .

8455². In so far therefore as man puts off what is external, a state of peace is revealed, and so far he is affected with joyousness, **blessedness**, and happiness, the origin of which is the Lord Himself.

8701². Man is not regenerated until he acts from affection of good, for he then wills what is good, and it is delightful and **blessed** to him to do it . . .

8890. 'Thou shalt not do any work . . .' (Exod.xx) = that then there are Heaven and **blessedness** in each and all things of the inward and outward man . . . When a man is in Heaven he is free from all disquietude, unrest, and anxiety, and when he is free from these things he is in **blessedness**.

9118. Hence man is in tranquillity of peace and inward **blessedness** when he acts according to conscience.

9182¹⁰. The reason 'the sons of the wedding do not mourn so long as the bridegroom is with them' (Matt.ix.15) is that they are in a **blessed** and happy state, thus with the Lord, when in truths conjoined with good.

H. 379^o. The **blessednesses** of true marriage love can be enumerated to many thousands, not one of which is known to man, nor can be intellectually comprehended by anyone who is not in the marriage of good and truth from the Lord.

380. (When the love of dominion prevails in marriage) there is no communication of any love and of its delight from one to the other. Yet this communication and

hence conjunction is that interior delight itself which is called **blessedness** in marriage. The love of dominion utterly extinguishes this **blessedness**, and with it everything celestial and spiritual of that marriage love . . . It is then held so cheap that at the mere mention of **blessedness** from it they either laugh or are enraged.

387 (t). Angelic **blessedness** consists in the goods of charity, and in performing uses.

401. A man who is in love to God and in love towards the neighbour does not manifestly feel delight from them so long as he lives in the body . . . but only an almost imperceptible **blessedness**, because it is stored up in his interiors, and covered up by the exterior things of the body, and is blunted by the cares of the world. But the state is entirely changed after death . . . That obscure delight, and **blessedness** almost imperceptible . . . are then turned into the delight of Heaven, which becomes perceptible and sensible in every possible way; for that **blessedness** which had lain stored up in the interiors . . . is then revealed and let out into open sense, because they are then in the spirit, and that delight had been of the spirit.

H. 535 (e). Heavenly **blessedness** inflows from the Lord into the life of charity. N.121⁵.

W. 47. The essence of all love consists in conjunction, so also does its life which is called delight, pleasantness, deliciousness, sweetness, **blessedness**, joyousness, and happiness.

P. 39. The **blessednesses**, joyousnesses, delights, and pleasantnesses, in a word, the happinesses of Heaven cannot be described in words, but in Heaven can be perceived by the sense.

324^o. That every man has been created to live to eternity in a **blessed** state . . .

R. 8. 'Blessed is he who readeth, and they who hear the words of the prophecy, and they who keep the things which are written therein' (Rev.i.3)=the communion with the Angels of Heaven of those who live according to the doctrine of the New Jerusalem. 'Blessed' here, means him who as to his spirit is in Heaven. Thus while he lives in the world he is in communion with the Angels of Heaven, for as to his spirit he is in Heaven.

639. 'Blessed are the dead who die in the Lord from henceforth' (Rev.xiv.13)=the state of those after death who will be of the Lord's New Church, which is, that there are eternal life and happiness for those who are suffering temptations for the sake of faith in the Lord and a life according to His injunctions. . . 'The blessed'=those who have eternal life and happiness, for these are **blessed**. E.899.

705. 'Behold, I come as a Thief, **blessed** is he who watcheth and keepeth his garments' (Rev.xvi.15)=the Lord's Advent, and then Heaven for those who look to Him, and endure in a life according to His injunctions, which are the truths of the Word. . . He is called 'blessed' who receives eternal life. E.1006.

816. 'Blessed are they who are called to the wedding supper of the Lamb' (Rev.xix.9)=that there is eternal life for those who receive the things of the New Church. E.1225.

852. 'Blessed and holy is he who hath part in the first resurrection' (Rev.xx.6)=that there are the happiness of eternal life and enlightenment through conjunction with the Lord for those who come into Heaven.

944. 'Behold, I come quickly, blessed is he who keepeth the words of this prophecy' (Rev.xxii.7)=that the Lord will certainly come, and will give eternal life to those who keep and do the truths or injunctions of the doctrine of this Book now opened by the Lord.

951. 'Blessed are they who do His commandments in order to have Power in the tree of life and to enter through the gates into the city' (ver.14)=that there is eternal life for those who live according to the Lord's injunctions for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledges about Him.

M. 16³. The delights of the soul are in themselves imperceptible **blessednesses**, but become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceived as joyousnesses, in the sensations of the body as delights, and in the body itself as pleasures. Eternal happiness consists of the latter and the former all together . . .

51^e. When marriage love becomes of the spirit it becomes more interior and pure, and thus more perceptible, and all delight increases according to the perception. It increases so far that the **blessedness** of it is observed in the delight of it.

68². It follows that all the **blessednesses**, joyousnesses, delights, pleasantnesses, and pleasures which could ever be conferred upon a man by the Lord Creator are collected together into this His love. (That is, into marriage love.) 180. 335^e.

69. The inmost deliciousnesses of (marriage love), which are of the soul . . . are imperceptible and therefore ineffable, because they are at the same time of peace and innocence. But in their descent they become more and more perceptible; in the higher parts of the mind as **blessednesses**, in the lower parts of the mind as joyousnesses, in the breast as delights derived from these, and from the breast they diffuse themselves into each and all things of the body . . .

155a⁵. (The husbands said), We have a general **blessedness**, a general delight, and a general pleasantness from the particular ones of our wives; and this general . . . is like the serenity of peace.

180. The states of (marriage) love are innocence, peace, etc. . . and from all these **blessedness**, joyousness, delight, pleasure; and heavenly happiness from the eternal enjoyment of these.

266³. This love (of uses) receives its **blessedness** from communication with others by means of uses . . . and so far as we keep back the uses in ourselves, and do not communicate them, the **blessedness** perishes.

335. The celestial **blessednesses**, spiritual joyousnesses, and natural delights provided from the beginning for those who are in true marriage love, can only exist together with one wife. Gen.art.

—, As the pleasantnesses of this love are the most

eminent in the highest (of the three regions of the mind), these are perceived as **blessednesses**; and as in the middle region they are less eminent, these are perceived as joyousnesses; and at last in the lowest region as delights.

—². The reason all these happinesses have been provided from the beginning for those who are in true marriage love, is that the infinity of all **blessednesses** is in the Lord, and He is Divine Love, and it is the essence of love to will to communicate all its goods to another whom it loves . . .

371. From this love is the **blessedness** of their souls, the joyousness of their minds, the delight of their bosoms, and the pleasure of their bodies . . .

461^e. This influx (from the Lord) is the activity itself from which is all delight which in its origin is called **blessed**, joyous, and happy, and in its derivation delightful, pleasant, and pleasurable; and in the universal sense GOOD.

T. 13². Divine love cannot direct itself to any end except the eternal **blessedness** of men from its own Divine, and His Divine wisdom cannot produce anything but uses which are means to that end.

43. The essence of love is . . . to **bless*** others from itself. Gen.art.

—⁴. The third essential of God's love, which is to **bless*** them from itself, is recognized from eternal life, which is **blessedness**, joyousness, and happiness without end, and which God gives to those who receive His love into themselves; for as God is love itself, He is also **blessedness** itself, for all love breathes forth delight, and the Divine love breathes forth **blessedness**, joyousness, and happiness themselves to eternity. Thus God **blesses*** the Angels, and after death men, from Himself, which is effected through conjunction with them.

46³. That the third thing, which is to **bless*** them from Himself, is the cause (of the creation of the universe) is evident from the angelic Heaven, which is provided for every man who receives the love of God, and where the **blessedness*** of all is from God alone.

588. See PROSPEROUS at this ref.

E. 12. 'Blessed' (Rev.i.3)=those in whom is Heaven. 'Blessed'=him who is happy to eternity, thus in whom is Heaven. The **bliss** which is not eternal is indeed called **bliss**, but relatively it is not so, for it passes away . . .

168. 'I will give to each one of you according to your works' (Rev.ii.24)=eternal **blessedness** according to the internal of it in the external. Ex.

484. 'God shall wipe away every tear from their eyes' (Rev.vii.17)=a state of **blessedness** from the affection of truth after falsities have been removed by means of temptations . . . for the Angels have all their **blessedness** through truths from good, or through the spiritual affection of truth. Ex.

684¹³. 'Blessed are all they that trust in Him' (Ps.ii.12)=salvation through love and faith in the Lord. 850².

Bless. *Benedicere.*

Blessing. *Benedictio.*

A. 43. 'God blessed them' (Gen.i.22) . . . The Lord's

'blessing' in the Word = fructification and multiplication, because these come from it. 55. 273.

[A.] 358. The benediction referred to (Num.vi.26). 2009.

981. 'God blessed' (Gen.ix.1)=the Lord's presence and grace. In the outward sense of the Word, 'to bless'=to enrich with every earthly and bodily good . . . wherefore all who remain in the outward sense make the Divine blessing to consist in riches, in abundance of all things, and in self glory. But in the inward sense 'to bless'=to be enriched with all spiritual and celestial good, and as this blessing can only be given by the Lord, 'to bless'=the Lord's presence and grace. Ex.

1096. 'Blessed be Jehovah the God of Shem' (Gen. ix.26)=all good for those who worship the Lord from inward things. . . 'Blessing' involves all the celestial and spiritual good and also the natural which are signified by 'blessing' in the inward sense. But in the outward sense 'blessing'=all worldly, bodily, and earthly good. For these, however, to be a blessing they must be from inward blessing, for this only is blessing, because it is eternal, and is conjoined with all happiness, and is the very being of blessings . . .

— It was customary with the ancients to say 'Blessed be Jehovah,' by which they understood that all blessing is from Him, that is, all good. It was also a formula of thanksgiving. Ill. 1422², Ill. 3119.

1418. 'I will bless thee' (Gen.xii.2)=the fructification of celestial, and the multiplication of spiritual things.

1420. 'And thou shalt be a blessing' (Id.)=that each and all things are from the Lord. . . 'Blessing' is predicated of all good things; in the outward sense, of bodily, worldly, and natural goods; in the inward sense, of spiritual and celestial goods. 'To be a blessing' = Him from Whom all things come, and Who gives all these good things.

1422. 'I will bless them that bless thee' (ver.3)=all happiness for those who acknowledge the Lord from the heart. 'Blessing' involves each and all things which are from the Lord, both good and true; thus celestial, spiritual, natural, worldly, and bodily things; and as in a universal sense 'blessing' embraces all these things, it may be evident from the connexion what 'to bless' signifies in each place, for it adapts itself to the things of which it is predicated.

—² It is here evident what 'to bless the Lord' signifies, namely, to sing to Him, to evangelize His salvation, to preach His wisdom and power, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be endowed with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and bodily good . . .

1424. 'In thee shall all the families of the soil be blessed' (Id.)=that all goods and truths are from the Lord.

1731. 'He blessed him' (Gen.xiv.19)=the enjoyment of celestial and spiritual things. 'To bless'=to enjoy all good things.

— The things contained in this verse announce

the conjunction of the Lord's human essence with His Divine one; 'blessing' itself involves this.

2065. 'I will bless him' (Gen.xvii.16)=the multiplication of truth. 'To be blessed'=to be enriched with everything good and true. 2067.

2067. 'I will bless him' (Id.)=the multiplication of the Rational.

2088. 'I will bless him' (ver.20) . . . 'To be blessed' = to be endowed with all good things.

2228. 'In him shall all the nations of the earth be blessed' (Gen.xviii.18)=that all who are in charity will be saved by Him. 'To be blessed'=to be endowed with all good things which are from a heavenly origin.

2445. See RAIN at these refs. 7553.

2846. 'In blessing I will bless thee' (Gen.xxii.17)=fruitfulness from the affection of truth. 'To be blessed' = to be enriched with celestial and spiritual good; here, to be made fruitful from the good of faith, or what is the same, from the affection of truth, because spiritual things are being treated of.

— The Lord Himself could not be blessed, because He is blessing itself; but it is said that He is 'blessed' when, in accordance with His love, they who are saved abound.

2853. 'In thy seed shall all the nations of the earth be blessed' (ver.18)=the salvation of all who are in good. 'To be blessed'=to be enriched with celestial and spiritual good, and as these are they who are saved, 'to be blessed,' here=to be saved. That 'to be blessed' is an expression of wide signification is known. 3406. 4980.

3017. 'Jehovah blessed Abraham in all things' (Gen. xxiv.1)=when all things were arranged in Divine order by the Lord. . . 'To bless,' when said of the Lord's Human, has this signification. Ex.

3140. 'The blessed of Jehovah' (ver.31)=what is Divine.

3185. 'To bless,' in bidding farewell (ver.60), was a devout wish for prosperity.

3260. 'God blessed Isaac' (Gen.xxv.11)=the beginning of the representation by Isaac. It was customary for the ancients to say to any work that was being begun, 'May God bless,' and thereby was signified the same as by this votive expression, Be joyous and happy. Hence it is that in a more remote sense 'May God bless' . . . signifies a beginning.

3371. 'I will bless thee' (Gen.xxvi.3)=increase. 'To bless'=to make fruitful in goods and multiply in truths, thus increase. 3440.

3380. 'In thy seed shall all the nations of the earth be blessed' (ver.4)=all who are in good both within and without the Church. 'To be blessed'=to be made fruitful in good and to be multiplied in truths. 3578.

3504. 'That my soul may bless thee' (Gen.xxvii.4)=adjunction to his own life, thus life corresponding to the Rational. 'To be blessed'=to be endowed with celestial and spiritual good. 3986.

3514. 'I will bless thee before Jehovah' (ver.7)=thus conjunction. 'I will bless thee'=adjunction to his own life; here, as it is said, 'I will bless thee before Jehovah' it=conjunction. Ex. 3522. 3530. 3553. 3565. 3569.

3576. 3586. 3591. 3596. 3597. 3605. 3660. 3667. 3670. 3679. 3682. 3709. 4284. 4297.

3576. All blessing which is pronounced by the mouth goes forth from what is within, having life in it from the will and thought of him who blesses . . .

3584. 'Blessed are they that bless thee' (ver.29)=that he who conjoins himself shall be conjoined.

3880⁵. 'Confession' (Ps.c.4)=from the love of good ; but 'praise' and 'to bless'=from the love of truth.

4216. '(Laban) blessed them' (Gen.xxxi.55)=joy thence derived. 'To bless'=to wish prosperity, thus to testify joy as he is going away.

4290. 'To be blessed' (Gen.xxxii.26), in the inward historical sense=to be the representative of a Church.

4370. 'Blessing' here (Gen.xxxiii.11)=the things which are mentioned in the preceding chapter (vers.14, 15) which signify Divine goods and truths . . .

4567. '(God) blessed (Jacob)' (Gen.xxxv.9)=advancement to the interior things of the Natural, and the conjunction of good and truth there; for 'to bless' is predicated of every good with which anyone is endowed by the Divine, especially concerning the conjunction of good and truth. Refs.

4981. 'The blessing of Jehovah' (Gen.xxxix.5)=increase. . . In the genuine sense, 'the blessing of Jehovah'=love to the Lord and charity towards the neighbour, for they who are thus endowed are called 'the blessed of Jehovah,' for they are then endowed with Heaven and eternal salvation. Hence in the outward sense, or relatively to man's state in the world, 'the blessing of Jehovah' is to be content in God, and thus with the state of honours and wealth in which one is . . .

—². As 'the blessing of Jehovah,' or of the Lord, involves these things, 'blessing' contains innumerable things in it. Enum.

—'. 'The blessing of Jehovah,' here=increase in good and truth, or in life and doctrine.

5694⁴. 'To water the mountains' (Ps.civ.13)=to bless those who are in love to the Lord.

6091. 'Jacob blessed Pharaoh' (Gen.xlvii.7)=a devout wish for conjunction and thence fructification. . . 'To bless' signifies many things. It involves all things which are good and prosperous in the spiritual sense. Enum. 6254.

6230. '(God Shaddai) blessed me' (Gen.xlviii.3)=a prediction concerning vivification. Ex.

6254. 'To bless'=a prediction. 6275.

6265⁹. (A ritual of blessing.) 6292.

6282. 'To bless' (ver.16)=to endow with truth and good.

6298. 'To bless' (ver.20)=prediction ; in the supreme sense, the Lord's foresight, and thus also Providence . . .

6430. '(Shaddai) bless thee with blessings of heaven above' (Gen.xlix.25)=with good and truth from within. 'Blessings' is the multiplication of truth and the fructification of good, for in the spiritual sense, 'blessing' is nothing else. 6431. 6432.

6431. 'To be blessed with blessings'=to be endowed with such things as come from the Spiritual World.

6448. 'He blessed them, each one according to his blessing did he bless them' (ver.28)=predictions concerning the spiritual life as to what would befall each one in such a state.

6687. 'To do good to' (Exod.i.20), when said of God =to bless.

7963. 'To bless' (Exod.xii.32)=to intercede.

8674. 'Blessed be Jehovah' (Exod.xviii.10)=that from the Lord is everything good . . . for with man 'blessing' involves all the good of eternal life, that is, the good of love to the Lord and towards the neighbour. 8676.

8717³. Not considering that the Divine blessing consists in being happy to eternity . . .

8894. 'Jehovah blessed the seventh day'=that then comes the heavenly marriage from the Lord. 'To bless'=to arrange in heavenly order, and to endow with the good of love.

8939. 'I will come to thee and will bless thee' (Exod.xx.24)=the presence of the Divine and influx. . . 'To bless,' when said by Jehovah=to endow with faith and charity, thus also to flow in, for faith and charity inflow with man from the Lord. These are 'blessing' in the inward sense, for they are what render a man blessed and happy in Heaven. While a man lives in the world those things are called 'a blessing' which render him blessed and happy in time . . .

—'. Hence it is evident that 'blessing,' in the spiritual sense, is that which has in it being from the Divine, thus the things of eternal life . . .

—². That worldly blessing is nothing relatively to the heavenly blessing which is eternal, III.

9184³. When a man is in such an order of life, gains and honours are blessings to him ; but if he is in the inverted order they are curses. That all things are blessings when a man is in the order of Heaven, III.

9323. '(Jehovah) shall bless thy bread and thy waters' (Exod.xxiii.25)=increase of the good of love and truth of faith. 'To be blessed by Jehovah'=to be made fruitful in goods and to be multiplied in truths, thus increase in such things as are of love and faith. Refs.

10076⁸. 'To be blessed' (Exod.xxxii.29)=to be endowed with the good of love and of faith, thus to receive the Divine which proceeds from the Lord. Refs.

10083. To be 'waved' by the priest=to be vivified for the reception of a blessing ; for every blessing must have life from the Divine in it in order to be a blessing.

10409³. Good things, prosperity, and happiness, provided for man by the Divine, are eternal . . . thus are true blessings . . .

10495. 'To give a blessing upon you this day' (Exod.xxxii.29)=the reception of Divine truth from the Word, and through it conjunction with the Lord. 'Blessing,' in general=that which is given to man by the Lord ; and as all this has relation to the good of love and truth of faith, these things and all that is thence derived are signified by 'blessing' . . .

10776. He who rightly considers the matter may

know that high position and wealth in the world are not real Divine blessings . . . for they pass away, and also lead many astray and turn them away from Heaven; but that life in Heaven and happiness there are real blessings which are from the Divine. Ill. N.270.

H. 364 (h). Dignities and wealth are not real blessings, therefore they are conferred on both the evil and the good. Refs.

N. 276. (Such) call wealth and high position blessings from the Divine, when yet they are not regarded by the Lord as blessings, but only as means for the life of man in the world. Refs.

P. 216. As the natural man calls honours and wealth Divine blessings . . . 250.

217. Honours and wealth are blessings, and they are curses. Gen.art.

— Hence it is evident that dignities and riches with those who are in Heaven had been blessings in the world . . .

—². They are blessings with those who do not set the heart on them . . .

—⁴. When dignities and wealth are blessings they are spiritual and eternal . . . Gen.art.

—⁷. The dignities and wealth which are curses relatively to those which are blessings are as nothing to everything, and as that which in itself is not to that which in itself is. Gen.art.

R. 289. 'And blessing' (Rev.v.12)=all these things in Him and from Him in them. By 'blessing' is meant all the good which a man has from the Lord, as power and wealth, and all that belongs to them; but especially all spiritual good, as love and wisdom, charity and faith, and thence joy and happiness; and as all these things are from the Lord, it follows that they are in Him . . . Hence it is that the Lord is called 'the blessed' and also 'blessing,' that is, blessing itself. Ill. 291.

—². 'To bless God,' in the Word=to ascribe every blessing to Him, also to pray that He will bless, and to render thanks that He has blessed. Ill.

357. 'To bless in the name of Jehovah' (Deut.xxi.5) =to teach.

M. 20³. They cried, May there be a blessing . . .

— An aromatic smoke filled the antechamber, which was a sign of blessing from Heaven.

308. As the ecclesiastical order ministers those things which . . . are of blessing . . .

E. 328¹⁵. 'Daily shall He bless him' (Ps.lxxii.15) =that he will be continually in the good of charity and of faith; for this is the Divine blessing. 328¹⁸.

340. 'And blessing' (Rev.v.12)=the acknowledgment and glorification of the Lord on that account, and thanksgiving that everything good and true are from Him, and thus Heaven and eternal happiness for those who will receive them. 'Blessing,' when said about the Lord=acknowledgment . . . Ill. 344.

—⁶. 'To bless' (Deut.x.8; xxi.5) = worship from spiritual truths.

—⁹. They who receive Divine good and truth from the Lord are called 'blessed,' Ill. and Ex.

—¹². 'Blessing,' here, means spiritual blessing. Ill.

—²³. The Lord's blessing the bread, wine, etc. =communication of His Divine, and thus conjunction with them through the goods and truths signified by 'the bread,' etc.

—²⁴. 'To bless himself' (Is.lxv.16) = to instruct himself in Divine truths and apply them to life.

—^e. 'To bless,' in the opposite sense=to love evil and falsity, and to imbue them.

465. 'Blessing' (Rev.vii.12)=the reception of Divine truth and thence fructification, whence come happiness and ter nal life.

— The reception of Divine truth in the First Heaven is called 'blessing.'

—^e. It was customary with the ancients to say 'Blessed be God' . . . by which they did not mean a blessing for Him . . . for He is the Source of every blessing . . . but they meant that these are from Him with all.

507⁶. 'Blessing' (Is.xliv.3)=the multiplication and fructification of Divine truth. 518⁷.

644²³. 'Bless them that curse you' . . . 'To bless'= instruction.

654¹⁰. 'Whom Jehovah shall bless' (Is.xix.25)=influx from the Lord.

700³¹. Obed Edom was blessed on account of the ark, because blessing from the goods of the world signifies blessing from the goods of Heaven.

Blind. *Cæcus*.

Blindness. *Cæcitas*.

Blind, To be. *Cæcutere*.

A. 994⁴. They who have been blind in the life of the body, in the other life see equally as well as those who have been lynx-eyed.

2196¹³. The Rational is blind even in natural things . . .

2383. 'They struck [the Sodomites] with blindnesses' (Gen.xix.11)=that they were filled up with falsities. 'Blindness' is predicated in the Word of those who are in falsity, and also of those who are in ignorance of truth. Both are called 'blind,' but which are meant can be seen from the connexion . . . Ill.

— 'Blind watchmen' (Is.lvi.10)=those who from reasoning are in falsity.

—². 'The horse of the peoples shall be smitten with blindness' (Zech.xii.4)=filled up with falsities.

—³. 'For judgment am I come into the world, that those who see not may see, but that those who see may become blind. Some of the Pharisees . . . said, Are we blind too? Jesus said, If ye were blind ye would not have sin; but now ye say, We see, therefore your sin remaineth' (John ix.39-41). Here 'the blind' are mentioned in both senses . . . With those who are within the Church and know what is the truth, 'blindness' =falsity; but with those who do not know what is the truth, as those outside the Church, 'blindness' = ignorance of truth. These are blameless.

—⁵. As 'blind'=what is false . . . they were for-

bidden to sacrifice anything **blind** . . . And also that a **blind** priest should offer . . .

—⁶. 'The eyes of the **blind** shall see' (Is.xxix.9,18)=those who are in ignorance of truth.

—⁷. 'The **blind**,' etc. 'being called' . . . treats of a New Church from the gentiles.

2417⁸. ('The **blind**'=a class of the good.)

3863¹³. 'Those who see' (John ix.39)=those who consider themselves more intelligent than everybody else, of whom it is said that 'they shall become **blind**,' that is, they will not receive faith.

4302⁷. '**Blind**' in a good sense=those who are in ignorance of truth, and in the opposite sense, those who are in falsities.

4531^e. As light corresponds to truth, so darkness corresponds to falsity; and hence they who are in falsities are said to be in '**blindness**.'

4720². The '**blindnesses**' with which those who were sent by the King of Syria were smitten (2 Kings vi.18)=the falsities themselves.

4844¹. To teach truth without good is to walk **blind**.

—⁵. Some of those who are instructed in truths and led to good by the Lord are called 'the **blind**.'

5037. 'To open the **blind** eyes' (Is.xlii.7)=(to instruct) those who are in ignorance of good and truth, and who still long to know and imbue them. E.153¹³.

6692². Believes that all things are of **blind** flow . . .

6690. 'The **blind**' (Exod.iv.11)=no faith, from no Knowledges.

7337. See MIRACLE at this ref.

8797². (They who ascend from a lower to a higher Heaven) are struck with **blindness** . . .

9042². 'The **blind**' (Jer.xxxi.8)=those who are in ignorance of truth, and yet receive it when instructed. 9209⁴.

9086². 'The **blind** leading the **blind**' (Matt.xv.14)=those who are in what is erroneous.

9960⁷. '**Blind**,' etc. (Rev.iii.17)=destitute of truths implanted in the life, thus of good.

10707². Their **blindness** in spiritual things (is from their applying all things of the Word to themselves).

H. 487 (s). 'The **blind**'=those who are in falsities, and do not want to be instructed. Refs.

S. 17³. The miracle of the **blind** receiving sight signified that those received intelligence who had been in ignorance of truth.

F. 46. **Blind** faith . . . R.914³. T.345³.

P. 254³. 'If ye were **blind**'=if ye did not know . . .

R. 210. '**Blind** and naked' (Rev.iii.17)=that they are without truths and goods. 'The **blind**' in the Word mean those who are without truths, either from the want of them in the Church, and thus from ignorance, or from not understanding them. Ill. E.239.

839^e. We struck them with **blindness** . . .

M. 96. Like a **blind** man led by a dog . . . 134⁴.

T. 90^e. Like a **blind** man in a wood . . .

339². Faith in an invisible God is actually **blind** . . .

E. 239⁷. That those who are not in the understanding of truth will then understand, is signified by 'the opening of the eyes of the **blind**' (Is.xxxv.5). Ill.

—¹⁹. '**Blind** from his birth' (John ix.1)=those who are born outside the Church, and thus could not know anything about the Lord, or be instructed from the Word.

—²⁰. 'The **blind**' whom the Lord healed signified the spiritually **blind**, who are they who do not know and understand truths. Ill.

—²¹. Moreover all the **blind** whom the Lord healed =those who are in ignorance and receive Him, and are enlightened by Him through the Word.

—²². As 'the **blind**'=those who are not in Knowledges of truth and thence not in any understanding of truth (no **blind** priest was allowed to offer . . . and nothing **blind** was allowed to be offered).

409². The Lord is called '**blind** and deaf' (Is.xlii.19) because He as it were does not see and perceive man's sins . . .

475¹⁷. 'The **blind** man' (John ix) here represented those who cannot see anything of truth because they are sensuous . . .

652¹⁰. 'The **blind**' (Lam.iv.14)=those who do not see truths. 721¹⁰. 781¹².

653¹¹. The **blindnesses** with which (the men of Sodom) were smitten, so that they did not find the door=the plenary rejection and denial of what is Divine and of the holy things of Heaven and the Church, so that they could not see and acknowledge anything of the Church.

Blind, To make. *Occacare.*

Blindness. *Occacatio.*

A. 195. **Blindness** thence is signified by 'the people of the north' (Jer.xlvi.24).

196. By means of scientifics unknown to the ancients they **blind** themselves much more.

241. When worldly matters are the chief thing they reason from them about heavenly things and **blind** themselves.

2045. (Selflove and the falsities it suggests) **blind** them to such a degree . . .

2588⁹. They who have **blinded** themselves by believing nothing but what they apprehend by the senses . . .

8760^e. (That light untempered) would **blind** all in Heaven.

8993². (Worldly and bodily ends) **blind** men completely.

9366. 'Because a gift **blinds** those who have their eyes open' (Ex.xxiii.8)=that gains cause truths not to appear.

9382². Such are more **blinded** than enlightened when they read the Word . . .

9400². Without this light and heat the internal of man would be **blinded** and chilled . . .

10156². If they want to enter into them by means of

natural lumen there meets them a kind of thick darkness which blinds them . . .

S. 60. Nothing blinds man but his proprium and the confirmation of falsity.

P. 144. No one can be reformed in a state of blindness of the understanding. Gen.art.

E. 152¹⁰. 'To blind the eyes of the wise' (Deut.xvi.19) =that they should not see or understand truth.

Bliss. See BLESS=*beare*.

Block up. *Obstipare*.

Obstruction. *Obstipatio*.

A. 4054². Such Spirits are obstructions of the brain . . .

8334. **Blocking up** by falsities of evil is casting into Hell. (Refers to 8210, where the word used is *constipatio*.)

Life 86⁴. So long as a man does not shun evils as sins, the concupiscences of evils **block up** the interiors of the natural man on the side of the will, which are there like a dense veil and black cloud under the spiritual mind, preventing it from being opened.

—⁵. So long as the concupiscences of evils **block up** the interiors of the natural mind, the man is in Hell. . . So long as they **block them up** the man is natural. . . So long as they **block them up** the man is animal. . . So long as they **block them up** the man is like a garden in winter time.

W. 263². The reaction of the natural mind then removes the things of the spiritual mind, and **blocks up** the doors to prevent them from entering . . .

407^e. As soon as the obstructions of the lungs are removed . . .

P. 33². Concupiscences with their delights **block up** and shut the doors against the Lord . . .

75³. They have **blocked up** these faculties . . .

111. The Internal cannot be purified from the concupiscences of evil so long as the evils in the outward man are not removed, because they **obstruct**. Gen.art.

119. Unless evils are removed there is no opening, for they **block it up** and shut the door . . .

T. 9. They have **blocked up** the interiors of their reason or understanding with worldly and bodily things.

Blood. *Sanguis*.

Bloody. *Sanguineus*.

See ANIMAL SPIRIT, and FLESH.

A. 330. Charity extinguished is called 'the voice of bloods' (Gen.iv.10).

373. 'The voice of a brother's bloods'=violence done to charity. 374.

—'. 'The bloods crying'=guilt.

374. 'Blood' (in the Word)=all sin, especially hatred, for he who hates his brother kills him in his heart. Ill.

—². As hatred is 'blood,' all iniquity is 'blood,' for hatred is the spring of all iniquities. Ill.

—^e. 'Bloods' are mentioned in the plural because all iniquities and abominable things gush forth from hatred . . .

954. They who have been bloodthirsty are delighted to torture Spirits . . . even to blood, at the sight of which, for such is their phantasy that they as it were see blood, they are intensely delighted. D.377. 1274. 1289. 2974.

1001. 'Blood'=charity . . . thus the new Voluntary . . . which is the same as charity . . . This new will which is charity is here 'blood' . . . As this will is of the Lord (alone), it is never to be commingled with the things of man's will . . . and therefore it was commanded . . . that they should not eat flesh in its soul or blood, that is, that they should not commingle them.

—'. As 'blood'=charity, it=what is holy, and as 'flesh'=man's Voluntary, it=what is profane, and as these are separated, because contrary, they were forbidden to eat blood, for by the eating of flesh with blood was represented profanation, or the commingling of holy and profane things. 1001⁴. 1003. 10033⁵. 10040. P.231^e. E.329¹².

—². Relatively to a regenerate spiritual man, 'blood'=charity, or love towards the neighbour; relatively to a regenerate celestial man it signifies love to the Lord; and relatively to the Lord it signifies all His human essence, thus His love, that is, His mercy towards the human race. Hence in general as 'blood'=love and the things of love, it=celestial things which are of the Lord alone . . .

—³. That 'blood'=celestial things, and that in the supreme sense it signified the Lord's human essence, thus His love, or His mercy towards the human race, may be evident from the holiness that by Divine command was attached to blood in the representative Jewish Church. On this account blood was called 'the blood of the covenant,' and was sprinkled upon the people, also upon Aaron and his sons together with the oil of anointing and the blood of every burnt-offering and sacrifice upon the altar and round the altar. Ill.

—⁴. 'Ye shall not eat any fat or any blood' (Lev. iii.17). 'Fat'=celestial life, and 'blood,' here,=the Celestial Spiritual. The Celestial Spiritual is the Spiritual which is from the Celestial. Ex.

—'. Everyone of the house of Israel, or of the sojourner sojourning in the midst of them, who shall eat any blood, I will even set My faces against the soul that eateth blood, and I will cut off that soul from the midst of his people, because the soul of the flesh is in that blood, and I have given it to you upon the altar, to expiate upon your souls, for the blood itself will expiate for the soul. The soul of all flesh is its very blood, everyone that eateth it shall be cut off' (Lev. xvii.10-14). It is here openly said that the soul of the flesh is in the blood, and that the soul of the flesh is the blood, or the Celestial, that is, the Holy which is of the Lord.

—⁵. 'Be strong not to eat blood, because the blood is the very soul, and thou shalt not eat the soul with the flesh' (Deut.xii.23). Here also it is evident that the blood is called the soul, that is, celestial life, or the Celestial which was represented by the burnt-offerings and sacrifices . . .

—⁶. The reason the blood is called 'the soul' and signifies the Holy of charity, and that the Holy of love

was represented . . . by the **blood**, is from the fact that the life of the body consists in the **blood**; and as the life of the body consists in the **blood**, it is its ultimate soul. Thus the **blood** may be called the corporeal soul, or that in which the corporeal life resides. Therefore . . . the celestial life or soul was represented by '**blood**.'

1005. 'To require your **blood** with your souls' (Gen. ix.5)=that violence done to charity will punish itself. '**Blood**'=violence. . . In the genuine sense, '**blood**'=what is celestial, and relatively to the regenerate spiritual man, charity, which is his Celestial. But in the contrary sense, '**blood**'=violence done to charity, thus what is contrary to charity, therefore all hatred, all cruelty, especially profanation. 4581^e.

1010. 'To shed man's **blood** in man' (ver.6)=to extinguish charity. . . '**Blood**'=the Holy of charity, and from its being called 'man's **blood** in man,' that is, his inward life, which is not in him, but with him, for the Lord's life is charity, which is not in a man . . . but with him.

— In the sense of the letter, 'to shed **blood**' is to kill, but in the inward sense, it is to have hatred against the neighbour. Ill.

—³. That profanation is '**blood**,' further Ill.

1011. 'His **blood** shall be shed' (Id.)=his condemnation.

1071³. 'The **blood** of grapes' (Gen.xlix.11)=the Celestial relatively to spiritual Churches.

1167². 'To shed the **blood** of sons and daughters' (Ps.cvi.38)=to extinguish all truths of faith and goods of charity.

1877^e. (Spirits who reject the inward sense of the Word) are compared to bad and injurious things which flow into the **blood** and pass through the veins and arteries and befoul the whole mass of the **blood**. 5719. See below, D.1335.

2760². 'Clothed with a vesture dipped in **blood**' (Rev.xix.13)=the Word in the letter.

3147⁵. 'To wash off **bloods**' (Ezek.xiv.9)=to purify from evils.

3300². Love is also compared to **blood** (as well as to fire) . . . because both are red.

— 'Wine' and 'the **blood** of grapes' (Gen.xlix)=the Divine Good and the Divine Truth of the Natural.

—⁵. (Hence also in the opposite sense, the cupidities of selflove) . . . are compared to '**blood**.'

3325¹². There being 'no plague from the destroyer where there was **blood** upon the houses' (Exod.xii.12), in the supreme sense=where the Lord is as to Divine spiritual love; in the relative sense, where there is spiritual love, that is, charity towards the neighbour. 3519⁵.

3400. 'To shed **blood**' (Ezek.xxii.4)=violence done to good, thus guilt. Refs. 6353⁵.

3464². To 'the **blood**' and 'the wine' (in the Holy Supper) corresponds charity towards the neighbour.

3470^e. Genuine good is like **blood** in the vessels, or like juice in the fibres, and leads and applies truths into a form.

3527². Interior rational things as to good are signified by the **blood** and its redness (as seen in the face).

3570⁵. The choice good things (of the food) are introduced into the **blood** and become **blood**, and from it the soul conjoins to itself such things as are of use. (The correspondence of this.)

3735³. 'The Lord's **blood** (in the Holy Supper)=His Divine Love, and the Reciprocal with man, but such as the love is with the spiritual Angels.

3812⁵. 'A pot' (Ezek.xxiv.3)=violence done to good and truth; hence it is called 'the city of **bloods**.'

3813⁸. As the falsity which results from man's intellectual proprium . . . is '**blood**,' and the evil from his voluntary proprium is 'flesh,' the Lord said concerning a regenerating man . . . 'born, not of **bloods**, nor of the will of the flesh' . . . (John i).

4735. 'Shed not **blood**' (Gen.xxxvii.22)=do no violence to what is holy.

— See FLESH at these refs. 9127². R.379.

— 'The **blood**' (in the Holy Supper)=Divine truth of Divine good.

—⁴. As in the celestial sense, '**blood**'=the Divine Spiritual, or Divine truth proceeding from the Lord's Divine Human, it signifies what is holy, for the Divine truth proceeding from the Lord's Divine Human is holiness itself. Ill.

—⁷. 'The **blood** of the covenant' (Zech.ix.11)=the Divine truth proceeding from His Divine Human, and is the Holy itself which went forth from Him after He was glorified . . .

—⁸. 'Precious shall their **blood** be' (Ps.lxxii.14)=the Holy which they would receive.

—⁹. 'The **blood** of the Lamb' (Rev.xii.11) is the same thing as the Divine truth, or the Holy proceeding from His Divine Human; thus the same as 'the **blood** of the covenant.'

—¹⁰. 'The book of the covenant' (Exod.xxiv.7)=the Divine truth which they had then, which was confirmed by '**blood**' as a testification that that is from His Divine Human.

—¹¹. In the rituals of the Jewish Church nothing is signified by '**blood**' but the Holy proceeding from the Lord's Divine Human; wherefore when they were sanctified it was effected by means of **blood**. Ill.

—¹². As in the genuine sense, '**blood**'=what is holy, in the opposite sense, '**blood**' and '**bloods**'=violence done to it, and this because the shedding of innocent **blood** signified to do violence to what is holy. Therefore wicked things of life and profane things of worship were called '**blood**.' Ill.

—¹⁴. Falsified and profaned truth is signified by these passages concerning '**blood**.' Ill. 4779⁷.

4751. 'To cover up the **blood**' (of Joseph, Gen.xxxvii.26)=to utterly conceal holy truth.

4770. 'They dipped the coat in **blood**' (ver.31)=that they defiled with falsities from evils . . . For in the opposite sense, '**blood**'=truth falsified, because it was the **blood** of a he-goat, by which are signified external goods and delights . . .

4818⁴. They who are said to be 'in **bloods**,' Des.

49922^e. '**Blood**' from its redness=spiritual good or

charity, and in the opposite sense, violence done to charity.

[A.] 5117⁸. 'The blood of grapes' (Gen.xlix)=celestial good thence.

—⁹. 'The blood of the grape' (Deut.xxxii.14)=spiritual celestial good; so is called the Divine in Heaven proceeding from the Lord; wine is called 'the blood of grapes,' because both signify the holy truth proceeding from the Lord; but 'wine' is predicated of the spiritual Church, and 'blood' of the celestial Church...

5120⁵. 'Wine' is predicated of the spiritual Church, and 'blood' of the celestial Church, although both signify the holy truth proceeding from the Lord; but in the spiritual Church the Holy of faith from charity towards the neighbour, and in the celestial Church the Holy of charity from love to the Lord...

5147⁶. 'My blood is drink indeed'... 'Blood'=Divine truth. 7850³.

5173. The purifications of the blood, also of the serum or lymph, and of the chyle, represent these agitations; and the subsequent introductions of these fluids to uses represent these inaugurations into gyres... 5174, Ex. 5182. D.1021. 1033.

5174. (Juices at once imbibed into the blood.) 5175.

5183. See LIVER at this ref.

5476. 'Lo, his blood is required' (Gen.xlii.22)=the stings of conscience. 'Blood'=violence done to good, or to charity. 6385⁴.

5726. Hence comes the first and inmost vitiation of the blood, which, if it increases, causes disease...

5826⁴. They who 'are born of bloods'=those who do violence to charity, and also those who profane truth. 9454.

5928. See BLOOD-VESSEL at this ref.

6353⁶. 'The judgment of bloods' (Ezek.vii.23)=the destruction of faith; 'violence'=that of charity.

6378. 'His clothing in the blood of grapes' (Gen.xlix)=that his intellectual is Divine good from His Divine love. 'The blood of grapes'=the good of love, and in the supreme sense, the Lord's Divine good from His Divine love.

—². That 'the blood of grapes'=Divine good from the Lord's Divine love, is evident from the signification of 'blood,' which is Divine truth from the Lord's Divine good. (See GRAPE.)

6804^e. 'Blood' was 'a covenant,' or the sign of a covenant, because it signified conjunction through spiritual love, that is, through charity towards the neighbour. Therefore, when the Lord instituted the Holy Supper, He called His blood 'the blood of the new covenant' (Matt.xxvi.28).

6978. '(The water) shall be for blood on the dry land' (Exod.iv.9)=the falsification of all truth, and thence its loss in the Natural. 'Blood'=the holy truth proceeding from the Lord, and in the opposite sense, truth falsified and profaned.

— That 'blood'=the falsification of truth and its profanation, III.

7047. 'Thou art a bridegroom of bloods to me' (ver.25)

=full of all violence and hostility to truth and good... 'Blood'=violence done to charity, and also truth falsified and profaned, thus hostility to truth and good.

7102⁹. 'Blood' (Ezek.xxviii.23)=truth falsified.

7265. The second degree of vastation, which is that truths themselves with them would become falsities, and falsities truths, is described by 'the blood' into which the waters were turned. 7295^e.

7297². 'The city of bloods' (Nahum iii.1)=the falsification of truth.

7317. '(The waters) shall be turned into blood' (Exod.vii.17)=that they will falsify truths. 'Blood'=truth falsified. For in the genuine sense, 'blood'=truth proceeding from the Lord, thus the Holy of faith. This is signified by 'the blood' in the Holy Supper. But in the opposite sense, 'blood'=violence done to Divine truth, which being effected by means of falsifications, 'blood'=the falsification of truth. 7326.

7326. In the genuine sense, 'blood'=the Holy of love, thus charity and faith, for these are the Holy of love. Thus 'blood'=holy truth proceeding from the Lord. But in the opposite sense, 'blood'=violence done to charity, and also done to faith, thus to the holy truth proceeding from the Lord. And as violence is done when it is falsified, 'blood'=the falsification of truth; and in a greater degree, 'blood'=the profanation of truth. These things were signified by the eating of blood, wherefore it was so severely prohibited.

7327. 'There shall be blood in all the land of Egypt' (ver.19)=total falsification. 7332.

7392². 'The plague of blood'=infestation by means of falsities from fallacies and appearances.

7553⁶. 'Fire mingled with blood' (Rev.viii.7)=the evil of cupidities with falsified truths.

7846. 'They shall take of the blood' (Exod.xii.7)=the holy truth which is of the good of innocence (because it is the blood of a lamb.) 7922. 7997^e.

7877. 'I shall see the blood' (ver.13)=the perception of that truth by those who inflict damnation. Ex.

8316. (Effect of terror on the blood.)

8902¹⁴. 'The blood of Abel' (Luke xi.51)=the extinction of charity.

—¹⁵. 'Blood' (Rev.xviii.24)=violence done to charity, and also all evil in general, and the profanation of truth in special. Refs.

9003^e. 'My blood is drink indeed'... 'Blood'=the good of faith. Refs.

9050¹¹. 'Blood'=truths of faith from good, and in the opposite sense, truths of faith falsified and profaned. Refs. 9057.

9127. 'No blood for (a thief)' (Exod.xxii.2)=not guilty of violence offered. In the supreme sense, 'blood'=Divine truth proceeding from the Lord's Divine good; in the inward sense thence, the truth of good; wherefore 'to shed blood'=to do violence to Divine truth, or to the truth of good, and also to good itself, for he who does violence to truth also does violence to good...

—⁴. He who knows that 'blood'=Divine truth

from the Lord, may know that by the 'shedding of blood' in the Word is not meant to kill as to the life of the body, but to kill as to the life of the soul, that is, to destroy the spiritual life . . .

— That 'blood,' when the unlawful shedding of it is meant=truth Divine destroyed through falsities from evil, Ill.

9129. 'Blood'=violence done to good and truth, thus to be guilty of that violence. 10184⁷.

9154². Truth without good is like . . . a vein or artery without blood.

9262⁴. 'To shed innocent blood' (Deut. xxi)=to extinguish the Divine truth and good which are from the Lord, thus the Lord Himself with the man of the Church.

9298. 'Thou shalt not sacrifice the blood of My sacrifice upon what is leavened' (Exod. xxiii. 18)=that the worship of the Lord from the truths of the Church is not to be mingled with falsities from evil . . . 'Blood'=truth from good, thus the truth of the Church. Refs.

9300². (Good and truth) flow in alternately, scarcely otherwise than does the blood from the heart into the lungs and thence again into the heart, and afterwards from the left ventricle into the arteries, and from these through the veins again into the heart . . .

9393. 'Moses took half of the blood' (Exod. xxiv. 6)=the Divine truth which is made of life and worship. . . For this was the blood which Moses sprinkled upon the people, by which blood is signified the Divine truth received by man, thus which is made of life and worship . . .

9410⁵. 'The blood of the Lamb'=the Divine truth proceeding from the Lord's Divine Human. 9503².

— They who are in the true doctrine of the Church may know that men are not saved through blood, but by hearing the Divine truth and doing it, thus by suffering themselves to be regenerated through Divine truth by the Lord . . . 10026². 10152².

—^e. When I have read 'the blood of the Lamb,' and thought of the Lord's blood, the Angels with me knew not but that I was reading 'the Divine truth proceeding from the Lord,' and that I was thinking about it.

— But let the simple remain in their own doctrine that they are saved through the Lord's blood, if only they live according to His Divine truth; for they who live according to it are enlightened in the other life.

9670⁶. 'The blood of the bullock,' and 'the blood of the he-goat' which were sprinkled seven times upon the propitiatory eastward, and afterwards upon the horns of the altar' (Lev. xvi. 14, 15)=Divine truth from Divine good.

9755¹². 'Blood' (Rev. viii. 8)=truth falsified and profaned.

10026. 'Thou shalt take of the blood of the bullock' (Exod. xxix. 12)=Divine truth accommodated to the natural man . . .

10028. 'Thou shalt pour all the blood at the bottom of the altar' (Id.)=Divine truth whole and complete in the Sensual, which is the ultimate of man's life . . . 10033.

10033². That Divine truth is signified by 'blood,' Ill.

10047. 'To sprinkle the blood upon the altar round about' (Exod. xxix. 16)=to unite Divine truth with Divine good in the Lord. Ex. 10064. 10065.

10060. 'Thou shalt take of (the ram's) blood' (ver. 20)=Divine truth proceeding from the Lord's Divine good in the Heavens. 'Blood,' when said of a sacrifice or burnt-offering=Divine truth.

10210. 'With the blood of the expiations of sin' (Exod. xxx. 10)=by means of truths which are from the good of innocence. 'Blood'=Divine truth. Refs.

10283². The intellectual proprium is signified by the blood of that flesh. Ill.

—³. 'Bloods' (John i. 13)=falsities which proceed from man's intellectual proprium . . . 'Blood'=falsity from evil, thus the intellectual proprium from the voluntary proprium.

10521. 'The Lord's blood'=the good of faith.

10829^e. 'Of bloods, of the will of the flesh,' etc.=to be in the evils of the love of self and of the world, and thence in falsities.

H. 567. (Origin of the heat of the blood.)

N. 217. On blood. Gen. art.

W. H. 1. 'Clothed with a vesture dipped in blood'=the Word in the letter, to which violence has been done.

L. 18^e. 'Bloods' (John i)=falsifications of the Word, and confirmations of falsity thereby.

27. 'Blood,' or 'wine'=good of faith from the Word.

S. 15^e. 'To drink blood' (Ezek. xxxix. 17)=to appropriate to themselves Divine truth from the Word.

W. 370. The forms of the members, organs, and viscera . . . are fixed by such substances and matters as there are in the earths, and from the earths in the air and the ether. This is effected by means of the blood.

379. See HEART at these refs. 415. 417.

—^e. Hence the blood is called 'the soul.'

380. The blood is red from the correspondence of the heart and the blood with love and its affections. Ex.

405². Hence it is evident that the blood inflows into the lungs through two ways, and flows out of them through two ways . . .

—³. From the influx of the blood from the heart into the lungs (may be seen) how the will flows into the understanding . . .

407^e. (In swoons, etc.) the blood does indeed make the circuit through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins . . . 413².

420. That the blood purifies itself in the lungs from undigested matters . . .

—². That the blood nourishes itself from the in-drawn air with matters which are profitable to it. . . The blood draws in such things as are useful to it, and those things are useful which correspond to the affections of its love . . . Hence it is that the blood flowing back into the left ventricle of the heart is changed into arterial blood of brilliant hue. These facts prove that the blood purifies itself from heterogeneous things, and nourishes itself with homogeneous things. D. Wis. x. 3², Ex.

[W.420]³. That the **blood** in the lungs purifies and nourishes itself correspondently to the affections of the mind . . . What a man's spirit loves, his **blood** according to correspondence craves, and draws in by respiration.

421. If the love remains impure . . . instead of the purification of the **blood**, its defilement is effected, and instead of the nutrition of the **blood** by aromatic perfumes, its nutrition is by stench.

423. The **blood** may abound in uncleannesses, and yet not be distinguishable from clean **blood** . . .

—². Hence it may appear that with a spiritual man it is the purer **blood**, called by some the animal spirit, which is purified; and that it is purified in proportion as the man is in the marriage of love and wisdom. It is this purer **blood** which proximately corresponds to that marriage, and as this **blood** inflows into the **blood** of the body, it follows that the latter **blood** is also purified by its means. The contrary takes place with those with whom the love is defiled in the understanding.

—^e. It is the affections of the love which correspond to the **blood**.

P. 231³. The man who confirms evil loves does violence to Divine goods, and he who confirms false principles does violence to Divine truths. The latter is called the falsification of truth; the other, the adulteration of good; both are meant in the Word by '**bloods**.'

296¹⁴. (The soul) sends some things to the **blood**, some to the lymphatic vessels, etc. Finally, the chyle is carried into the *vena cava*, and so into the heart, and from the heart into the lungs, and thence through the left ventricle of the heart into the aorta, and from this . . . to the viscera of the whole body, and also to the kidneys; in everyone of which there is effected a separation of the **blood**, a purification, and a withdrawal of heterogeneous substances; not to speak of how the heart presents its **blood**, when defecated in the lungs, to the brain, which is done through the arteries called the carotids; and how the brain returns the **blood**, vivified, to the *vena cava* . . . These . . . are the secret workings of the soul in the body. 336.

R. 19. 'To Him that loveth us and washeth us from our sins in His **blood**' (Rev.i.5)=Him Who from love and mercy regenerates men by means of His Divine truths from the Word.

26. 'The **blood** and water' (John xix.14)=Divine truth spiritual and natural, thus the Word in the spiritual and natural senses.

132^e. 'The **blood**' (of Jezebel)=falsity.

327. 'How long O Lord dost Thou not judge and avenge our **blood** on them that dwell on the earth' (Rev.vi.10)=that the Last Judgment is deferred, and they who do violence to the Word and the Lord's Divine are not removed. E.394.

332. 'The moon became as **blood**' (ver.12)=that with them . . . all truth of faith is falsified. E.401.

379. 'They have made their robes white in the **blood** of the Lamb' (Rev.vii.14)=that they have purified them from falsities of evil by means of truths, and thus have been reformed by the Lord.

—². '**Blood**' is mentioned in many places in the Word, and by it is everywhere signified the Lord's

Divine truth, which also is the Divine truth of the Word; and in the opposite sense, the Divine truth of the Word falsified or profaned. (All these points Ill. seriatim.)

399. 'Hail and fire mingled with **blood**' (Rev.viii.7)=falsity from infernal love destroying good and truth, and falsifying the Word.

404. 'The third part of the sea became **blood**' (ver.8)=that all general truths with them were falsified.

497. 'They have Power over waters to turn them into **blood**' (Rev.xi.6)=that those who turn themselves away from these two essentials, falsify the truths of the Word.

555. 'They overcame him through the **blood** of the Lamb' (Rev.xii.11)=victory through the Divine truth of the Word.

—². That 'the **blood** of the Lamb'=the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may be seen from the fact that the Lord is the Word, and therefore that the Divine truth in it is His **blood**, and the Divine good His body. For every man in his own good and truth . . . but the Lord is good itself and truth itself . . . which two are the Word.

566³. Heaven appeared to them like **blood** . . .

—⁶. If anyone approaches who has falsified the Word . . . and fixes his eyes on it, as it were **blood** appears around it, and he is warned to depart.

653. 'There went out **blood** from the wine-press even to the bridles of the horses' (Rev.xiv.20)=violence done to the Word through direful falsifications of truth . . .

681. '(The sea) became as the **blood** of a dead man' (Rev.xvi.3)=infernal falsity with them.

684. '(The waters) became **blood**' (ver.4)=the truths of the Word falsified.

687. 'Because they have shed the **blood** of saints and prophets' (ver.6)=that the single tenet that faith alone saves without the works of the law, when received, perverts all true doctrinal things from the Word. 'To shed **blood**'=to falsify the truths of the Word, thus to pervert them.

688. 'And thou hast given them **blood** to drink, for they are worthy' (Id.)=that, of the Lord's Divine Providence, they who have confirmed themselves in faith alone in both doctrine and life, have been permitted to falsify the truths of the Word, and to imbue the life with truths falsified.

730. 'I saw the woman drunk with the **blood** of the saints, and with the blood of the witnesses of Jesus' (Rev.xvii.6)=that religiosity insane with the adulterated and profaned Divine goods and truths of the Lord, of the Word, and thence of the Church. '**Blood**'=the falsification, adulteration, and profanation of the Word. Refs. 801.

806. 'He hath avenged the **blood** of His servants at her hand' (Rev.xix.2)=retribution on account of the injuries and violence done to the souls of the worshippers of the Lord.

825. 'He was clothed with a vesture dipped in **blood**, and His name is called The Word of God' (ver.13)=Divine truth in the ultimate sense, or the Word in the letter, to which violence has been done.

M. 34^e. Love is the heat of man's life . . . the heat of the blood, and also its redness, are from that source.

357. Unjust jealousy exists with those . . . whose minds are sick from thick and bilious blood.

374. Suspicious fancy, if long cherished, . . . fortifies itself in the body, by rendering the serum, and consequently the blood, sticky, tenacious, thick, slow, and acrid.

367⁵. The separation of charity and faith is like the separation of the blood and the flesh, for when the blood is separated from the flesh it is gore and becomes corruption, and the flesh separated from the blood turns putrid and becomes full of worms; for 'blood'=the truth of wisdom and of faith, and 'flesh' the good of love and of charity.

372. His 'blood' and 'the wine'=Divine truth.

534. They who do not examine themselves, are like sick people whose blood is corrupted through the closing up of the smallest vessels, whence come atrophy, sleepiness of the members, and diseases acute and chronic, originating from the thickness, tenaciousness, pungency, and acidity of the humours, and consequently of the blood.

702. That the Lord's 'blood' and 'the wine'=the Divine truth of His wisdom, and also all the truth of faith. Gen.art. 706. Ill.

D. 962. The succenturiate kidneys take away the unclean things of the spirits of the blood, and the kidneys, the unclean things of the serum of the blood . . . (The correspondence of this.)

972. If too much of what is prolific and good is taken away from the blood by the spermatie vessels, sadness is wont to supervene, the reason of which is that the better blood is then wanting to the mass of the blood which is borne to the heart.

1036. That the blood seems to work in similar gyres.

— The red blood, or its globules, while it is tender, soft, soluble, and fluid, seems to act in similar gyres as Spirits do when inaugurated into a Society, with quadruplicate limits . . . and that which cannot flow in similar gyres is banished . . . from the circuit and is agitated . . .

1037. The purer blood in like manner, but in purer gyres. This blood in like manner agitated, set free, con-associated, and this continually.

1059. The cortical substances . . . are the beginnings; there takes place the formation of the spirits, in the brain. . . They are also of a different colour, namely, such as the blood in them is, either bright white or red.

1335. On those who vitiate the blood.

2691. (A vision of a bloody sphere.)

3419. The Lord alone relates to (the province) of the bloods. . . As the Lord alone is life . . . He is represented by the animal spirits, or bloods, in the ultimate nature of the body . . .

3727^e. The blood and the other fluids (do not follow the same law in respect to gravitation) as that which prevails outside the body . . .

3992. Combed so that blood flowed from the head . . .

E. 148³. 'City of bloods'=doctrine doing violence to the good of charity. 240⁸.

151⁵. 'Of bloods'=those who destroy love and charity.

193¹⁹. 'The blood of grapes'=Divine truth.

329. 'The Lord's blood'=Divine truth proceeding from the Divine good of the Lord's Divine love. —², Ill.

—⁸. Blood was used in inaugurations because it=Divine truth proceeding from the Lord and received by man. Ill.

—¹⁶. 'Blood and water' out of the Lord's side=Divine truth proceeding for the spiritual man and for the natural man respectively.

—²¹. 'Blood' (Rev. xii. 11)=violence done to Divine truth by falsities of evil, and its destruction by them. Ill.

—²⁷. (Why 'bloods' is used in the plural.)

—²⁹. 'Bloods' in general=all false things of doctrine, of life, and of worship, through which come the evils that destroy the Church.

375²⁷. 'To wash away bloods' (Ezek. xvi. 9)=to remove the falsity of evil.

388³⁰. 'The blood' which they shall 'drink'=truth from the good of love.

391¹⁹. 'The blood of the prophets'=the falsification of all truth.

475¹⁰. 'Bloods' (Is. iv. 4)=falsities of evil.

476. 'The blood of the Lamb'=Divine truth proceeding from the Lord, and in the literal sense, the passion of the cross.

512. 'The third part of the sea became blood'=that everything therein became the falsity of evil.

513⁴. 'The rivers being turned into blood'=intelligence from mere falsities.

556¹³. 'Bloods out of the mouth' (Zech. ix. 7)=falsifications of the Knowledges of truth.

600¹⁸. As all inauguration to represent the Divine good of love is effected by means of Divine truth, 'blood' was put upon Aaron's right ear.

—¹⁹. (The cleansing of leprosy by means of blood) (Lev. xix)=by means of Divine truth . . .

617²⁰. 'The blood' and 'the wine'=the Divine truth proceeding.

—²⁴. 'To eat flesh and drink blood'=to appropriate Divine good and Divine truth; 'flesh'=the good of love, and 'blood'=the truth of that good. 650⁴⁷.

—²⁵. The Israelites were forbidden to drink blood because they were solely in external things . . .

624¹¹. 'He shall leave his bloods upon him' (Hos. xii. 14)=damnation on account of the adulteration of the truth of the Word.

—¹⁶. 'To shed blood'=to adulterate the truths of the Word.

645. 'To turn the waters into blood' (Rev. xi. 6)=that truths with such are turned into falsities from evil.

650⁶⁴. 'Bloods'=violence done to the truths of the Word by evils.

701¹³. 'The blood' is here called 'the blood of the new covenant,' because 'blood'=the Divine truth proceeding

from the Lord through which the conjunction of the Lord with man is effected. III.

[E.] 745°. Those who are 'not born of **bloods**'=those who have not falsified and adulterated the Word.

748. 'They overcame him through the **blood** of the Lamb'=resistance and victory through the Divine truth proceeding from the Lord's Divine Human.

750²⁴. As man's ultimate life consists in the blood . . .

—, 'Blood'=truth of doctrine from the Word. III.

—²⁵. Hence it was forbidden to eat **blood** . . . III.

1049. 'The **blood** of the saints'=violence done to Divine truths. Ex.

D. Wis. x³. The heart . . . corresponds to the will, and the **blood** to the love and its affections, which constitute the life of the will.

x.2. This circulation of the **blood** is constant, because the **blood** corresponds to the life of the love.

—³. This may be illustrated by the defecation of the **blood** in the lungs . . .

—⁶. The **blood** is nourished in the lungs in one way with the good, and in the opposite way with the evil . . . Human **blood** is spiritual in its inmost things and corporeal in its outmost things, wherefore they who are spiritual nourish it from such things in nature as correspond to spiritual things, but they who are merely natural nourish it from such things in nature as correspond to this. Hence the unlikeness of the **blood** in men is as great as that of their loves, for the **blood** corresponds to the love.

—⁷. Formation is effected through the heart and its **blood**, because the **blood** corresponds to the love, and the heart to its receptacle.

Blood-relation. Under CONSANGUINITY.

Blood-vessel. *Vas sanguinea, Vas sanguinis.*

See ARTERY and VEIN.

A. 3470. See **BLOOD** at this ref.

4048. (The Spirits of the large **blood-vessels** of the brain, Des.)

5928. Truths appear to act of themselves while they are acting reciprocally or reacting (upon good) . . . This is like the **blood-vessels** in the living body; truths are like **vessels** without **blood**, and good is like the **blood**. When the **blood** is poured into the **vessels** which before were empty, it actuates them reciprocally, for they have received the capability of moving, and as it were life, from the **blood**.

9154². So far as a **vessel** has **blood** in it, it lives . . . Truth without good is like a vein or artery without **blood** . . .

10044⁹. From the heart even to the skin through and across the viscera, there is a continuous connexion by means of the **blood-vessels** . . .

S. 66. From the food, made into chyle, the **vessels** draw and call forth their **blood**.

W. 316³. The return of the fibres to their primes is effected through the **blood-vessels**.

400. All things of the body are formed . . . by means of fibres from the brains, and **blood-vessels** from the heart . . .

405⁴. The **blood-vessels** of the heart in the lungs correspond to affections of truth . . .

412³. The breathing of the body depends on the **blood-vessels** from the heart, and from the *vena cava* and *aorta*.

Bloom. Under PURPLE=*purpureus*.

Blossom. Under FLOWER.

Blot. *Litura*. T.618.

Blot out. *Delere*.

A. 592. 'I will **destroy** man' (Gen.vi.7)=that man would extinguish himself. Ex.

731. 'To **destroy** every substance which I have made from off the faces of the ground' (Gen.vii.4)=man's proprium, which is as it were **blotted out** when it is vivified . . . This is signified by its being '**destroyed**,' although it is never **destroyed**, but remains. Ex.

808. 'He **destroyed** every substance' (ver.23)=cupidities . . .

809. 'Every substance being **destroyed** that was upon the faces of the ground'=that those were **destroyed** who were of the Most Ancient Church, and were of such a character.

2116. Justification is not according to the common opinion that all evils and sins are wiped off and entirely **blotted out** when, as they suppose, they believe . . . Not the smallest evil which a man has thought and actually done in the life of the body is wiped off and completely **blotted out**, but everything remains. (See under ABOLISH.) 2694⁴. 5134, Ex.

2250. 'Wilt thou **destroy** the righteous with the wicked?' (Gen.xviii.23)=the Lord's grief . . . and intercession . . .

4290³. Jehovah's wanting 'to **destroy**' the Israelites.

5134⁶. But with the Lord, evils and falsities were completely cast out and **blotted out** . . .

8593³. 'Thou shalt **blot out** the memory of Amalek from under heaven' (Deut.xxv.19)=that evil genii should have no communication whatever with those of the spiritual Church . . .

8622. 'Blotting out I will **blot out** the memory of Amalek from under the heavens' (Exod.xvii.14)=that this kind of falsity shall be entirely removed . . . 'To **blot out** the memory'=to remove. . . For this kind of falsity can be removed, but not **blotted out**, as it still exists with the infernal genii . . .

10505. 'If not, **blot me out** of Thy book which thou hast written' (Exod.xxxii.32)=that the Internal of the Word, of the Church, and of worship should not perish. . . 'To **blot out** from it'=to perish, here not to perish,' because it was replied, 'Him that hath sinned against Me I will **blot out** of My book.' 10506.

10506. 'To be **blotted out** of the book of Jehovah'=not to appear in Heaven, thus to perish as to the spiritual life . . .

R. 169. 'I will not blot out his name out of the book of life' (Rev.iii.5)=that he shall be saved. E.199.

T. 768. The Advent of the Lord is not to destroy . . .

E. 555¹⁸. To destroy the way of the paths' (Is.iii.12) =that the truth which leads is not known.

C. 9. Good does not destroy evil.

Blow. See AFFLATUS.

Blow. *Colaphus*. T.130³.

Blow. *Exsufflare*. A.8408³.

Blow. See PLAGUE-plaga.

Blue. *Caeruleus*.

A. 952^e. First turned into a dull blue . . . D.1302.

1116. Their dwellings . . . are variegated with beautiful colours, crimson and blue.

1512. Spheres . . . examined by means of blue bands. . . D.3379.

3221. A blue colour as of the night sky.

4328². How it was with the good of the celestial Church was shown by a column coming down from Heaven, of an azure colour . . . This represented their first state ; the azure colour their voluntary good . . . Afterwards the azure of the column passed into a dull flamminess . . .

5189². (The Spirits of the isthmus of the brain) were represented by a man and a woman in a chamber, in a garment which was turned into a robe of an azure colour.

5393^e. (The better kind of the Spirits of the colon) represented by a plaster wall . . . the upper part of which was of a colour inclining to blue.

5559. The interwoven structure of the cuticles was shown representatively . . . It was of a blue colour.

6492^e. My father appeared to me in a dream . . . When I awoke, there was seen coming down from Heaven a long roll . . . held together by most beautiful coloured textures of a bright blue . . . Such are the presents the Angels give each other.

6609. The thoughts and speech of Societies . . . has sometimes been represented to me by clouds which rose and fell in the azure . . . Truths were represented by an azure colour mingled with a lovely shining whiteness . . . D.2632.

7175. (A man from the planet Mercury seen) who was clothed in a garment of a dim blue colour . . .

8030. (The Angels in the first Heaven of Jupiter) appear dressed in sky-blue dotted with golden stars, for they believe that colour to be the very celestial colour itself. In the world, when they contemplate the starry heaven, they call it the abode of the Angels. Hence they love the azure colour.

8379. The dwellings of (the inhabitants of Jupiter) were shown me . . . They are lined inside with a whitish blue bark dotted all round and overhead as with little stars, to be like the sky . . .

8458². Good is there presented as round . . . and as to colour as blue, yellow, and red.

9408². The azure of the sky=truth transparent from good.

9868². The stones of this row derive [their colour] from the blue which is from red ; for there is a blue from red and there is a blue from white. The blue from red sparkles inwardly from flamminess. This blue is what signifies the celestial love of truth. But the blue from white, such as prevailed in the stones of the next row, and which signifies the spiritual love of good, does not sparkle inwardly from flamminess, but from light. (See CHRYSOPRASE, SAPPHIRE, and DIAMOND, at this ref.)

—4. The sapphire was of an azure colour, like that of the sky.

9870. Blue from white=spiritual good, or what is the same, the spiritual love of good . . . which is charity towards the neighbour . . .

— . That 'the cyanus' is of a blue colour is known, and also 'the amethyst.'

9872. The colour of all the stones of this order approaches to bright white from blue. (They were beryl, onyx, and jasper, and=spiritual love of truth.)

R. 232. The Divine sphere which encompasses the Lord . . . when represented in the Heavens . . . appears in the spiritual Kingdom blue-caerulescens-like dark blue.

962. The seats in the second row were covered with blue silk.

Ad. 3/1287. Hyacinthine is a blue colour, Des. This colour and azure are dearly loved by the celestials, but green not so much, except in so far as it partakes of blue.

D. 1080. A man seen dressed in a garment of bluish white . . .

1081. His being dressed in a bluish white garment signified that he was an upright Spirit . . .

1676. This blackness was turned into a beautiful blue . . . which was resplendently blue. I therefore inferred that they were from Jupiter.

1681^e. Two or three temples (of the planet Jupiter) shown. They were coloured. They have a special love for a brilliant and beautiful blue . . .

1849. A little child, or an Angel as a little child, seen wearing a garland of resplendent blue flowers . . .

2763. When corporeal things have been reformed . . . they are at first represented by . . . a blue colour, with points . . .

3636. On the right were most beautiful representations distinguished by blues and colours thence derived, because the right eye represents affections, and the colours are not derived from a bright lucidity, but from flamminess.

E. 1063^e. The blackness of these profaners is derived from blue, but the blackness of the former kind . . . from red, because the latter profane the goods of the Word and of the Church, but the former their truths ; for red derives its signification from the sun, and blue from the sky.

Blue, Dark. *Cyaneus*.

R. 232. See BLUE-caeruleus, at this ref.

M. 75³. (On their way to the Heaven of the golden age they saw) clusters of grapes of a **dark blue** colour.

76⁶. Crimson passed through the hyacinthine, and tinged the bright white with a **dark blue** colour, and this colour flowed back through the hyacinthine into the crimson, and intensified it as it were into a flaming beam. . . The **dark blue** colour, with which the bright white was tinged, signified marriage love then in the husband . . . and flowing back into the wife.

294. The roses formed as it were a rainbow (which were in the following order, beginning from the outside, crimson, yellow, **dark blue**, and shining green).

Blue. *Hyacinthus. Hyacinthinus.*

A. 424^e. 'With **blue** and raiment' (Jer.x.9)=with natural things which as it were agree.

1156. '**Blue** and purple from the isles of Elishah' (Ezek.xxvii.7)=rituals corresponding to inward worship, thus representatives of celestial things. 257⁶⁸.

257⁶⁴. The inmost appearances of rational good and truth . . . are described by the '**blue**, purple,' etc. (in the 'veil') . . .

3300⁴. As 'red' has this signification, the covering of the tent was interwoven . . . [with threads] of scarlet, purple, and **blue** colour (Exod.xxxv.6).

492²⁵. The '**blue** and purple' (used for the tent of the assembly)=celestial goods and truths . . .

5954⁹. The good of truth is '**blue** and purple' (Ezek.xxvii).

9466. '**Blue**' (Exod.xxv.4)=the celestial love of truth. . . The reason '**blue**' has this signification, is because of its celestial colour, and by that colour is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost Heaven, and presents in the second Heaven a purple and **blue** colour; the good itself a purple colour, and the truth thence derived a **blue** colour . . .

9466³. '**Blue**'=the celestial love of truth, and garments of **blue** the Knowledges of truth from that love, Ill.

—'. '**Blue** and purple from the isles of Elishah'=the intelligence of truth and good.

—⁴. 'Clothed with **blue**' (Ezek.xxiii.6)=the appearances of truth from good, because from the literal sense of the Word perversely explained.

—^e. '**Jacinth**' (Rev.ix.17)=the infernal love of falsity.

9596. '**Blue**'=the celestial love of truth. 9605. 9671. 9897.

9687. '**Blue** and purple and scarlet double-dyed and fine linen woven together' (Exod.xxvi.36)=from the good of charity and of faith . . . because 'the hanging' is treated of. 9833. 9834. 9860. 9919.

9873. '**Blue**'=the truth of celestial love.

9912. 'All of **blue**' (Exod.xxviii.31)=through influx from the good of the celestial kingdom. '**Blue**'=the celestial love of truth, which is the good of mutual love, which is the external good of the celestial kingdom. Ex.

—^e. Hence it was that the robe was made all of

blue, for '**blue**'=the good of mutual love, or what is the same, the external good of innocence.

9933. 'Thou shalt put it on a thread of **blue**' (ver.37)=influx into the truth of celestial love. '**Blue**'=the truth of celestial love. Ex.

S.46^e. '**Blue**' (in the tabernacle)=truth from a celestial origin.

R. 450. 'Having breast plates fiery, **blue**, and sulphureous' (Rev.ix.17)=their imaginary and visionary argumentations from infernal love and their Own intelligence, and from concupiscences thence derived. . . '**Jacinth**'=intelligence from spiritual love, and in the opposite sense, intelligence from infernal love, which is their Own intelligence.

—³. The reason '**Jacinth**'=intelligence from the affection of spiritual love, is that this colour is derived from the redness of fire and the bright white of light . . . Ill.

839⁴. Garments (had been given to the boys) variegated with white and **hyacinthine**.

875. The Angel from the south of Heaven was in a resplendent **hyacinthine** garment.

M. 15. Under this crimson robe the prince wore a coat of lustrous silk of a **hyacinthine** colour . . . 42³.

75⁴. The man (in the Heaven of the golden age) wore a robe of a **hyacinthine** colour.

76⁷. The **hyacinthine** colour signified the beginning of marriage love in the perception of the husband from the wife.

137. Lilies and roses of a **hyacinthine** colour.

151a. I saw an Angel in a **hyacinthine** garment.

Ad. 3/1287. **Hyacinthine** is a blue colour like that of a serene sky in which white clouds appear; this colour and azure are dearly loved by the celestials . . .

3/1290. Scarlet is that colour which is extreme in respect to **hyacinthine** . . .

3/1827. **Hyacinthine**, or resplendent yellow with crimson points.

E. 195⁸. 'Purple and **blue**' (Ezek.xxvii)=the celestial love of good and of truth.

355³⁰. '**Blue**' (Ezek.xxiii)=falsity appearing as truth.

427⁷. The '**blue**' of which was the thread upon which was the plate (Exod.xxviii.37)=the good of spiritual love; spiritual love is the love of truth.

576. '**Jacinth**' or '**hyacinthine**' (Rev.ix.)=the cupidity of the love of the world and thence of all falsity.

—². In the spiritual sense, '**hyacinthine**'=the celestial love of truth; and in the opposite sense, the diabolical love of falsity, and also the love of the world; as may be evident from the fact, that it is of a celestial colour, and by that colour is signified truth from a celestial origin . . . Ill.

—⁴. As '**hyacinthine**'=the celestial love of truth, it was commanded that 'the sons of Israel were to . . . put on the fringe of their garments a thread of **blue**, that in seeing it they should remember all the commandments of Jehovah and do them' (Num.xv.38,39).

—⁵. That '**hyacinthine**'=the love of truth, Ill.

—'. 'Blue and purple from the isles of Elishah' = the spiritual affection of truth and good . . .

—⁶. It is said 'clothed in blue' (Ezek.xxiii) from fallacies and falsities, which in the outward form appear as truths, because they are from the sense of the letter of the Word perversely applied.

—^c. The reason 'hyacinthine' also = the love of the world, is that the love of the world corresponds to the love of falsity . . .

Blunt. See DULL.

Blush. *Rubescere, Erubescere.*

A. 165. 'Naked, but not ashamed' = innocence. H. 341³.

249. Occurs. 264.

Boar. *Aper.*

A. 5113¹¹. 'The boar in the wood' (Ps.lxxx.13) = falsity, and 'the wild beast of the field' = evil, which destroy the Church as to faith in the Lord.

D. 1602. Certain Spirits . . . represented a **wild boar** sprinkled with blood on its back, and would have it that I was like that, because I interspersed philosophical terms . . .

1604. A philosopher who abides in mere terms . . . remains in the mire like a swine, wherefore such a swine or **wild boar** was represented to me; and he becomes a wild beast in the woods, for he ranges about in truths like a wild beast, and tears them and kills them.

— (Index). A **wild boar** or swine of the woods. See 3785.

388⁴. 'The boar out of the wood' = the evil cupidities of the natural man.

Board. See BEAM—asser.

Boarded. *Tabulatus.* A. 9738.

Boast. *Jactare.*

Boasting. *Jactatio.*

A. 6203^e. Various kinds of arrogance and boasting . . .

H. 342^e. To prevent them from boasting . . .

M. 477. A Spirit who was boasting of his whoredoms . . .

Boast. *Venditare.*

Boasting. *Venditatio.*

A. 1967. The visions of some are **vaunted** . . .

2682³. If only they can pass off something as truth.

7997. **Trafficked** in good and truth . . .

8627^e. **Boasted** that they were wise . . . 8628.

T. 435². Are passed off as precious stones . . .

487³. The spiritual things which they cry up . . .

E. 141³. The **boastings** or **vauntings** of falsities. Sig.

Boat. *Cymba.*

P. 296⁹. Like a boat in a current . . .

T. 68^e. Like a boat in the sea driven by tempests.

459⁴. My boat is piety . . .

839. Like a boat close under a watch-tower . . .

Bodily. See CORPOREAL.

Body. *Agmen.*

T. 353². A body (of troops) in a square . . .

Body. *Corpus.*

See under BRAIN, MIND, SOUL, and SPIRIT.

A. 41^e. All things from the Lord . . . have a kind of body, here signified by 'moving itself,' or 'creeping.'

45. See BEAST at this ref.

69. Man . . . is a spirit clothed with a body.

70^e. After the death of the body . . . 1757.

178. They suppose they are still living in the body . . .

320. 1376. 4622⁴. D. 296. 352. 690. 1243. 1775. 2330. 2775.

443. He had placed life in the body . . .

446. The soul or spirit is in its own body.

447. The body only serves man for living on earth . . . and never lives or thinks.

—^c. The spirit in man feels, not the body.

550. As in the human body everything contributes to uses . . . so in the Lord's Kingdom . . .

909^e. They likened man's body to the earth, or ground, as here, where 'earth' = the outward man.

957. Some (Spirits punished) as to the whole body.

959. Inducing on the Spirits as it were bodies. 969^e.

978. That the body and its Sensual and faculty of pleasure is not the outward man is evident from the fact that Spirits who have no body such as that they had in the world, have an outward man all the same.

1015². When in thought he is withdrawn from the body . . .

1103². As in the human body, everything is of use.

1143. The Word's outward sense is like a body. 2311.

1274. However he turns his body . . .

1285². Heaven . . . is like the body . . .

1378. Spirits, as to the organic things which constitute their bodies, are not where they are seen . . .

1381. Wandering Spirits are like the fluids in the human body.

1408. As soon as the mind departs from bodily things, those of the soul become evident. This is the reason why not only bodily things must die before a man can be regenerated, but also that the body itself must die in order that he may come into Heaven . . . But the things of the sense of the letter are like those with man in his body, namely, the scientifics of the memory which are from sensuous things . . .

1414^e. With Him alone was the correspondence of all things of the body with the Divine most perfect . . .

1436. What lives with man is not the body, but the soul, and the body lives through the soul. 2311. 2475.

1718^e. The body is only as it were a covering or shell which is dissolved for man to truly live . . .

1720². With the Lord all is Jehovah . . . even the very body, wherefore He alone rose . . . with the body. Ill. 2083.

[A.] 1807³. As in the human **body**, which comes forth and subsists through its soul; wherefore everything in the **body** is representative of its soul; the latter is in use and end, the **body** in the exercise of them.

1815. The exterior man or **body** itself is from the mother. 2005.

1853⁹. Man there retains everything except the **body**, which hinders the interior use of his faculties.

1882. What is meant by being 'withdrawn from the **body**.' 1883, Ex. H. 440, Ex.

1885. In complete wakefulness of my **body** . . .

1886 Pref.³. While with the **body** I am in the world, with the spirit I am in the other life, for man is a spirit clothed with a **body**. 3342². 4364¹.

1910. The life of the affection of Knowledges and knowledges gives to the Rational as it were a **body**, or clothes the life of the inward man as the **body** the soul.

1941. While man lives in the **body** . . . 1984. 2367. 2500. 2994. 3195. 3212³. 3293⁹. 3314⁹. 4249³. 4280. 4423.

2083. The Lord made Divine . . . even the interior and the exterior Sensual, thus the very **body**.

2184⁷. Pleasure is properly of the **body** . . .

2219². When he puts off the **body** . . . 3342⁹.

2343⁹. Whether you say the Divine Human, or 'the **body**,' 'flesh,' 'bread,' or Divine Love, it is the same.

2380. However men are infested as to the **body**, (the Angels) rate it as nothing relatively to the soul.

2469. The exterior memory is proper to the **body** . . .

2576². The exterior things of man are of his **body** . . . They are all like a **body**, or what is the same, a covering or clothing. . . The exteriors (of the Angels) are represented in both their **bodies** and clothing . . .

2588⁷. Exterior things cannot enter into interior, as composites into simples, thus the things of the **body** into those of the spirit, but contrariwise.

2603. Only their **bodies** are black . . .

2682³. While man is in the **body**, as to the spirit he lives in Heaven, and as to the **body** in the world . . .

2853². All parts of the human **body** correspond to Societies in Heaven . . . 2996. 3021. 4223. 4779. H. 212.

2530⁹. The soul of the **body** is its spirit, for from this the **body** lives.

2973⁵. With those who are in celestial and spiritual love, good from the Lord inflows through the soul into the **body**. Thus 'the **body**' becomes 'light.' But with those who are in bodily and worldly love, good from the Lord cannot inflow through the soul into the **body**, but their interiors are in darkness. Hence also 'the **body**' becomes 'dark' (Matt. vi. 22, 23).

2992⁹. Thus the Angels . . . know everything which is in the **body**.

2312³. The **body** is only the covering of man's spirit.

3219⁹. It is contrary to order for what is posterior to flow into what is prior, thus the **body** into the soul.

3293². The outward man, that is, the things of the **body**.

3300. Good is clothed with truth as with a tender **body**.

3464². His '**body**,' and 'the bread'=love to the Lord.

3469. What is nearer to the world and the **body** cannot be easily reduced to serve the inward man . . .

3570¹. The soul is enclosed in a tender **body** (in the womb) . . . So in regeneration . . . The tender **body** in which that soul is enclosed is the Natural and good there . . .

3627. See ATMOSPHERE at this ref.

3635. See HEART at these refs. 3887². 3888. 3889.

3639. All position there is relative to the human **body**. Ex. D. 1701.

3702. As to his **body** he is a little world.

3726¹. The spirit, after being loosed from bodily things is that very purified **body** which many say they will have at the time of the last judgment . . . That Spirits . . . are endowed with a **body** . . . 4527².

3735³. His '**body**'=His Divine love, and the reciprocal with man, such as is love with the celestial Angels.

3737. The Human itself consists . . . also of the **body**, which served the Natural as a medium or outermost organ of living in the world, and through this the Rational, and through this the Divine.

3745. (Variety and unity) in the human **body**. Des. 5598². 9613. R. 66. 73.

3749. Spirits are distinguished according to their influx into parts of the **body** . . .

3813². 'The **body**' (in the Holy Supper)=Divine good. Refs.

—⁵. They who know the inward sense know that they will come into the other life with a **body**, but a purer one, for there are purer **bodies** there, for they see each other, converse together, and enjoy every sense more excellently than in the **body**. The **body** which man carries about on earth is for uses there, and therefore consists of bones and flesh, and the **body** which a Spirit carries about . . . is for uses there, and does not consist of bones and flesh, but of such things as correspond to them. 4364¹.

3849⁹. See APPETITE at this ref.

3884. Although I was (in Heaven) I was not out of myself, but in the **body**, for Heaven is in man . . . So when it pleases the Lord, a man can be in Heaven, yet not withdrawn from the **body**.

3890. All the Societies . . . act as one, as do all things in the **body**, although so various.

3900¹⁰. 'The **body**' (Luke xvii. 37) means a carcase, for it is a dead **body** that is understood, and=the Church (devoid of the life of charity and of faith).

3938⁷. See ANXIETY at this ref.

3951³. Nourishment has for its end that there be a sound mind in a sound **body**. If a man deprives his **body** of its nourishment, he also deprives himself of the state which is the end; wherefore, a spiritual man does not despise nourishment or pleasures . . .

3957². When man puts off the **body**, he enjoys much brighter understanding than while he lived in the **body**, because while he is in the **body**, bodily and worldly thoughts occupy his attention, and these induce obscurity. But when the **body** is put off, such things do not interpose themselves . . .

3993³. Unless the correspondence of the inward man with the outward is effected in the life of the **body**, it is never effected.

4009. On the one hand the Natural communicates with the sensuous things of the **body** . . .

4040. See BRAIN at these refs. 4042. 4054.

4117. 'Gilead,' being a boundary=the first good, which is of the sensuous things of the **body**, for it is the good or pleasure of these into which the man who is being regenerated is first of all initiated.

4269^e. If not in the life of the **body** . . . in the other life.

4292⁴. All things of the **body** represent those of the mind—*animi*, and of the mind—*mentis*. Enum.

4302². Truths and goods, as to both generals and particulars, are in Heaven arranged in this order, that one regards another in such a form, as do the members, organs, and viscera of the human **body**, or the uses of them . . .

4345². The **body** itself and the things of the **body** . . . are relatively the most general things . . . Ex.

4364^e. The **body** an instrument or material organ. 5948.

4373. The life which is in the **body** is not of the **body**, but of the soul, that is, through the soul from the Lord, and yet it appears to be of the **body** . . .

4403. To what province of the **body** Spirits belong, it has been given me to know from their position with me. 5171, (See PROVINCE at this ref.). 10379.

4406^e. It is the Spirit which lives in the **body** . . .

4459². See RESURRECTION at these refs. 4783⁴. 5078². H.312².

4523². Thus the **body** is an organ composed of all the most secret things in nature . . . and according to their secret forces and wonderful methods of flowing . . .

4527². Some . . . on the same day their **bodies** were entombed saw their own corpse through my eyes . . . and said that they rejected it, and that it had served them for uses in the world in which they had been, and that now they live in a **body** which serves them for uses in the world in which they now are . . . 4652^e. 5078².

4622². The sensitive power which appears in the **body** is properly of the spirit, and is of the **body** only through influx . . . It is not the **body** which sees, hears, smells, feels, but the spirit; wherefore when the spirit is rid of the **body** it is in its own sensations in which it had been in the **body**, and in fact in far keener ones . . . 4652.

4642. Truth is in doctrine as the soul in its **body**.

4652^e. They are sad that anything should be taken away from the **body**.

4659. The spirit is the internal of man and the **body** his external . . . (From this it) might be supposed that

the spirit dwells within the **body**, and that the **body** as it were girds and invests it, but the spirit of man is in the whole and every part of the **body**, and is its purer substance, in both its motor and sensory organs and everywhere else, and the **body** is what is material everywhere annexed to it, adapted to the world in which it then is.

4676. As the **body** or outward man grows old, the spirit passes into newness of life . . .

—². (Although) it is the spirit which thinks in the **body**, and from which is the life of the **body** . . . yet so long as the spirit remains in the **body**, it can think only from the principles which the natural man has imbued, and when the principle and persuasion is that only the **body** lives . . . the influx of the above-named fact is not received.

4805². In Heaven there are those who relate to all the provinces of the **body**, both exterior and interior.

5060. When Societies operate they act into those parts of the **body** to which they correspond . . .

5077. The 'butler' and 'baker'=the external sensuous things which are of the **body** . . .

—^e. The external senses, or those of the **body**, are five . . . and these constitute the whole Vital of the **body**, for without them the **body** would not live at all, wherefore when it is deprived of them, it dies and becomes a corpse; therefore the very Corporeal of man is nothing but a receptacle of sensations, consequently of life from them . . .

5078². The exterior things of the Natural are what are properly called corporeal, or sensuous things of both kinds together with their receptacles; the latter with the former constitute what is called the **body**. The Lord made the Corporeal in Himself Divine, both its sensuous things and their receptacles, wherefore He rose . . . with the **body**.

—^e. These things are said that it may be known that no man rises with the **body** with which he was encompassed in the world; but the Lord alone, and this because He glorified His **body** or made it Divine while He was in the world.

5084⁴. It is a fallacy . . . that only the **body** lives.

5114³. The spirit can subsist without the material **body** . . . The **body** is in a more exterior degree.

5146^e. Many learned men believe life to be in the **body**.

5159². With those not being regenerated, these changes of state take place from causes in the **body**. Enum.

—³. He who does not suffer himself to be regenerated loves the things of the **body** for the **body's** sake. But he who is being regenerated also loves the things of the **body**, but for the sake of a higher end, (namely) that there may be a sound mind in a sound **body** . . .

5328. The second Heaven relates to the **body**. 6436. H.29. T.608.

5380. (The Spirits of the urinary organs) desire to introduce themselves into the **body** . . .

5605². As to the **body** I remained in the same place. H.192, Refs.

5650⁴. At this day men are in the **body** . . .

[A.] 5713. The infernals are not permitted to flow into the solid parts of the **body** . . .

5726^e. If man had lived the life of good . . . then when his **body** could no longer minister to his inward man . . . he would have passed without disease out of his earthly **body** into such a **body** as the Angels have, thus immediately into Heaven. D.2542. 4592.

5741^e. Scientifics are as it were their **body** . . .

5862. The Spirits with man . . . are not adjoined to his **body**. (See ACTION at this ref.)

5865². A certain evil Spirit was let into the state of the **body** by his thinking from the sensuous things of the **body** . . . He afterwards said that he supposed he was in the life of the **body**.

5949². Man should take every care of his **body**, to nourish it, to clothe it, to let it enjoy the delights of the world; but all these things not for the sake of the **body**, but in order that the soul in a sound **body** may act correspondently and rightly, and may have the **body** as an organ perfectly obedient to it. . . 6936. N.98.

5991. Spirits who are to be called corporeal . . . appeared before the eyes of my spirit as in a gross **body** . . .

6053. Intercourse of the soul with the **body**. Gen.art.

6054. Through the **body** the soul acts into the world, and enables the **body** to live.

6077. All things in the Spiritual World and thence in the natural world seek for something ulterior in which to be . . . This ulterior thing is as a **body**.

6110². Life from (riches, honours, and pleasures) is the life of the **body** . . . which perishes with the **body**.

6135. 'Body' (Gen.xlvii.18)=a receptacle of good.

— In the genuine sense, 'body'=the good of love. . . . The reason is that the **body**, or the whole man who is meant by 'the **body**,' is a receptacle of life from the Lord, thus a receptacle of good, for the good of love constitutes the very life in man . . .

—³. That 'body'=the good of love, is also evident from the Angels, from whom . . . love pours forth so that you would believe they were nothing else, and this from their whole **bodies**; their **bodies** also appear resplendent and full of light from the light thence derived . . . Hence it is evident what is meant by the Lord's 'body,' namely, Divine love . . . For the Lord's very **body**, when glorified . . . is nothing else.

— Hence 'body' in the Holy Supper=the Lord's Divine love towards the universal human race.

—⁵. Divine love is also sig. by the Lord's 'body' in, 'He spake of the temple of His **body**' (John ii.21). 'Temple of **body**'=Divine truth from Divine good.

— As in the supreme sense, 'body'=Divine good of His Divine love, all in Heaven are said to be 'in His **body**.' H.81.

—^e. See BERYL at this ref.

6212. (How the **bodies** of Saul, etc. were occupied by Spirits, shown by experience.)

—³. Spirits occupied the **bodies** of the prophets. Des.

6284^e. Things below are recipient forms of life through degrees even to the ultimate, which is the **body**.

6309². They place life in the **body** (and thus lose their intuition of such a subject). 6317.

6310². When a man is in this (sensuous) lumen, his thought . . . is almost in the **body** . . .

6318^e. (These corporeal Spirits) seem to themselves to be completely in the **body**.

6368². No one can be delivered from Hell, unless he has been in spiritual good in the life of the **body** . . .

6400². They believe that nothing lives with man but his **body** . . . and that unless he receives his **body** again he cannot rise. If they are told that there is an interior man who lives in the **body**, and who is resuscitated when the **body** dies, and that this man has a **body** like that of Spirits . . .

6408. See BLESS=beare, at this ref.

6436. 'The head'=interior things, the neck, what is intermediate, the **body** exterior, and the feet outermost things.

6451². As all interior things are together in the ultimate, there is an appearance that life is . . . in the **body**.

6468^e. (The soul . . . forming the **body** in the womb.)

6872². Hence an Angel or man is such as his love is, and this not only in his organic beginnings in the brain, but also in the whole **body**, for the **body** is nothing but an organ derived from its beginnings.

6948³. The fallacy that man's life is of the **body**, when yet it is of the spirit in the **body**. Ex.

7175. The inhabitants of Mercury have more slender **bodies** than the men of our Earth. . . That they think little about their **bodies** (is evident from the fact) that in the other life they do not want to appear as men . . . but as crystal globes.

7442². The things which flow in from the Lord, flow in through the interiors . . . even into the Sensual, and through this into what is of the **body**.

7475. The Spirits of the planet Mars had known while in the world that they were spirits clothed with a **body**, and as they have thought but little about their **bodies**, but only about the life of the spirit in the **body**, when they come into the other life they hardly know that their state of life is altered . . . D.3251.

8378. (The inhabitants of Jupiter) do not prepare food for taste, but for use . . . It was said that this would be well for man, for thus his heart would be set on having a sound mind in a sound **body**. It is not so with those with whom the taste rules. From this the **body** is sickly, at the least it is languid inwardly, consequently the mind is so, for this acts according to the state of the recipient parts which are of the **body** . . . Hence comes dullness in matters of thought and judgment, and quickness in those of the **body** and the world.

8409². All who are regenerated are vivified from the Lord's proprium, which is His 'flesh,' and 'body,' and is Divine good itself.

8530. (Truths are to good) as a garment is to the **body**, and as the **body** is to the soul.

8630^e. The Spirits of our Earth relate to the various functions of the exterior parts of the **body**. . .

8764⁴. 'The wings covered their **bodies**' (Ezek.i.11)= that Divine truth was a covering to Divine good . . .

8955. (In Saturn) they make nothing of their **bodies**, except for the sake of life . . . therefore they do not inter the **bodies** of the dead, but cast them out, and cover them with boughs of forest trees.

8977. 'If he came in his **body**' (Ex.xxi.3)=truth without delight. '**Body**'=truth alone . . . for 'the **body**' means the servant alone without a woman. 8978. 8984.

9140. The more a man acts from the **body** the less he acts from reason, for the **body** is in the world, thus far from Heaven, where genuine reason is.

9396². (The ancients) thought in the spirit almost abstractedly from the **body**; but the moderns . . . think in the **body** almost abstractedly from the spirit. . . The communication of Heaven is with the inward man when he can be withdrawn from the **body** . . .

9514². Good is to truth as the **body** to the arms and feet; and in birds, to the wings . . . for by these the **body** moves itself. 'The **body**' also=good.

9632³. This light will be extinguished with all those who have not distinct Knowledge of those things which are in the human **body** . . .

9726. (Correspondence of the reticular forms of the **body**.)

9824. That which is outermost not only contains interior things, but they cease in it, as in the human **body**.

9872². 'The **body**'=the good of celestial love, and also the good of spiritual love, and its external=truth from that good. Hence 'His **body** appeared as a beryl' (Dan.x.6).

9913. The head corresponds to the celestial, and the **body** to the spiritual kingdom.

10099³. Successive things are not continuous, but discrete . . . Hence man can be withdrawn from the **body** and think in his spirit . . .

10252^e. These things signify His Divine life in the Sensual, which is the life proper to the **body**; and also the resurrection of the latter. That the Lord rose with the whole **body** which He had in the world, differently from other men . . . 10738⁵. 10825. 10826. H.316, Ex. L.35⁹. W.221². T.109. (See also below, T.170². Ath.192.)

10264³. The whole man from head to heel, inwardly and outwardly, is nothing but his own truth or falsity, and his own good or evil, and the **body** is the outward form of them.

10269². The human **body** is the proceeding from the being of the father, which is called his soul.

10298³. Everything of the **body** corresponds to (the will and the understanding). Ex.

10312. (The Spirits of the third Earth) are unwilling to think at all about their **bodies** . . .

10315. I asked them whether they had had such an idea about their **bodies** when they lived in the world. They said that the men of their earth make nothing of their **bodies**, but only of the spirit in the **body**, because they know that the spirit will live to eternity, and that

the **body** will perish. But they do not call the face the **body** . . . D.547. 1668.

10429. The face corresponds to what is of the inward man, and the **body** to what is of the outward.

10521. The Lord's '**body**,' or '**flesh**'=the good of love.

10555. Truth without good is like a **body** without life, and good without truth is like life without a **body**.

10592. This external is what is called the **body**. N.224.

10594. He is then a man as to everything, except that he is not encompassed with that gross **body** with which he was in the world. This he leaves behind when he dies, and never resumes it. H.75. 461, Gen.art.

10738². The manifesting of life is called the **body**.

—⁴. The **body** is the instrumental through which the will acts . . .

10740. Such as the life is, thus such as the love is, such is the whole man as to the soul and as to the **body**.

10758⁴. It is the spirit which lives in the **body**, and not the **body** from itself; and it is the spirit of everyone from which the **body** has its human form.

—^e. I have sometimes . . . asked Spirits whether they would like to be reinvested with their earthly **bodies** . . . At the mere idea . . . they fled far away . . .

10823. The manifesting of life thence is what is called the **body**; hence the **body** is the likeness of its own soul . . . Hence it is evident what was the quality of the Lord's **body**, or Human . . .

H. 60. Therefore the **body** does nothing of itself . . .

103. All things of the animal **body** are correspondences.

257. See OBSESS at this ref.

312⁴. They are in a **body** as before . . .

313. Amazed when they find they are in a **body** . . .

314. The reason the mind is not so wise in the world, is that it is in an earthly **body** . . .

331. The state of little children there is far before that of little children in the world, for they are not invested with an earthly **body**, but with one like what the Angels have. In itself the earthly **body** is heavy; it does not receive its first sensations and motions from the Spiritual World, but from the natural . . .

340². What nourishes their minds also nourishes their **bodies** . . . for the form of the **body** is nothing but the outward form of the interiors.

363. The **body** of every Spirit and Angel is the outward form of his love exactly corresponding to the inward form of his mind . . .

373. True marriage love . . . thence descends into the **body**, and is there felt as love; for whatever is perceived and felt in the **body** derives its origin from its Spiritual . . . Whatever descends from the spiritual man into the **body** presents itself there under another form, yet is similar and unanimous as are the soul and the **body**, or the cause and the effect.

432. The **body** does not think, because it is material . . . It is the spirit which thinks in the **body** . . . The **body** merely serves it, as an instrument . . .

433. Some think in their cold **bodies** . . .

[H.] 447. The spirit remains in the **body** . . . until the total stoppage of the heart . . .

449^e. (The drawing of the spirit out of the **body**.)

453². Man is man from his spirit, and not from his **body**; the corporeal form is added to the spirit according to its form, and not the reverse, for the spirit is clothed with a **body** according to its own form; wherefore the spirit acts into the minutest particulars of the **body** . . .

461. Man there is in a **body** as in the world, in appearance there is no difference . . . But his **body** is spiritual.

463. Every particular of thought and will . . . is inscribed on the whole **body** . . .

475^e. The spiritual **body**, or **body** of man's spirit . . . is formed from those things which the man does from love or will.

491. They need only to cast off natural defilements with the **body**, and are immediately carried into Heaven.

501. The exteriors which belong to the **body** are separated after death, and those which adhere to the spirit are laid asleep . . .

551. (Such) are in truths and goods only as to the **body**.

552. The quality of a Spirit is known not only from his face, but from his **body** . . .

553². The **bodies** (of the infernals) are monstrous.

576². When the spirit is loosed from the **body** . . .

602^e. The earthly **body** is only an instrument . . .

J. 30. Man is then in a spiritual **body**. C.J.3^e.

32^e. No man can be in Heaven or Hell with the natural **body**, wherefore he must put off his natural **body**, and then be judged in a spiritual **body**.

C. J. 3^e. Before spiritual (beings) the spiritual **body** appears the same as a natural **body** before natural.

L. 35¹⁰. As His **body** was now not material, but substantial, He came when the doors were shut, etc.

W. 1. Love is . . . the general life of the whole **body**.

14. The soul cannot exist without its **body**, nor the **body** without its soul . . . The Divine **body** is what is meant by the Divine manifesting.

—^e. Every soul of man is in a spiritual **body** after it has cast off the material coverings . . .

18. As God is a man He has a **body**, and everything belonging to the **body**. Enum.

24. As it is in the **body** politic, so it is in the **body** spiritual. The **body** spiritual is the Church; its head is God Man. Hence (if several gods be thought of) the Church would appear as one **body** with several heads. 25, Ex.

112. The **bodies** of men cannot exist and subsist unless they are under both suns; not so the **bodies** of Angels, which are spiritual.

127. That love and wisdom may make one . . . there are pairs in all things of the **body**.

135. All the interiors of both mind and **body** of the Angels are turned to the Lord as a Sun. Gen.art.

136. Hence the **body** is a form corresponding to the understanding and will . . . and the form of the **body** corresponds to that of the understanding and will.

176. See ATMOSPHERE at this ref.

219. The living forces in man are what inwardly constitute his **body**, in all of which there are motor fibres woven together in various ways . . . Thus the interior things of the will and understanding make the first degree, the interior things of the **body** make the second, and the whole **body**, which is the complex of them, the third. The interior things of the mind are in no power except through the forces in the **body**, and the forces are not in power except through the action of the **body** itself. . . The interior things of the mind correspond to the interior things of the **body**, and the interior things of the **body** to its exterior things . . . wherefore the two prior degrees are in power through the exteriors of the **body** . . .

220. As the whole, or **body**, has determined its powers chiefly into the arms and hands . . .

257⁶. The natural substances of the (natural) mind which recede by death constitute the cutaneous covering of the spiritual **body** in which Angels and Spirits are. Through such covering, which is taken from the natural world, their spiritual **bodies** subsist.

268². All things in which a man confirms himself . . . come to be of his whole **body** . . .

270^e. An evil Spirit cannot gyrate his **body** from left to right, but from right to left; whereas a good Spirit can with difficulty gyrate his **body** from right to left, but with ease from left to right.

274². The descent of these degrees is toward the **body**.

285². (The Lord's) human **body** cannot be thought of as great or small, or of any stature . . .

291². See SPHERE at this ref.

330. Mediate ends . . . look to these three things of man, his **body**, his Rational, and his Spiritual . . . A man cannot be conjoined with the Lord unless he is spiritual, he cannot be spiritual unless he is rational, and he cannot be rational unless his **body** is in a sound state. These things are like a house, of which the **body** is the foundation . . .

331. Uses for sustaining the **body**. Enum.

334. The Angels have a **body**, a Rational, and a Spiritual.

343^e. In everything spiritual there is an effort to clothe itself with a **body**.

362. The will and understanding . . . are in the brains . . . and therefore in the whole and every part of the **body**. Gen.art.

365. Man's life in its beginnings is in the brains and' in its derivatives in the **body**. Gen.art. 369, Ex.

367. The whole, which is the brain and the **body** together, originally consists of nothing but fibres which proceed from their beginnings in the brains.

369. From head to heel, or from the first principles in the head to the ultimates in the **body**, a man is such as

his love is . . . When the love (of Spirits) is much attacked they disappear . . . This takes place because their **bodies** make one with their minds. . . The **body** is the external of the mind which feels and acts, thus they are one, and not two.

370. (The formation of the **body** through the blood.)

372. All things of the **body** relate to the heart and lungs. Gen.art.

374. Correspondence of all things of the mind with all things of the **body**. Gen.art.

376. It is the same in the whole **body** (as with the heavenly marriage of the heart and lungs).

386. The **body** is the external through which the mind or spirit feels and acts in its world. Gen.art.

387. The will and understanding are in beginnings in the brains and in derivatives in the **body**, thus are all things of man as to their forms . . . Therefore the mind actuates the **body** . . . and the **body** is the mere obedience of its mind and does not do, from obedience, what the mind wills, for thus they would be two . . .

390. The conjunction of the spirit with the **body** is through the correspondence of the will and understanding with the heart and lungs, and their disjunction is through non-correspondence. Gen.art.

— The pulse and breathing of the spirit flow into those of the **body**, and produce them.

—². Death ensues when the **body** comes into such a state . . . that it cannot act in unison with its spirit. . . The life of the **body** depends on the correspondence of its pulse and breathing with those of the spirit; and when this correspondence ceases, so does the life of the **body** . . . Most are in the Spiritual World after being two days out of the **body**.

391. Spirits and Angels . . . all say that they possess a **body** as much as men in the world, but a spiritual one, and that they feel the beating of the heart and pulse at the wrist . . . D.1715. 2917. 2985. 3157.

399^e. Hence the subsidiary life of the **body** depends on the heart alone . . .

400. Thus all things of the **body** come forth from the heart through the arteries and veins.

403. The will is the whole man as to the very form . . . and prepares all things in its house, which is the universal **body** . . . so that everything of the **body** is under obedience to the understanding as well as under obedience to the will. (Explained from anatomy.) 408, Fully Ex.

P. 103^e. What the **body** does . . . is only an effect from the internal and external of the spirit, for the **body** is mere obedience. E.98.

108. If they do not come into the act of the **body**, still they are in act when there is consent, for they are then (in simultaneous order) in the **body** . . .

112. Concupiscences enter the **body** through the external of thought, wherefore when there is consent in the external of thought, they are at once in the **body**; the delight which is felt is there. That as is the mind so is the **body**, Ref. 199.

124. After death he has cast off the coverings which made up his **body** in the world.

180². External things are so connected with internal that in every operation they make one. This shall be illustrated . . . from the human **body**, in the whole and every part of which there are external and internal things. (Enum., and special examples given.)

—⁶. (If a man knew the interior operations of the **body** he would pervert them. Enum.)

199³. The infinite things there are in the **body**, Enum.

220³. Man first puts on the grosser things of nature; his **body** is from these; but through death he puts them off, and retains the purer things of nature . . . This is effected through the rejection of temporary and natural ultimates, which is the death of the **body**.

298. Man then puts off the material **body**, and puts on the spiritual one.

324³. In order for man to live to eternity, that which is mortal with him is taken away. The mortal with him is his material **body**, which is taken away through its death.

R. 153. Usually on the third day after the heart has ceased to beat (they revive as to the spirit) and appear to themselves in a like **body** . . . so that they do not know they are not in the former world; yet they are not in a material **body**, but in a spiritual **body**, which appears as if it were material to the senses of those who also are spiritual.

363². They who constitute the **body** (of the Grand Man) with all its members (are sig. by 'the great multitude'.)

501. 'The **bodies**' of the two witnesses (Rev.xi.8)=the two essentials of the New Church . . . 506.

781. '**Bodies** and souls of men' (Rev.xviii.13)=goods and truths of the sense of the letter of the Word; for these=the same as the '**body** and blood' in the Holy Supper; '**body**' the Lord's Divine good, and '**blood**' His Divine truth; and as they signify these things, they also signify the Divine good and truth of the Word.

866^e. All there are clothed with a spiritual **body**.

943³. Still the **body** does nothing of itself as of itself, but is actuated.

M. 31. See MATERIAL at this ref.

33^e. The masculine in the male is masculine in every part, even in the least parts of his **body** . . . So the feminine in the female.

44⁵. Marriage love is the love of the spirit and thence of the **body**, and not the love of the **body** and thence of the spirit . . .

—⁷. The Angels grow cold over the whole **body** at unchaste love, and grow warm over the whole **body** from chaste love.

47. The externals are properly of his **body** . . .

49. Of the love of the world are wealth and possessions; of the love of the **body** are dignities and honours.

55⁷. They do not admit the influx of love from the **body** of any woman except that of their own wife.

56³. There is given to women a perception of the deliciousness of marriage love, and their whole **body** is an organ of that perception.

[M.] 57. By the judgment of the **body** is meant the judgment of the mind from the external senses.

101. There are three things of which man consists, and which follow in order, soul, mind, and **body** . . . 158, Ex.

153. The **body** is just as the mind or spirit is ; hence they who abstain from adulteries in the **body** and not from the spirit, and they who abstain in the spirit from the **body**, are not chaste. Ex.

162. What is from the **body** in the spirit does not last long, but the love which is from the spirit in the **body** does last.

178. Men are encompassed with a gross **body** which blunts and absorbs the sensation that two married partners are a united man, and as one flesh.

—². The soul constitutes not only the inmost things of the head, but also the inmost things of the **body** ; so the mind . . . is actually in the whole **body**. Hence the acts which the soul and mind intend flow instantly from the **body**. And hence after the casting away of the **body** they are perfect men. Now as the soul and mind closely adjoin themselves to the flesh of the **body** . . . it follows that the union of soul and mind with a married partner is felt also in the **body** as one flesh.

182⁵. (Arguments against the resurrection of the **body**.)

187. The external form which is of the **body** is renewed according to the renewal of the internal form which is of the mind ; for the mind acts into the **body**, not the reverse.

191². With these the **body** is the prime agent, and its ardour diffuses itself around, and forces itself into communion with the lower things of the mind. But with those who love each other inwardly, the mind is the prime agent, and draws the **body** into communion with it. It appears as though love ascends from the **body** into the soul, because as soon as the **body** feels allure-ment it enters through the eyes as through doors into the mind . . . But still it descends from the mind, and acts into lower things according to their arrangement ; wherefore a lascivious mind acts lasciviously, and a chaste one chastely. The latter disposes the **body**, but the former is disposed by the **body**.

211. The sense of this love is touch, which is common to all the senses and is full of deliciousnesses ; hence it opens . . . the interiors of the senses, and with them the organs of the whole **body**.

218. (Difference between men and women as to **body**.)

240^e. With those (who reject religion) the interiors of the soul and mind are more and more closed up, and in the **body** are stopped up, and then even the love of the sex becomes cheap, or is insanely lascivious in the interiors of the **body**, and thence in the lowest things of their thought.

272. Man is possessed of a material **body** which is charged with cupidities . . . Of such things consist the matters of which the **bodies** of men are composed. Hence it is that the inward affections do not appear . . . for either the **body** absorbs them and involves them in its dregs . . .

273. When man is stripped of that **body**, he is in his inward affections, which the **body** hid before . . .

—². The reason Angels and Spirits have inward and outward affections is that they have mind and **body** . . .

304². With the unchaste, who are they who do not think of marriage from religion, there is a marriage of the **body**, and none of the spirit.

310. After the wedding, the marriage of the spirit becomes also one of the **body**, and thus full. Gen.art.

— . Inwardly regarded, the **bodies** of men are nothing but forms of their minds outwardly organized to carry out the behests of the soul.

—². The form of the mind is also inwardly the form of the **body**, with the sole difference that the latter is outwardly organized to carry out that to which the interior form of the **body** is determined by the mind.

321². They are united as to **bodies** through the reception by the wife of the propagations of the husband's soul . . . and through the reception by the husband of the marriage love of the wife, which disposes the . . . interiors and exteriors of his **body** into a state receptive of love . . .

524². Change of organization is possible only in the material **body**, and is utterly impossible in the spiritual **body** after the casting off of the former.

I. (Title). On the intercourse of the soul and the **body**.

113. The organic **body** with which the soul has clothed itself, is here likened to a garment, because the **body** invests the soul, and the soul also puts it off . . . The **body** also grows old like a garment.

—⁴. (The notion that) the soul lives by itself, and the **body** by itself. T.695³.

12. By this closest possible union, the soul causes the **body** as it were to live. Ex.

—⁴. The soul is then clothed with a substantial **body**, as (here) it had been clothed with a material **body**.

T. 71². God created . . . the **body** according to the order of the whole natural world. Hence called a microcosm.

79⁷. There they were in a material **body**, here they are in a substantial **body** . . .

103. The **body** which is from the mother is not man in itself, but from him, being merely its covering woven from the things of the natural world.

112⁵. The Human of the Son is the **body** of the Father. Hence has a child . . . his **body** but from his mother ?

139. The soul, **body**, and proceeding, which together make one essence . . .

156. The mind . . . makes the **body**, wherefore when the **body** is cast off . . . it is in a full human form.

157. For 26 years I have been in the spirit and **body** at the same time, and only sometimes out of the **body**.

160. The natural material **body**.

167. The Son brought forth by Mary is the **body** of that Divine soul, for nothing but the **body** . . . is provided in the womb . . .

170². When He rose again He took His whole human **body** as to the flesh and as to the bones. Ill.

171. (The modern Trinity) is like a man with three heads on one **body**, or with three **bodies** under one head.

224². Hence all things in the **body** are appendages.

371⁷. The conjunction of the soul and **body** is (reciprocal conjunction which is mutual, not alternate.) Ex.

372. The **body** of Christ is Divine good and truth. Ex.

375². There is nothing in the mind to which there does not correspond something in the **body**, and that which corresponds may be called its corporeal nature—*corporatura* . . .

379. The Church called the **body** of Christ. Ex. T.608², Ex. Inv.28, Ex.

381. By thinking much about himself . . . a man determines and infuses the thoughts and affections of his mind into his **body** . . .

410³. In the world this spiritual sphere is absorbed by the material **body** . . .

412. Those in a society form as it were one **body** . . .

416. The Church in Heaven and earth is the Lord's **body**.

420². (Such a man) is spiritual even as to his **body**. Ex.

423. Righteousness and faithfulness form his mind, and the exercise of them his **body**.

454^e. The material **body**, with which his spirit is invested in the natural world, is an accessory for the sake of procreations, and for the formation of the inward man (or spirit), for this is formed in the natural **body**, as a tree in the earth, and seed in fruit.

459^e. I was suddenly taken out of their sight, for from the spirit I re-entered my material **body**; for a natural man, being clothed with a material **body**, does not appear to any spiritual man . . .

476². Man is not kept in this interspace as to his **body**, but as to his spirit.

498. There are three degrees of life with man, the soul, the mind, and the sensuous **body** . . .

568². You are now Spirits in a substantial **body**.

569. Love breathes its delight proximately into the spirit, and thence into the **body** . . . but it is felt only obscurely while man lives in the natural **body**, because this **body** absorbs and blunts it, but when the material **body** is put away . . .

583. Man is born spiritual as to the soul, and is clothed with a Natural which constitutes his material **body**, wherefore, when this is laid aside, the soul clothed with a spiritual **body** comes into a World where all things are spiritual. . . Now as the spiritual **body** is to be formed in the material **body**, and is formed through the truths and goods which flow in from the Lord through the Spiritual World . . .

595². When the versatile **body** around the spirit (of an unregenerate man), pliable from evil to good, is separated through death, the internal then remains, for this constitutes his spirit, and it then appears at a distance like a serpent which has cast its skin.

712². There are also three things in man as to his external to which everything relates and on which every-

thing depends, the **body**, the heart, and the lungs; and these three things of the **body** correspond to those three things of the mind . . .

719. Heaven also constitutes the Lord's **body**, wherefore to be in His **body** is to be in Heaven.

728. The '**body**' of the Divine Human is Divine Good.

771. He then lives a man in a substantial **body**.

798. (Calvin said) I have the same **body** . . . But the Angels instructed him that he was now in a substantial **body**, and that before he was not only in the same, but also in a material one which invested the substantial one, and that he had cast off the material **body**, while the substantial one still remained, from which man is man.

838. It was necessary that He should envelop Himself in a **body** accommodated to reception and conjunction.

Ad. 934^e. Truths purely natural or physical are what constitute the very **body**. These truths taken together form as it were a **body** in which is the human soul, the rational mind, the natural mind, and the **body**.

935. This very **body** draws its own life, as does the human **body** . . . but the **body** which is constituted of the viscera, members, and sensory organs, lives from its own natural mind, whereas this one lives from the rational or intellectual mind . . .

D. 1121. Whatever is in the universal **body** serves for the use of each part. Gen.art.

1145². The states of Spirits and Angels cannot be understood without knowledge of the human **body** . . .

1339. For anything to be perfect it must put on a kind of **body**.

1340. The Heaven of Spirits relates to the **body** . . .

2543. Every beast and insect has a more perfect **body** than man.

2656. Adulterers desire to possess men's **bodies**, and thus return into the world. 2659. 2665.

3036. The four provinces of the **body**, Enum.

3467. A naked human **body** seen to burst forth. . . It represented their Holy thus profaned.

4063. On the influx of the Grand Man into the human **body**.

4082. An adulterer there who went out of his **body** . . .

4207. On those who desire to return into the **body**. . . The punishing Spirits induce on them the phantasy of a **body**, so that they know not but that they are in the **body** . . .

5493. He was examined according to the members of his **body** . . .

5720. The **body** is only the Voluntary and Intellectual of man in form . . .

J. (Post.). (The spiritual **body**, Des.)

E. 78². Man's **body** is not a receptacle of the Divine, therefore it dies . . .

152². The whole **body** with all its sensory organs is only an instrument of its soul or spirit . . .

—^u. 'The whole **body**' (Matt.vi.22)=the whole spirit. Also=the whole man, 526¹³.

[E.] 281⁹. 'The **body**' (Luke xvii.37)=the Spiritual World, where all men are together, both good and evil.

365⁴². These evils tear and devour the interiors of their minds, and thence also those of their **bodies** . . .

652. 'The **bodies**' (of the two witnesses)=the good of love and the truth of doctrine.

654². Until the man puts off the natural **body**, and puts on the spiritual **body** . . .

659¹³. 'To come forth out of the graves' (John v.29) =out of the material **body**, which takes place immediately after death, and afterwards when the Last Judgment takes place, for then exterior things are removed . . .

735⁴. 'The **body** of Moses' (Jude 9)=the sense of the letter of the Word.

750¹⁶. 'The **body**' (Matt.vi.25)=the good of love . . .

775^e. When man becomes a Spirit, his whole spiritual body from head to foot is altogether of the same quality as his mind . . .

D. Love xiii⁴. In every single thing in the human **body** there is an idea of the universe, from its use. Ex.

D. Wis. ii³. All things of the **body** . . . are produced from these forms (of will and understanding). Ex.

—⁴. These productions are effected according to the laws of correspondence, and therefore all things of the **body**, both internal and external, are correspondences. Ex.

iii.3. (The duality in the **body**, Ex.)

ive. Through regeneration, man receives also a new **body** for his spirit . . .

vii. The conjunction of the **body** and the spirit is through the cardiac and pulmonary motions, and separation takes place when these motions cease. Gen.art.

vii⁴. The life of the **body**, which is natural, exists and subsists by this influx, and ceases by its removal. Gen.art.

C. 97. The Spirit or Angel is a form of charity as to the whole **body**.

143, *et seq.* All things in the human **body** are goods of use in most perfect form. Ex.

Ath. 192. The evil with man cannot be expelled, but only removed, because he is not life in himself, nor Divine as to the soul, but is only a recipient of the Divine, therefore man dies as to the **body**; but the Lord, from the Divine in Himself, expelled the evil from the mother, wherefore He rose with the whole **body**.

5 **M.** 5. Since the mind is not only in the head, but also in the whole **body**, (after death) they have a like **body** (to what they had here), for the **body** is the organ of the mind, and is continued from the head . . .

—⁷. Every man lives as a man after death in a **body** altogether as he did before. From experience.

Inv. (Preface) vii. The introduction of my spirit and at the same time of my **body** into the Spiritual World.

3 On the union of the soul and the **body**. 15.

14. The **body** is in the third or natural degree of man . . . That [part] of the **body** which is in first principles is called the mind; the rest consists of what is propagated and continued thence. Ex.

48. The union being reciprocal, the **body** acts from the soul, not the soul through the **body**.

Boil. See **COOK**.

Boil. Under **ULCER**.

Boil up. *Ebullire*.

A Boiling or Bubbling up. *Ebullitio*.

827^{3e}. The efforts (of the Hells) to force their way upwards appear like **boilings up** . . . H.595. D.4649.

9492. An effervescence and as it were a **boiling up** (of the Hells).

J. 61. A **boiling up** from below (at the Last Judgment).

T. 110^e. (The statues) **boiled up** like a mixture of . . .

Boll. D.4853¹.

Bolt. *Obex*.

I. 17². Close the understanding as with a **bolt**. Inv.6.

Bond. See **BIND**—*vincire*.

Bondage. Under **SERVE**.

Bondschoold. D.4788.

Bone. *Os*.

Bony. *Osseus*.

Ossified. *Ossificatus*.

See under **FLESH**.

A. 41. Man's proprium . . . appears **bony** . . . 149².

148. 'Bones'=those things which are lower, because having the least vitality.

149. 'Bones' in the Word=the proprium, in fact the proprium vivified by the Lord. Ill.

—^e. The Lord's proprium is signified by . . . 'a Spirit hath not flesh and **bones** as ye see Me have.'

156. 'Bone of bones' (Gen.ii.23)=the proprium of the outward man; 'bone'=the proprium not so much vivified . . . 157.

827^e. They become at last as it were **bony** . . .

2441^e. 'To spread out the **bones**' (Jer.viii.2)=the infernal things with such.

2492². With those who have been deceitful and hypocrites (the memory) appears as it were **bony**, and of ebony.

2916³. The vivified 'bones' (Ezek.xxxvii). T.594.

3812. 'My bone and my flesh' (Gen.xxix.14)=conjunction (as to truths and as to goods). Ex. 'Bone'=the intellectual proprium . . . thus the proprium as to truth.

—³. Hence 'bones' in the Word=truth, and in the opposite sense, falsity. Fully ill.

—⁸. Truth supports good as bones do the flesh. 9634².

4630. A smell as of burnt horn or **bone**. 5573. D.3206. 3498.

5552. On the correspondence of the **bones**, Gen.art. D.920. 5141.

5560. The Societies of Spirits to which the cartilages and **bones** correspond are very numerous. They are such as have very little spiritual life . . .

5561. Other Spirits speak through those who relate to the **bones**, they themselves knowing little of what they say, but still they talk, placing all their delight in it. To such a state are those reduced who have led an evil life, and yet have some remains of good stored up in them . . .

5562. They who emerge from vastations, and serve for such uses as the **bones** do, have no determinate thought . . . D.920.

6359. When falsity . . . is confirmed by many things, a hardness appears like the hardness of **bone**.

6380. The hard things with man, as the teeth, **bones**, cartilages, cor. to truths and goods of the lowest Natural.

6389. 'A **bony** ass' (Gen.xlix.14)=lowest service. 'Bone'=what has little spiritual life in it. E.445⁴.

6592. 'Ye shall cause my **bones** to go up from here' (Gen.l.25)=that there shall be a representative of the Church . . . 'Joseph's **bones**'=that which is the most external, or the ultimate of the Church, thus its representative . . . 8101.

7748. (Correspondence of ossification.)

8005. 'Ye shall not break a **bone** in it' (Exod.xii.46)=that scientific truth shall be entire. 'A **bone**'=the ultimate in which the interior things are terminated as in their base, that they may be supported in such a manner as to prevent spreading out. Such an ultimate in spiritual things is the Scientific . . . Scientifics are as the **bones** in man; if they are not entire, or in their own order, as when out of joint, or distorted, the form of the body is varied, and the actions according thereto.

9163¹. 'To break the **bones**' (Exod.xii.46)=to destroy the truths from the Divine which are last in order, on which rest and by which are supported interior truths and goods, and which if destroyed cause the whole superstructure to fall. Ultimate truths are those of the letter of the Word . . . on which the interior truths rest . . . That **bones**=truths, Refs.

9209⁶. 'Bones' (Ps.xxxv.10)=scientific truths.

9407⁹. 'The bones which were ruddy' (Lam.iv.7)=scientific truths which are ultimate, and serve the rest.

9643². See **BASE** at this ref.

9916. (The use of the **bones** below the neck.)

10037². 'The **bones** of kings and princes drawn out of the graves' (Jer.viii.1)=truths profaned; 'the **bones** of priests and prophets'=goods profaned.

10105⁴. 'The thigh, shoulder, and choice of the **bones**' (Ezek.xxiv.4)=Divine truths from Divine good in successive order.

10287². After this tearing to pieces (profaners) scarcely appear as men, but as burnt **bones** . . .

10429. Such (as are merely external) appear as it were **bony** without life as to the head and face . . .

H. 354². The interiors of those who have confirmed themselves against the Divine . . . are ossified.

553². With many of the infernals no face appears, but in place of it something hairy, or **bony**.

W. 304. Until (the fibres) become cartilages and **bones**.

P. 227⁵. (Profaners) no longer appear as men, but as **bones** with some skin drawn over them.

254³. (The heathen) constitute those things which are called the skins, membranes, cartilages, and **bones**.

M. 263. In place of feet ankles of **bone** without flesh.

512². (Violators) appear as consisting of **bones** with only some skin drawn over.

D. 3888. (Origin of the **bones** of the skull by the induration of the membranes.) 3913.

3910. (On those who can only be amended so as to become scarcely self conscious, as the **bones** are, in which however there is some life.) 3912. 3944.

5141. Those correspond to the **bones** who have studied various sciences and have made no use of them . . .

5575. The celestial correspond to . . . the flesh, even to the tendinous parts, the cartilaginous and **bony** ones.

E. 167⁵. 'My **bone** was not hid from Thee when I was made in secret' (Ps.cxxxix.15)=that no falsity which was made was hidden. . . 'Bone'=truth in the ultimate of order, and in the opposite sense, falsity. Refs. 196⁶.

313¹¹. 'Bones' (Jer.xxiii.9)=ultimates.

364⁵. 'Bones' (Lam.iv.7)=truths in their own ultimate, thus truths in the whole complex.

418³. 'Dry **bones**' (Ezek.xxxvii)=those in whom there is nothing of spiritual life. 419³.

513¹⁹. 'Flesh and **bones**' (Luke xxiv.39)=man's ultimates.

555¹⁴. 'Bone' (Gen.ii.23)=truth before it is vivified, that is, conjoined with good, as is truth of the memory.

619¹⁵. His 'bones' (Luke xxiv)=the truths of the ultimate.

659³. 'A man's **bone**' (Num.xix.16)=infernal falsity.

—¹⁴. 'The **bones**' (Ezek.xxxvii)=truths in the ultimate of order upon which spiritual truths are founded; but 'dry **bones**'=falsities from evil.

—²⁴. 'Bones' (Jer.viii.1)=falsities and evils.

665⁴. The Church is compared to 'dry **bones**' (Ezek. xxxvii), because they have no good of love and truth of doctrine. 666³.

Book. *Liber.*

Little Book. *Libellus.*

A. 469. 'The book of the nativities' (Gen.v.1)=an enumeration of those who were of the Most Ancient Church.

1540⁶. All the **books** of the ancients were written (by representatives). Such is the **book** of Job; Solomon's Song is an imitation of them; such were the two **books** mentioned in Num.xxi.14,27. 1756². 2588⁶. 2686. 2762². 3179⁶. 3482. 3942². S.20.

[A.] 2178^e. Books not thus written were accounted as valueless, those within the Church as without holiness . . . Hence the books of the Word were thus written.

3901⁶. The books of that time were almost all written by means of significatives.

4280. That the knowledge of representatives was their wisdom is evident from the oldest books of the Gentiles. 4966. 5223. 9293³. 9407⁴.

4735¹⁰. 'The book of the covenant' (Exod.xxiv.7)=the Divine truth which they then had.

5620¹³. 'The little book' (Rev.x)=truth Divine.

6752⁴. 'The book of the law' (Deut.xxxi.24)=the books of Moses. . . 'The Law of Jehovah' (Ps.1)=the books of Moses, for the prophetical books and the historical ones, except the books of Jos. and Judg. did not yet exist.

6811. (Spirits read man's memory like a book.)

8379. Their houses are lined inside with bark . . .

8620. 'To write in a book' (Exod.xvii.14)=for perpetual remembrance. III.

9049². The laws of order in the other life are not learned from books . . . but are written on hearts . . .

9341⁷. That Jeremiah 'bound a stone to the book' written by himself (li.63)=that the prophetic Word was perishing through the like things.

9386². Man has as it were two books in which are written all his thoughts and acts; these books are his two memories. (See MEMORY.)

9396. 'He took the book of the covenant' (Exod.xxiv.7)=the Word in the letter, with which the Word in Heaven is conjoined. 'Book'=the Word in the whole complex. Ex.

10325. The books of the Word are all those which have an inward sense. Enum. N.266.

10505. 'Blot me out of thy book which Thou hast written' (Exod.xxxii.32)=that the internal of the Word, of the Church, and of worship will not perish. . . 'Book'=what is in the internal. . . That 'the book which Jehovah has written,' called elsewhere 'the book of life'=what is internal. Ex.

H. 269. The Angels can recite in a few words the contents of any book.

462a³. Their very memorandum books . . . were opened and read before them, page by page.

463². I have seen books with writings in them as in the world which were taken from the memory of their authors, not a word being wanting . . .

P. 213^e. Write books . . . in favour of human prudence and nature, and put them into the hand of any Angel . . .

R. 256. 'A book written within and on the back' (Rev.v.1)=the Word in every particular and every general.

—². As the Word is meant by 'a book' . . . it is said 'to be written in the book,' 'to be judged out of the book,' 'to be blotted out of the book,' where the state of the eternal life of anyone is treated of. III.

259. 'To open the book and loose its seals' (ver.2)=to know the states of life of all in the Heavens and on earth, and also to judge everyone according to his state, for when the book is opened, an examination of their character takes place, and then the sentence is pronounced; as a judge does with and from a book of law. 295.

335. 'Heaven departed as a book rolled up' (Rev.vi.14)=separation from Heaven and conjunction with Hell. . . A book rolled up means a parchment rolled up, for their books were parchments, and comparison is made with a book, because 'the book'=the Word. E.299³. 404^e.

469. 'He had in His hand a little book open' (Rev.x.2)=the Word as to the doctrine therein that the Lord is the God of Heaven and earth, and that His Human is Divine. Ex. 472.

481. 'To take the little book' (ver.8)=to receive the doctrine concerning the Lord.

867. 'The books were opened, and another book was opened which is that of life' (Rev.xx.12)=that the interiors of the minds of them all were thrown open . . . 'The books'=the interiors of the mind of those who are evil, and are judged to death, and 'the book of life' those who are good and are judged to life. They are called 'books' because on the interiors of the mind of everyone are inscribed all things which each has thought, intended, spoken, and done in the world from the will and thence the understanding.

875¹⁵. (A book seen there which was the D.L.W.)

944. 'The prophecy of this book'=the doctrine of this book now opened by the Lord.

M. 207⁵. Books in the Spiritual World. 380². D.4711. 5561. 5602.

T. 335. (False lights seen, like open books; some flew upwards and perished; others fell and turned to dust.)

814. This state (of the Germans is represented in the Spiritual World by a man who carries books under his arms, and who reads the answer to every question out of one of the books.)

D. 385. (On the lot of bookworms.)

5999. (On the study of books there.)

E. 299. 'A book written within and on the back'=the state of life of all in Heaven and earth, in general and particular. 303.

306^e. 'A book =all things which are with a man, Spirit, and Angel, or all their states of life as to love and faith; wherefore 'to open the book'=to know these things; 'to read the book'=to know them; and 'to look into the book'=to investigate them.

404. 'As a book rolled up'=that it was closed.

569²¹. 'The book of the prophet' (Jer.li.63)=the Word which was in the book, in general, the whole Word.

J. (Post.) 98. The Mohammedans have a book in which are some pages written by correspondences.

121. The Africans have had a book since ancient times which is written by correspondences. D.5809^e.

5 M. 18. Heaps of half open books seen.

19. The tables and half open books were representatives of the intentions of the mind and thence of the deeds according to which they will be judged faithful and unfaithful.

Book of life. *Liber vite.*

A. 2256². (Everything) is inscribed in his book of life, that is, his two memories and his nature . . .

2474. This is his book of life which is opened in the other life . . . D. 2156.

8620². 'Books' in these passages = the recollection of all things which they have done, for everyone takes with him into the other life the memory of all his acts, thus the book of his life. Ill.

9841³. The interior or spiritual memory is the book of man's life. P. 227.

10505. See Book at these refs. R. 867.

—³. 'They who are written in the book of life' = those who are in the life of truth and good, thus who, from love and faith, do the Divine commandments . . . Ill.

H. 236^e. The Angels know all things of another's life from some ideas of his thought, because thence they know his reigning love, in which are all things in their order. Man's book of life is nothing else.

463. Man's 'book of life' means that all things both done and thought are inscribed on the whole man, and appear as if read in a book when called forth from the memory, and as if seen in effigy when the spirit is viewed in the light of Heaven. Des.

R. 588. 'The book of life' (Rev. xiii. 8) = the Word of the Lord, and all doctrine concerning Him.

735. 'Whose names were written in the book of life from the foundation of the world' (Rev. xvii. 8) = who do not believe in the Lord, and are not in doctrine from the Word.

874. 'If anyone was not found written in the book of life' (Rev. xx. 15) = those who have not lived according to the Lord's injunctions in the Word.

925. 'But they who are written in the Lamb's book of life' (Rev. xxi. 27) = that none are received into the New Church . . . but those who believe in the Lord and live according to His injunctions in the Word.

958. 'To take away their part out of the book of life' (Rev. xxii. 19) = that they cannot acquire any wisdom from the Word, or appropriate anything from it. 'The book of life' = the Word, and also the Lord as to the Word. Refs. The reason is that the Lord is the Word . . . T. 107.

D. 4430. (Opening of man's book of life there.) 4701, Examps.

E. 199. 'I will not blot out his name out of the book of life' (Rev. iii. 5) = that they will be in Heaven . . . 'The book of life' = Heaven. Ex. . . 'The book of life' is that with man which corresponds to Heaven with him. Ex. and Ill.

Bookcase. *Librarium.* T. 343. 692³. 694⁵. 797². —^e.

Bookworm. Under BOOK at D. 385.

Borders. See BOUNDARY.

Border. *Confinium.* T. 279.

Border. See FRINGE.

Border. *Limbus.*

A. 9492. 'A border (of gold on the ark)' (Ex. xxv. 11) = termination from good lest they be approached and injured by evils. 'A border' = termination. Ex. 10187.

9496². The 'border' had reference to the circumference (in man) in which there is termination.

9533. 'Thou shalt make for (the table) a border of gold round about' (ver. 24) = the termination of the sphere of good from the Lord's Divine good.

9535. 'Thou shalt make a border of gold of the closure round about' (ver. 25) = the termination of the sphere of Divine good.

9914. 'A lip,' or 'border,' round the upper opening of the robe (Ex. xxviii. 32) = terminated and closed on every side.

10835. (A border round the roof.)

M. 29². (The departed believed to be in limbo.)

T. 74. (The borders of their hats.)

103. After death . . . man retains the Spiritual from the father, together with a certain limbus from the purest things of nature around it; but with those who come into Heaven this limbus is below and the Spiritual above, whereas with those who come into Hell this limbus is above and the Spiritual below. (See W. 257⁵. D. Wis. viii⁷.)

Bore. *Perforare.*

See AWL.

5145. 'Perforated upon my head' (Gen. xl. 16) = without termination anywhere in the middle. 'Perforated' means open from top to bottom, thus not closed.

Borer. *Terebra.*

Boring. *Terebratio.*

A. 1270. A sound as of great borers. D. 3367.

D. 3218. (A kind of boring of Spirits in various parts of the body.)

3968. (Spirits who act by boring.)

Boreal. *Borealis.*

T. 185. (Boreal Spirits, Des.)

385⁴. In northern lands.

Born, To be. *Nasci.*

Birth. *Nativitas.*

Child. *Natus.*

See BEAR-*parere*, and HEREDITARY; also under CONNATE, and GENERATION.

A. 89. 'The nativities of the heavens and earths' (Gen. ii. 4) = the formations of the celestial man.

469. See Book at this ref.

[A.] 489². 'The **born**,' or 'children' (Is.xxix.23)=the regenerate who have intelligence of what is good and true.

611. 'The **nativities** of Noah' (Gen.vi.9)=a description of the reformation or regeneration of the new Church.

987². Man when **born** is the lowest of all living things. M.350. T.417.

1050². Man is **born** into no exercise of his life . . .

1145. 'These are the **nativities** of the sons of Noah' (Gen.x.1)=the derivations of the doctrinals and worships of the Ancient Church. . . In the outward sense, '**nativities**' are the generations of one from another; but in the inward sense, regard celestial and spiritual things, or those which are of charity and faith, thus here, the **nativities** which are of the Church . . .

1255. 'According to their **births**' (Gen.x.32)=as they could be reformed. '**Birth**'=reformation; for when a man is reborn or regenerated by the Lord, each and all things which he receives anew are **births** . . .

1330. 'These are the **nativities** of Shem' (Gen.xi.10)=the derivations of the second Ancient Church. '**Nativities**'=the origin and derivation of doctrinals and worships. . . Wherefore when any Church is **born**, it is said that there were '**nativities**' of it. Ill.

1360. 'These are the **nativities** of Terah' (ver.27)=the origins and derivations of idolatries . . .

1367. 'The land of his **nativity**' (ver.28)=origin.

1412. 'From thy **nativity**' (Gen.xii.1)=corporeal and worldly exterior things.

1414. Through **birth** from the virgin mother He derived infirmities like those of man in general.

1438. Being **born** from Jehovah . . .

1444. He was **born** as another man . . . 1450. 1460. 1542². 1616. 1893². 1894². 1902. 4692⁵. 4963³.

1573. Where there is hereditary evil there is also falsity, the latter is **born** from the former, but falsity from evil cannot be **born** until the man is imbued with scientifics and Knowledges . . .

—³. No man can ever be **born** from any man without deriving evil thence . . .

—⁶. If He had been **born** Divine, that is, without evil . . .

—⁷. The Lord could have assumed the Human without **birth** . . .

1902. If man were imbued with no hereditary evil, he would be **born** rational immediately from the marriage of the celestial things of the inward man with its spiritual things, and the Scientific would be **born** through the Rational, so that man would possess the whole Rational and the whole Scientific at his coming into the world . . . as may be inferred from the fact that all animals are **born** into the whole Scientific . . . What causes man to be **born** (into no knowledge) is hereditary evil from the father and mother, for thus all his faculties are turned the wrong way about.

1906. Man when **born** has not one whit of good of himself, but is completely defiled with hereditary evil. 4644².

2035. 'Generations and **nativities**'=those things which are of faith.

2048. 'Those **born** in the house' (Gen.xvii.12)=the celestial. (See 1708.) E.601¹².

2293². They know not but that they were **born** in Heaven.

2303. Immediately after the **birth** of infants Angels from the Heaven of innocence are with them.

2531². '**Born** of God' (John i.13)=those who are in love and thence in faith.

2557. Man not **born** into any knowledge, nor into anything rational, but only into the capacity of receiving them. 3161². 3175². 5081. T.480².

—². If spiritual truth flowed in from within, as good does, man would be **born** into the whole Rational and at the same time into the whole Scientific, so that he would not need to learn anything.

2592³. He was **born** a Man, but was conceived from God.

2628. 'That were **born** to him' (Gen.xxi.3)=to come forth from the Divine.

— The Lord's Divine Human was not only conceived, but was also **born** from Jehovah . . . 2649². 2798.

2661². If the Most Ancient Church had continued in its integrity, the Lord would have had no need to be **born** a Man.

2682². (Man is **born** into both worlds.)

2798². He was **born** from the virgin Mary as another man, but when again **born**, or made Divine, it was from Jehovah . . .

2803³. The Divine Human which was **born** from eternity was also **born** in time, and being **born** in time, and being glorified, is the same thing. Sig.

3026. '**Birth**' (Gen.xxiv.4)=the Spiritual of love, here, Divine celestial and spiritual things . . .

3036². 'The land of my **birth**' (ver.7)=the maternal hereditary as to falsity.

3183. As soon as man is **born**, he is introduced into a state of innocence . . .

3203². He who is **born** anew is like an infant . . .

3263. 'These are the **nativities** of Ishmael' (Gen.xxv.12)=the derivations of that spiritual Church . . . 3267. 3279.

3298. Good and truth are like offspring, being conceived, carried in the womb, **born**, etc. 3308.

3299. Whatever is **born** derives being from the father and manifesting from the mother; there must be both.

3469³. Natural good is the good into which a man is **born** . . . this he derives from his parents . . .

3570⁴. (Parallel between man's two **births**.)

3579³. 'The dew of thy **birth**' (Ps.cx.3)=the celestial of love.

3793. There is no marriage of good and truth in the Natural with man when he is **born**, for man alone is not **born** in Divine order . . .

3974. 'Children' (Gen.xxx.26)=truths. 4270. 4377. 4383. E.411²⁶.

4038². Man when first born is merely corporeal, but there is a capacity in him of being perfected . . .

4070. 'To thy birth' (Gen.xxxi.3)=to truth thence. 'Birth'=the truth which is from good; for all truth is born from good . . . 4094. 10335³.

4231. The good of the Natural does not mean the good into which a man is born, or which he derives from his parents, but good which as to its origin is spiritual; into this no one is born . . .

4378^e. Thus man is continually being born . . .

4592³. All men are born natural with the power to become either celestial or spiritual; the Lord alone was born spiritual celestial, and therefore was born at Bethlehem . . . The reason He was born spiritual celestial was that the Divine was in Him. 4594.

4610. 'Born to him' (Gen.xxxv.26)=their origin.

4641. 'These are the nativities of Esau' (Gen.xxxvi.1)=derivations in the Lord's Divine good natural . . . The Lord's Divine good natural, which is represented by 'Esau,' is the Divine he had from birth . . . 4644.

4668. 'Nativities' (Gen.xxxvii.2)=the derivations of those things of the Church, namely, of truth from good, or of faith from love.

4765. 'The child is not' (Gen.xxxvii.30)=that there was no faith in Him. 'Child'=truth of faith.

5160. 'Pharaoh's birth day' (Gen.xl.20)=when the Natural is being regenerated. 'To be born'=to be regenerated. Ex.

5348. 'To be born'=to be reborn.

5598. 'As to our birth' (Gen.xliii.7)=concerning the truths of faith there. 'Birth'=that of truth from good. Ex.

5826⁴. 'Born of God'=those who are regenerated by the Lord, and are thence in good. 9454. 10829^e. L.18^e. E.329^e.

5850. Animals . . . are born into all things which belong to them . . .

5937^e. People remain in the dogmas in which they were born . . . 8993². 9300⁶. S.92.

6025. 'Birth'=the new birth through faith and charity.

6222^e. Both the Intellectual and the Voluntary are born from the Internal . . . for every affection of good and truth . . . is born from no other source . . .

6323. See ANIMAL at this ref.

—³. If man were in order . . . above all animals he would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence . . . 7750². H.352³.

6367. Man is born into those things which are of the voluntary part; hence the people of the Most Ancient Church were born into the good of love in so far as they had good in their Voluntary.

6716. Hence His Human was not Divine from birth.

8042². The generations or nativities of truths from good are as the generations or nativities of sons and daughters from a parent . . .

8550. Every man is born into the evils of the love of self and of the world from his parents . . . 9278². H.296. 424. N.79^e. Life 68. 110. P.83. R.692². M.525. T.520. Gen.art. 612. 658⁵. P.281². M.94.

8552. (Necessity of man's being born anew.)

8983. 'Children' (Ex.xxi.4)=derived truths and goods.

8998. They who have been born within the Church . . . are not to contract marriages with those born out of the Church . . .

9156^e. 'Children' or 'sons'=truths of faith. Refs. 9372³.

9336². Man when born as to hereditary evils is a Hell in the least form.

9350. Why the Lord willed to be born in our Earth. Gen.art. U.113. D.4376.

10122². The new understanding and will into which man is born from the Lord . . . 10660. Sig.

10156. Man is born natural . . .

10249³. 'Children' (Is.xliv.3)=those who are of the Church.

10318. Man is born in mere ignorance . . . for he is born hereditarily into all evil of the love of self and the world. H.202.

10367². Man is born into evils of every kind, and thence into falsities of every kind . . .

H. 345². Little children (in Heaven) do not know that they were born in the world, wherefore they believe that they were born in Heaven; thus they do not know of any birth but the spiritual one . . .

Life 69. The means of reformation are . . . that man is born into mere ignorance . . .

W. 67. Man is born into the ultimate degree of the natural world . . .

236. These three degrees of height are in every man from his birth . . .

258. Every man is born into the capacity of understanding truths even to the inmost degree . . .

270. From birth the spiritual mind is not open, but only in the potency of being opened . . . For man is born animal, but becomes man. M.152a².

P. 32². Man comes into the first degree which is natural when he is born . . .

275. If man were born into the love in which he was created, he would not be in any evil, nay, he would not know what evil is . . . If man were born into this love he would not be born into the thick darkness of ignorance, as now every man is, but into a certain light of knowledge and thence of intelligence, and into these he would also quickly come . . .

276. When the love of the neighbour was turned into self-love, man could no longer be born into the light of knowledge and intelligence, but into the thick darkness of ignorance, because into the ultimate plane of life . . .

277³. An infant is born black from a black . . .

—⁴. Every infant is born into this external of life.

M. 33. From this primitive formation it arises that the male is born intellectual, and the female voluntary . . .

[M.] 133. Why man is not **born** into the knowledge of any love, when yet beasts and birds . . . are **born** into the knowledges of all their loves. Fully Ex. T.48^a.

134^a. Man is **born** into no knowledge, that he may be able to come into all . . . and he is **born** into no love, that he may come into all . . .

447. Every man is **born** corporeal, becomes sensual, then natural, and successively rational . . .

T. 405. Emperors, kings, etc. who are **born** to command, if they humble themselves before God, are sometimes less in the love of dominion than men sprung from the lowest orders.

480^a. Man (is **born**) into the inclination to love himself and the world, and also the neighbour and God . . .

521^a. Unless broken through new birth from the Lord.

583. (Correspondence of regeneration to conception, gestation, birth, and education.) Gen.art. . . Hence natural births in the Word mean spiritual births. Ill. E.434⁷.

612^a. As man is **born** spiritual as to the interiors of his mind, differently from a beast . . .

E.624¹⁹. Those who are **born** in the Church and are attached to it merely on that account. Sig.

745^a. 'To be **born**'=to be regenerated.

Born again. *Renasci.*

Rebirth. *Renascentia.*

See under BORN.

A. 986^a. Man is **born again** through truths of faith. H.342(s).

3701^a. He ought to be **born again** as an infant . . .

3860. Regeneration is called **rebirth**, but spiritual.

5115^a. The man who is being **born again** . . .

5130^a. The **rebirth** of the Sensual subject to the intellectual part, Treated of. 5122.

10367^a. In order to be delivered from Hell, man must be wholly **born again** by the Lord. It is this **rebirth** which is called regeneration. In order therefore that he may be **born again** he must first learn truths . . .

H. 279. Regeneration is **rebirth** as to the spiritual man. Des.

Borrow. *Mutuum accipere.*

See LEND-*faenerari*, also under ASK-*petere*.

E. 556^a. 'From him who would **borrow** of thee turn not thou away' (Matt.v.42)=if he longs to be instructed, instruct him; for the evil long for this in order to pervert and deprive, but are not able.

Bosom. *Gremium.*

A. 1736^a. 'To carry in the **bosom**' (Is.xl.11) is predated of His love or mercy.

T. 508^a. A golden image in his **bosom** . . .

582^a. As one who warms a serpent in his **bosom**.

Bosom. *Sinus.*

See under BREAST.

A. 3305⁷. 'To be in Abraham's **bosom**' (Luke xvi.22)=in the Lord (from conjunction through love). 6960^a.

4048^a. Such are they who relate to the **sinuses** or greater blood-vessels of the brain; and they who resemble such relate to the longitudinal **sinus** between the two hemispheres of the brain, which is in a state of quiet however the brain on each side may be agitated. 7744^a. D.3879.

6960. 'Convey thy hand into thy **bosom**' (Ex.iv.6)=the appropriation of truth. . . 'Bosom'=love; for what belongs to the breast corresponds to love . . . And as the **bosom** corresponds to love, it also=the proprium, for that is proper to man which is of his love; therefore here, 'to convey the hand into the **bosom**'=appropriation. Ill.

—². 'Lying in the **bosom**' (Mic.vii.5)=one who is conjoined through love. Hence a wife is called 'the wife of her husband's **bosom**' (Deut.xxviii.54; 2 Sam. xii.8), and a husband is called 'the husband of the wife's **bosom**' (Deut.xxviii.56), and this because the one is the other's.

—, 'Bosom' (Ps.xxxv.13)=himself.

—³. 'To give into the **bosom**' (Luke vi.38)=to themselves as their Own. —^e.

—⁴. 'To lean on the **bosom**' (John xiii.23)=to be loved, and to be conjoined through love. 10087^a. —^e.

—⁵. 'Bosom'=that which actually belongs to man, and appropriation not through love, in the following. Ill.

6998⁷. (The interior and the inmost **bosom** of the Word.)

E. 821^a. 'Bosom' and 'breast,' in the Word=spiritual love, which is love in act; and the Lord's 'bosom' and 'breast' (John xiii.23)=the Divine love itself; wherefore they are in the province of the breast in Heaven who are in spiritual love.

Botany. *Scientia botanica.* A.4529.

Both. *Ambo.*

A. 9166. 'Both' (Ex.xxii.11)=in each and all things, for in the inward sense 'between both' does not mean between two, but in each and all things; for 'two'=conjunction into one.

9658. 'Both' or 'two' (Ex.xxvi.24)=conjunction.

Bottle. *Lagena.*

A. 2674. '(Hagar's) bottle of water' (Gen.xxi.14)=very little truth. 2681. 2703.

5567^a. An earthen flask in his hand . . .

E. 177^a. 'A bottle,' or 'potter's vessel' (Jer.xix.1)=falsity.

374¹³. 'A flagon' (Hos.iii.1)=that which contains, thus the ultimate sense of the Word, which they apply to their falsities and evils.

Bottle. *Uter.*

R. 672^a. 'Bottles,' etc.=those things which are contained in them. Ill.

839^a. Bottles filled with iron filings . . . T.116^e.

T. 38^a. Like a bottle containing worms . . . 258.

380⁴. Their mouth is like a bottle of honey, and their heart is like a bottle of gall.

E. 195¹⁵. 'Wine'=truth, and 'bottles,' the Knowledges which contain it.

376²⁸. 'Old bottles' (Matt.ix.17)=the statutes and judgments of the Jewish Church, and 'new bottles,' the Lord's injunctions and commands.

—³⁴. 'Every bottle shall be filled with wine' (Jer. xiii.12)=the mind of man, for this is a recipient of truth or falsity, as a bottle is of wine.

242¹⁴. 'Earthen pitchers, the work of the hands of the potter' (Lam.iv.2)=evils of life and falsities of doctrine which are from man's Own intelligence. (See also 177.)

Bottomless pit. See DEEP—*Abyssus*.

Bough. *Termes*.

R. 875¹⁵. I plucked some twigs (which blossomed).

M. 77^e. (Twigs which became brass with gold tips.)

T. 258. Like a bottle girded with twigs of cedar.

767⁸. In every bough and sprig of a tree . . .

Boundary. *Limes*.

A. 2694². (Extension of the boundaries of the sphere of perception.)

4205. A limit of the influx of good. Sig.

943⁹. 'A bound that they may not pass over' (Ps. civ.9)=the ultimate of truth Divine . . .

D. 2151. They are not allowed to go beyond fixed limits which are the limits of permission, and the limits are such that nothing is ever permitted except what is turned into good by the Lord.

Boundary, Term. *Terminus*.

Terminate. *Terminare*.

Termination. *Terminatio*.

See BORDER—*limbus*, also under CANAAN.

A. 129^e. By terms familiar to the learned . . .

196². Use terms they themselves do not understand.

946. They stick fast in terms . . . 3348². —^o.

1072. The ideas of thought are terminated (in sensuous things). 2553.

1211. 'The boundary of the Canaanites' (Gen.x.19) =the extension of Knowledges with them. Ex.

1311². Every evil has its own limits . . . When it transgresses these limits it runs into the penalty of evil. 1857².

1444³. The sea and Jordan were boundaries. 1585.

1486^e. Scientifics are the ultimates in which interior things are terminated in order . . .

1585². The ultimate things, or boundaries, represented the outward man; the boundaries of Canaan were many, in general the Euphrates and the Jordan, and the sea.

1626^e. He who has extinguished spiritual ideas by means of the terms and definitions of human philosophy . . .

1866. The extension (of spiritual and celestial things) is meant by the boundaries of Canaan.

2718³. The last boundary of the spiritual is the first of the celestial . . .

2973. 'Borders,' and 'round about' (Gen.xxiii.17)=those things which are exterior.

3348. They have got but little beyond terms . . . And they dispute about terms. Examps.

3540. The skins are the outermost things of an animal in which its interior things are terminated . . .

—². These are the terminations of interior things.

3632. Divine order is not terminated except with man in his bodily things, namely in his gestures, actions, etc.

3720^e. The Natural is the ultimate of order, for in it all interior things are terminated . . . 4539.

3726. 'He set it for a pillar' (Gen.xxviii.18)=a holy boundary. . . Good cannot be terminated in good, but in truth, for truth is the recipient of good. 3727. 4090.

3727. The reason 'a pillar'=a holy boundary, thus the ultimate of order, is that in most ancient times they placed stones where their boundaries were, which marked off the possessions of one from those of another, and were for a sign and a witness that their boundaries were there. . . Then they thought from them concerning the ultimate in man, thus concerning the ultimate of order, which is truth in the natural man . . . Hence the ancients who were after the flood began to regard as holy the stones which had been set up in the boundaries. (See PILLAR, and STONE.) 4580.

4060⁴. Influx . . . is terminated in the ultimate . . .

4089. Celestial and spiritual things are terminated in the Natural. 4240.

4116. All the boundaries of Canaan represented that which is last or ultimate, and that which is first; that which is last or ultimate because [the land] ceased there, and that which is first because it began there; for all boundaries are of this nature, being the last things to those who go forth, and the first to those who come in . . . 4255².

4195. Such heaps were for a sign . . . that the boundary was there.

4214³. The thoughts (of Spirits) are not terminated in such things as while they were in the body . . .

4240. All boundaries, as rivers, mountains, and lands, represented those things which were ultimate. Refs.

4270. 'Jabbock' was a boundary of Canaan. Ex. All the boundaries of that Land were significative of celestial and spiritual things of the Lord's Kingdom, according to distance and situation. Refs. 4313.

4547. The Holy in which interior things are terminated. Sig.

4585³. (Necessity of using these terms.)

4658². The terms Aristotle invented . . .

—³. They who want to think from terms . . .

4875^e. There are outermost truths to which interior truths are determined, and in which they are terminated.

4938. Celestial things are terminated in spiritual things, and spiritual things in natural things.

[A.] 4939. Nature is that in which the things of the Spiritual World are **terminated**. 10728.

5089°. They have immersed their thoughts in such things as are of the world, that is, in **terms** and distinctions from them, thus in sensuous things . . .

5134°. The Divine . . . cannot be **terminated** in evils and falsities, as is the case with man . . .

5145. 'Perforated' (Gen.xl.16)=without **termination** anywhere in the middle. Ex. . . The interiors are distinct in degrees, and are **terminated** in each degree, and through the **termination** are separated from the lower degree . . . It is necessary that all the degrees be well **terminated**, and thus by means of **terminations** be distinct from each other. Ex.

—³. Consequence of the voluntary things not being **terminated** anywhere in the middle.

—⁴. Whether there are **terminations**, and thus planes, may be known in this way . . . With those who have perceptions of good and truth, there are **terminations** from the first degree to the last, for such perceptions are impossible without **terminations** of all the degrees. . . . With those who have conscience, there are also **terminations**, but from the second degree, or from the third to the ultimate. Ex. . . Conscience itself is the interior plane in which the influx of Divine good is **terminated** . . . With those who have no conscience . . . the **terminations** are in the delights of self. Enum.

—⁵. It is chiefly in the other life that it is recognized whether the voluntary things have been **terminated** with a man, or not **terminated**. Ex. . . All those with whom the interior voluntary things have been **terminated**, are elevated into Heaven . . . but all those with whom the interior voluntary things have not been **terminated**, betake themselves into Hell, for the Divine flows through and is turned into what is infernal . . .

—⁶. Voluntary things are said to be 'perforated,' or not **terminated**, when there is no affection of good and truth, or of what is just and fair . . . The affections are what **terminate** and close.

5196. From boundary to boundary. Sig. and Ex. . . The reason 'the river'=a **boundary**, is that the great rivers, Euphrates, Jordan, and Nile, and above all, the sea, were the ultimate **boundaries** of Canaan. 5205.

5205. That falsities stood in the boundaries where truths were, Sig. and Ex.

5207. That truths are extirpated from the Natural by means of falsities in the boundaries, Sig. and Ex.

5373°. The Spiritual World is **terminated** in man's Natural . . .

5651°. The Natural is the plane in which influx is **terminated** . . . 10208°. Refs.

6406. The plane in which interior things are **terminated** is the Natural . . .

6977°. Evil and falsity grow there according to the capacity of receiving them which he had acquired in the world, but he is not allowed to overstep the acquired limits.

7191. (No stops—*signa terminationum*, in the Hebrew.)

7381°. The ideas of interior thought . . . are **terminated**

in material things, and where they are **terminated** there they appear to be.

7554°. If (truths and evils) cannot be separated, they are cast out to the **boundaries**.

7643. 'The locust in thy **boundary**' (Ex.x.4)=falsity in the outermost things.

7926°. The Hells cannot force their way up further than those who are in the last **boundaries** of Heaven. Ex.

8063. 'In all thy **border**' (Ex.xiii.7)=wherever truth from good extends itself. '**Border**'=the extension of truth from good, for all truth has its own extension . . . and therefore has its **boundaries** . . .

8325°. Two statues at the **boundary** of the universe.

8472°. They who receive little are in the **boundaries** of Heaven . . .

8539. 'They ate manna until their coming to the **boundary** of the Land of Canaan' (Ex.xvi.36)=that they had the appropriation of good from truth until they came to the region of Heaven. . . 'The **boundary** of the Land of Canaan'=the entrance to Heaven, or the region where Heaven begins.

8628. They had made wisdom to consist . . . chiefly in philosophical **terms** . . . In the other life they have but little perception, for they see only in **terms**, and from **terms** . . . 8631.

8794. 'Thou shalt set bounds for the people round about' (Ex.xix.12)=extension into Heaven no further than to the spiritual spheres of good. Ex. 8837.

9340. 'Thou shalt set thy **boundary** from the Red Sea even to the sea of the Philistines' (Ex.xxiii.31)=extension from scientific truths to the interior truths of faith. Ex.

9430°. In this, interior things are **terminated** and come to rest . . .

9499. **Terminations** in Heaven, Sig. and Ex.

9853. 'The **ends**' (Ex.xxviii.14)=the outermost things.

9879. 'Thou shalt set upon the breastplate chains at the **ends**' (ver.22)=the conjunction of the whole of Heaven in the outermost things.

10675. 'I will make thy **border** spread out' (Ex.xxxiv.24)=the multiplication and extension of truth from good.

H. 38 (u). Every degree is **terminated**. Refs.

50. The simpler angels are in the **boundaries**. 52. 275.

360°. In the world are the ultimate effects in which everyone's affection is to be **terminated** . . .

W. 230. Without use, love and wisdom have no **boundary**, or end.

253°. They are in some higher Heaven at its **boundaries**, where they are as it were in the light of evening; for in every Society the light decreases from the middle to the **boundaries** . . . Those are in the **boundaries** who are in few truths.

259. With such persons, (idiots, etc.) the Rational cannot be elevated; for the life . . . with these has not the **boundaries** in which it ceases so disposed that . . .

T. 536°. They are driven into deserts, or caverns,

which are in the last boundaries of the so-called Christian world.

D. 866. Philosophy consists of mere terms. (See under PHILOSOPHY.)

1603. (On the use and abuse of philosophical terms.)

E. 365⁴¹. 'In the borders' (Is.lx.18)=in the natural man, for in the things which are there spiritual things are terminated.

374¹². 'The border' (Ps.cxliv.14)=all these things.

403²². 'Border' (Ps.cv.31)=the ultimate in which interior things cease and in which they are all together.

406¹⁶. (On the boundaries of the Spiritual World.)

518¹⁷. 'I will set thy boundary at the Red Sea even to the sea of the Philistines, and from the desert even to the river' (Ex.xxiii.31). The boundaries of Canaan=the ultimates of the Church, which are scientific truths, knowledges of truth and good from the Word, and rational things. Ex. —¹⁸.

654⁸. 'The border (of Egypt)' (Is.xix.19)=scientific truth.

831⁴. The life of every man is from his works, because affection . . . and thought . . . are terminated in them, and so come forth; and unless these are terminated they perish . . .

Bow. Arcus.

Bowed. Arcuatus. A.1629.

A. 974. The state of the man after the Flood who can receive charity is described by 'the bow in the cloud.' 1038⁶.

1042. 'I will set the bow in the cloud' (Gen.ix.13)=the state of the regenerate spiritual man, which is like the bow of a rainbow. (See RAINBOW). E.701²⁶.

—². When the proprium is presented to view about a regenerate spiritual man in the other life, it appears like a bow in a cloud, which bow is a representation of spiritual things in his natural things. Ill.

—⁶. The natural things of man thus enlightened by means of spiritual light from the Lord, appear like a bow in a cloud. E.595.

1043. The 'bow,' or the colour of the bow, never exists except in a cloud. Ex.

1048. 'The bow shall be seen in a cloud' (Gen.ix.14)=when a man is still such that he can be regenerated. 'The bow in the cloud'=a sign of regeneration. . . It is a man's sphere which is made visible by means of a bow when the Lord pleases. 1053.

1195⁶. 'To handle and bend the bow' (Jer.xlvi.9)=to reason.

2685. '(Hagar) a bow-shot off' (Gen.xxi.16)=the state and degree of absence from the doctrine of truth. Ex. . . 'A bow' is predicated of the spiritual man . . .

2686. That 'a bow'=the doctrine of truth, Ill. 3499. 5354⁷. 6306⁵. 9396¹¹.

—⁵. 'They who shoot with and bend the bow' (Jer. i.14, 29; li.3)=those who tell and teach the doctrine of truth.

—⁷. In the opposite sense, 'a bow'=the doctrine of falsity. Ill. 2709⁴.

2709. (Ishmael) 'a shooter with the bow' (Gen.xxi.20)=the man of the spiritual Church. . . 'A bow'=doctrine. The man of the spiritual Church was formerly called 'a shooter with the bow,' because he defends himself by means of truths . . . 6422.

2799⁵. 'To break the bow, sword, etc.' (Hos.ii.18)=no combat there concerning doctrine and truth. E.734⁴.

4922². 'To teach the bow' (2 Sam.i.24)=to teach the doctrine of love and charity. 9468⁴. E.357³.

6421. 'A bow'=doctrine; the missiles, the things of doctrine, thus truths of doctrine with those who are in truths, and falsities of doctrine with those who are in falsities. 9228².

6422. 'A bow'=doctrinal things of the spiritual Church.

6423. 'He shall sit in the strength of his bow' (Gen. xlix.24)=that he is safe by the combating truth of doctrine. . . 'A bow'=doctrine.

7729². 'All their bows bent' (Is.v.28)=doctrine of falsity. 8215³. 8313³. 8902⁵.

9182⁶. 'To break the bow,' etc.=to destroy the doctrine of falsity. E.650³⁴.

S. 12. 'The bow of him who sat on the white horse'=the doctrine of charity and faith combating against falsities. 79². E.356.

R. 299. 'He that sat on him had a bow'=that they have the doctrine of truth and good from the Word, by means of which they have fought against evils and falsities from Hell, thus against Hell. . . 'A bow'=the doctrine of truth and good from the Word fighting against evils and falsities.

—². That 'a bow,' in the Word=doctrine fighting, in both senses, Ill.

—⁴. 'A bow,' said of the Lord=the Word. Ill.

E. 238³. 'The wicked bend their bow to cast down the wretched and the poor' (Ps.xxxvii.14). 'Bow'=the doctrine of falsity fighting against the doctrine of truth.

355²⁸. 'Bow of war' (Zech.x.4)=truth combating from doctrine.

357. 'That 'a bow'=doctrine combating, or the doctrine from which we combat against evils and falsities; and that 'arrows,' etc.=the truths of doctrine which combat, fully Ill.

—¹². (In the opposite sense) 'a bow'=the doctrine of falsity fighting against truths and goods, and destroying them; and the 'arrows,' etc., its falsities themselves. Fully ill.

734⁶. 'A bow of brass' (Ps.xviii.34)=the doctrine of the good of life. (See also 357⁴.)

C.190. As a bow which is never unstrung . . .

Bow. See INCLINATION.

Bow. Curvare, Incurvare.

A. 2153. '(Abraham) bowed himself towards the earth' (Gen.xviii.2)=the effect of humiliation from joy thence. 'To bow'=to humble. See 4347.

2327. '(Lot) bowed himself the face to the earth' (Gen. xix.1)=humiliation. Ex.

[A.] 2794. 'We will **bow** ourselves' (Gen.xxii.5)=submission.

2927. 'Abraham arose and **bowed** himself' (Gen.xxiii.7)=the Lord's joy on account of a kind reception. . . . 'To **bow** himself'=to rejoice. **Bowing** is a gesture of both humiliation and joy. 2950. 3163.

3118. See BEND at these refs. 5682. 7068.

3581. 'Peoples shall **bow** themselves to Thee' (Gen.xxvii.29)=truths of good.

4347. '(Jacob) **bowed** himself to the earth seven times' (Gen.xxxiii.3)=submission of all things. 4360. 4361. 4362. 6366.

4689. 'They **bowed** themselves to my sheaf' (Gen.xxxvii.7)=adoration. 'To **bow** one's self'=the effect of humiliation, thus adoration. 4698. 4701.

4844⁵. 'The **bowed down**,' etc. (Ps.cxlvi.8) treats of those who are being instructed in truths and led to good.

5420. 'They **bowed** themselves to him the face to the earth' (Gen.xlii.6)=humiliation. 'To **bow** one's self'=humiliation; and 'the face to the earth'=the humiliation of adoration. Ex. 5676. 6266. 7788.

6188. 'Israel **bowed** himself upon the head of the bed' (Gen.xlvii.31)=that he turned himself to those things which are of the interior natural. 'To **bow** himself,' here=to turn himself.

6266. **Bowing** is such an act of the body as corresponds to the humiliation of the mind; hence they who are in the adoration of God from the heart thus **bow** themselves.

6369. 'He **stooped down**,' etc. (Gen.xlix.9)=to put himself in power; for when a lion **stoops down** he hardens his nerves, and makes himself strong. R.241². E.278³.

8663. (Moses) '**bowed** himself' (Ex.xviii.7)=admission; because predicated of truth Divine.

9317. 'Thou shalt not **bow** thyself to their gods' (Ex.xxiii.24)=that the falsities of evil are not to be worshipped. 'To **bow** one's self'=adoration and worship. 10553. 10645. E.410³.

9377. 'Ye shall **bow** yourselves afar off' (Ex.xxiv.1)=humiliation and adoration from the heart, and then the Lord's influx. Ex.

E. 77. Humiliation before man produces **bowing** according to the estimation in which he is held, but before the Divine a complete **bowing down**. Ex.

Bowels. Under VISCERA.

Bowl. Under CUP—*Scyphus*.

Bowstring. Under NERVE.

Boy. Under CHILD—*puer*.

Box. *Buxus*.

A. 2162¹¹. 'The **box**,' etc. (Is.lx.13)=celestial natural things. (=corresponding natural goods and truths. 9406².)

M. 78³. Grass plots surrounded with **box**.

E. 375³³. 'The **box**' etc. (Is.xli.19)=good and truth thence in the Natural. Id.

730²⁵. 'The **box**' (Is.xli.19)=the understanding of what is good and true in the natural.

Bozrah. *Bozrah*. A. 4650.

E. 359³. Because the Word as to the literal sense had been torn to pieces by the Jewish people, and Divine truth thereby adulterated, it is said 'with bespattered garments from **Bozrah**' (Is.lxiii.1) . . . 'Garments from **Bozrah**'=the ultimate of the Word, which is the sense of its letter. 922⁵.

922⁵. '**Bozrah**' means 'the vintage' . . . which is said of truth.

Bracelet. *Armilla*.

A. 3103. (The truth of the Church was represented by the bracelets given to a bride. Ill.)

3105. 'Two bracelets' (Gen.xxiv.22)=Divine truth. Ill.

— . Bracelets were also for a king, but on the arm. E.358².

M. 20³. The bridegroom took bracelets and a necklace of pearls, and fastened the bracelets on her wrists . . .

42⁴. Her bracelets were of pearls.

E. 195⁷. 'Bracelets'=the truths and goods of the Church. Refs.

242¹⁵. 'Bracelets upon the hands' (Ezek.xvi.11)=specifically, truths from good. Refs.

358⁸. 'A bracelet upon the arm' (2 Sam.i.10) was an ensign of power . . . against what is evil and false.

Brahe. D.5099.

Brain. *Cerebrum*.

See CEREBELLUM, DURA MATER, PIA MATER.

A. 444⁸. If the soul were mere thought, man would have no need of so much brain, the whole brain being organic of the interior senses . . . D.3471.

501. As in the brain, in the inmost things of which there are subtle organic [parts] called the cortical substances, from which and through which the operations of the soul proceed . . .

641. The intellectual things of Spirits and Angels flow into the left part of the head or brain, and the voluntary things into the right. . . But when evil Spirits flow in, there is as it were an inundation; into the left part of the brain with direful phantasies and persuasions, into the right with cupidities. 644. 4410. 5725, Ex.

1635⁶. The organs of the head, or brain . . .

1763. The speech of many Spirits . . . inflowing into the brain with varied determination.

3884. The left part of the brain corresponds to rational or intellectual things, and the right to affections or voluntary things.

4039. On the correspondence of the cerebrum and cerebellum. Gen.art.

4040. There appear in the brain . . . wonderful circumvolutions and gyres, in which are placed the cortical substances; from these fibres run forth which constitute

the marrow of the brain; these fibres proceed thence through the nerves into the body, and there perform functions according to the orders of the brain . . .

4041. The heavenly form in the lowest sphere is such as is the form of the circumvolutions which appear in human brains . . . The brain is formed according to the form of the flowing of Heaven; but the interiors of it, which do not appear to the eye, are according to the interior forms of Heaven, which are quite incomprehensible . . . D.2728.

4042. It is through the brain and its interiors that the descent and ascent (between the Heavens and the world) takes place, for there are the very beginnings . . .

4045. There are Heavens which relate to the cerebrum and cerebellum in general, and in these Heavens there are those who relate to the parts or members of the brains. Enum. 4222, Enum.

4048^e. See BOSOM-sinus, at this ref.

4049. (The Spirits of the ventricles of the brain) are those who long to come into Heaven . . . The reason is that the better kind of lymph which is in the ventricles is of such a nature, namely, that it returns into the brain . . . The brain is Heaven . . . D.831.

4045. On those who represent the infundibulum in the brain. D.913.

4051. (The Spirits of the isthmus of the brain, and of the little knots of fibres in the brain.) 5189³. D.3837.

4052. See BEGINNING-principium, at this ref.

— They who correspond to the right part of the brain are they who are in the will of good, and thence in the will of truth; and they who correspond to the left part of the brain are they who are in the understanding of good and truth, and thence in the affection of them.

4054. The brain, like Heaven, is in the sphere of ends which are uses; for whatever flows in from the Lord is an end regarding the salvation of the human race; this end is what reigns in Heaven, and also what thence reigns in the brain; for the brain, where the man's mind is, has regard to ends in the body . . .

—². These (Spirits) are obstructions of the brain. D.1812. 4548.

4319². Their brain appeared hairy and darksome . . . Their brain appeared orderly, snowy, and lucid . . .

4325. The voluntary sense proper is in the cerebrum, the involuntary sense proper is in the cerebellum . . . The fibres which flow forth from the cerebrum present in general the voluntary sense, and those which flow forth from the cerebellum the involuntary sense . . . Those parts which encompass the body, as the muscles and skin, and the organs of sense, for the most part receive fibres from the cerebrum; hence man's senses and movements are according to his will; but those which are enclosed within, and are called the viscera, receive fibres from the cerebellum; hence man has no feeling of them, nor are they under the determination of his will.

4326^e. (Fibres of the cerebrum now translated into the face, which exercise command over those from the cerebellum.) D.3868.

2 E

4407. The internal sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than the hearing; hence it is that some animals have subsidiary brains within the orbits of their eyes; for their Intellectual depends upon their sight. Not so man, who possesses a larger brain, so that his Intellectual may not depend upon his sight, but his sight on his Intellectual.

4793⁵. When they supposed that they were penetrating towards the interiors of the head and brain, they were conveyed away through the excrementitious ways therein . . .

5180. These are they to whom corresponds the more subtle chyle which is conveyed towards the brain, and is there commingled with new animal spirit . . .

5189^e. Ends are represented by the beginnings from which are the fibres, such as there are in the brain . . .

5386. The secretory and excretory parts of the brain are the ventricles and the mammillary processes, which draw off the mucus . . . To these correspond . . . tenacities of opinions, and unnecessary conscientiousnesses . . . 5724. D.939-943. 954. 1240.

5717. There are some who not only relate to the most sticky things of the brain, which are its excrementitious things, but also know how to infect them as it were with poisons . . . Such were they who slew whole armies . . . 5718. D.1783, Ex.

6607. See AFFECTION at this ref.

6872³. The organic beginnings which are in the brain.

7170. I felt a remarkable change in the brain . . .

7359. Through the Eustachian tube into the brain . . .

7408. This fasciculation is especially presented to view in the brain, in the two substances there, called the cortical and the medullary.

7481. The middle province, which is between the cerebrum and the cerebellum, corresponds to (the Spirits of Mars); for with those with whom the cerebrum and cerebellum are conjoined as to spiritual operations, the face acts as one with the thought . . .

9670². To the Angels of the middle Heaven correspond those things with man which belong to the provinces of the lungs and cerebrum . . . These things are called voluntary (as distinguished from involuntary).

9914. All the first things which are of the head, namely, of the cerebrum and cerebellum, combine themselves together into bundles of fibres and nervules there, and being combined together, are sent down through the neck . . . and move the organic parts there at the bidding of the will, which begins in the brains.

H. 212. How these (fibres) go and flow in the brain does not appear to the eye, for innumerable ones there are so folded together that taken together they appear as a soft continuous mass . . .

251. The influx of the spiritual Angels with man is into his head from the forehead and temples to every part beneath which is the cerebrum, because this region of the head corresponds to intelligence.

463. As the particulars of thought and will are in-

scribed on the **brain**, for their beginnings are there, so they are inscribed on the universal body . . .

W. 42. For there are in the **brain** innumerable substances and forms in which resides every interior sense which has relation to the understanding and will.

135. The interiors of the face are the **brains**.

191. (The second discrete degree is derived from the first, and the third from the second, the third being called the composite. Such is the case) with the organic substances which are the receptacles and dwellings of the thoughts and affections in the **brains**. 192.

316³. A similar progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely organic, of the affections and thoughts in man: in his **brains** are those star-like forms called the cineritious substances; out of these go forth fibres through the medullary substance by the neck into the body; these fibres go to ultimates there, and from the ultimates return to their primes; the return of the fibres to their primes is made through the blood-vessels.

362. The will and understanding . . . are in the **brains**, in the whole and every part of them, and thence in the body; in the whole and every part of it. Gen.art.

365. Man's life is in beginnings in the **brains**, and in derivatives in the body. Gen.art. . . For (1) a man perceives that he thinks in the **brain** . . . (2) The **brain** or head is the part first formed . . . (7) All the fibres descend from the **brains** through the neck into the body, and none ascend from the body through the neck into the **brains**.

366. (Description of the two **brains**.) 373. I.12⁵. T.351².

367. The whole, which is the **brain** and the body together, originally consists of nothing else than fibres which proceed from their beginnings in the **brains**. 370.

384. As all things of the mind relate to the will and understanding, and all things of the body to the heart and lungs, there are two **brains** in the head, which are distinct from each other as are the will and understanding; the cerebellum is especially for the will, and the cerebrum for the understanding . . .

— The **brain** is also divided into two hemispheres . . . and the right relates to the good of truth, and the left to the truth of good . . .

388. The first web of the human form, or the human form itself with each and all things of it, is from the beginnings from the **brain** continued through the nerves. . . This is the form into which the man comes after death . . .

400. All things of the body are formed in the womb through fibres from the **brains**, and blood-vessels from the heart . . . from which it is evident that all things of man come forth from the life of the will, which is the love, from their beginnings from the **brains** through the fibres, and all things of his body from the heart through the arteries and veins.

412⁵. The breathing of the spirit depends on fibres from the **brains**, and that of the body on blood-vessels from the heart.

432². The initial form of man . . . was seen as a least image of a **brain**. Des. . . The gibbous part, which was a type of the **brain** in the least things, was also divided as it were into two marriage beds, as the **brain** in the greatest is into two hemispheres, and I was told that the right bed was the receptacle of love, and the left of wisdom . . . The structure of this little **brain** within as to position and flowing was in the order and form of Heaven, and its outer structure was in the opposite. Des.

P. 180⁶. If a man knew all the operations of both **brains** into the fibres, of the fibres into the muscles . . .

279⁶. Look at the **brain**, and you will see innumerable substances, and fibres . . . 315².

296¹⁴. The **brain** returns the blood vivified into the *vena cava* . . .

336⁶. The **brain** sublimates the blood and vivifies it anew . . .

R. 347. The **brain**, from which is the origin of all things of man's life . . .

M. 444⁶. Under the forehead is the cerebrum, and under the occiput the cerebellum; the latter is dedicated to love and its goods, the former to wisdom and its truths . . .

I. 13⁴. The human understanding dwells in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the occiput. T.160⁸. 564⁹.

T. 60⁶. The meninges of the **brain** by means of threads taken out of themselves enter into all the underlying glands, and through these into all the fibres, and through these into all things of the body. Hence it is that the head from the **brains** rules everything that is under it.

224². The human mind . . . is nothing but a form of Divine truth and Divine good spiritually and naturally organized; the human **brain** is that form . . .

335⁶. See BEAST at this ref.

351². Everyone knows that the head is full of **brains**, and that the **brains** are organized, and that the mind inhabits them, and that its ideas are fixed and remain in them as accepted and confirmed.

577³. Unless there were such action and co-operation with the influent life in the spiritual organism of the **brain**, thought and will could not exist; for the life from the Lord flows into that organism, and because it co-operates, that which is thought is perceived . . .

Ad. 990. The will is indeed the endeavour of acting, but the determination itself is effected by means of movement in the organic beginnings of the **brain**, namely, by means of expansions and constrictions; the very organic beginnings are the most subtle parts in the cortical substance itself of the **brain**, and are called substances: when these undergo changes or variations of form . . . they undergo the alternations of expansion and constriction. The general motion of the **brain** is expansion and constriction, thus is that of all the parts in general . . .

D. 830. It is known that the great ventricles of the **brain** are the places into which serosities flow from the

interstices of the fibres, and from elsewhere, so that they are as it were the bladders of the brain where the serum or lymph is mixed with the spirit, and from which again spirit and better things are set apart.

914. (The physiology of the infundibulum of the brain.)

1018. The brain is said to become indurated according to the falsities which are born from the thoughts . . .

1623. 1624.

1021. Some essences (of the things which enter the mouth) are rapidly carried off to the brain through a short way . . . 1742.

1022. Those [substances] which enter the blood the most quickly, are represented by those who enter through the cuticles, and are infants and little children, who are carried into the brain by the shortest way, and inaugurated into the cortical substance.

1023. On callosities. The things belonging to the left eye correspond to those which belong to the right part of the brain. Gen.art. . . On the left part of the brain, or in its left hemisphere, are presented those things which are false as to affections, and on the right those which relate to doctrinal matters; or on the left are those things which regard good, and on the right those which regard truth . . .

1027. The eyes correspond to the hemispheres of the brain, and in fact so that the left eye corresponds to the right hemisphere, and the right eye to the left hemisphere of the brain, for so do the fibres flow, and likewise the fibres in the optic nerves, as I have been informed. They represent a spiritual sphere, namely, the left eye or right part of the brain, intellectual things of truth, and the right eye with the left part of the brain, intellectual things of good.

1035. There are some who on their first entrance into the mouth . . . are carried away by the veins and evaporate into the brain, and at once commence a purer circulation; the purer of them are carried through the imperceptible fibres . . . towards the brain. There are, moreover, those who at once fly into the brain through the lungs by means of the inhaled air, and who are purer foods of the brain. There are also those who are drawn in through the imperceptible coats of the whole body, and are thus taken up towards the brain, as infants are . . .

1058. In the human body and its viscera, especially in the cerebrum and cerebellum, and in both the medullae . . . spiritual things are represented by the striated bodies . . .

1059. Hence the cortical substances relate to celestial things, and how they do so is especially evident from the cortical substance of the brain . . . These substances are also the beginnings, and therein takes place, in the brain, the formation of the spirits . . .

1130. On those who draw forth the spirituous chyle from the brain, and convey it towards the heart.

1239. The more interior examiners . . . constitute that province of the brain where its excretions are, of which there are many in the brain. Enum.

1613. There were four operations (of the interior

Heaven); the first was into the brain, almost at the left temple, which was their general operation as to the organs of reason.

1651. They spoke in the brain, so that the brain was similarly moved . . .

1666. Those things which are on the left side of the brain correspond to the right parts of the body . . . for there were Spirits acting into the left of the brain, and the sensation was thence derived into the right of the nose, and into the palm of the right hand . . .

1667. Spirits of the planet Jupiter said moreover, that it was the Intellectual which was in operation on the right of the brain, a little above the temple, where also, for a reason that was hidden from me, I had at such times applied my hand; and thus the right of the brain is dedicated to intellectual things, and the left to affections, contrary to what is the case in the body.

1730. They who constitute the thin membranes of the brains are circumstanced as are these membranes, which admit the sanguineous spirit to the interiors, conducting it in their own way; they also invest the fascicles of fibres, or nervules.

1733. Those in the more interior Heaven constitute the membranules or thin meninges over the minute organs of the brain, and around its thinner fibres . . .

1734. They who constitute the meninx over the brain are Genii, for that meninx is very sanguineous; in like manner they who constitute the meninx over the minute organs of the brain. But they who are around the fascicles of fibres and the interior nerves are Spirits.

1738. These constitute such things, for the external skin communicates by means of fibres and vessels with the interior and inmost things of the brain; hence its sensations: nay, they imbibe the most subtle things of the world and transmit them into the brain.

1781^e. I felt them plainly in the chamber of the brain.

1791. On those who constitute the phlegm in the brain.

1793. These are they who constitute the phlegm of the brain, which is wont to obstruct the *lamina cribrosa*, so that the excrementitious ground of the brain stagnates: hence come dulnesses and the like insanities.

—^e. The natural channel of breathing is through the nostrils, on account of the agreement of the brain and its animation with external things.

1798. On the punishments of those who relate to the stagnant humours in the brain.

— The humours which stagnate in the brain are chiefly of three kinds. Enum. 1799. 1800.

1864. I felt a stroke in the brain . . .

1970. The least of thought and of affection affects all the organic beginnings of the brain, which are prefixed to the fibrils, namely, the cortical substances; and as it affects the beginnings, it affects all things of the fibres originating therefrom . . . thus the whole body . . . Thus the universal brain and the whole body, with all these innumerable varieties, constitute one single most subtle movement of our thought . . .

3124. (The Spirits of the excrementitious things of the brain, Des.)

[D.] 3148. The human brain is formed to the idea, as they call it, of the universal Heaven of Angels and of the World of Spirits; and from the brain, as from Heaven, comes forth the whole form or structure of the body . . .

3471. The organic things of thought are in the brain, and thence flow invisible fibres, through which the thoughts are led, from the senses into the organic things, and from the organic things into muscular acts.

3607. How (the fibres) connect themselves with the brain, which appears like pulp . . .

3718½. (Sirens) suppose themselves to be penetrating into those things which are of the brain, being conveyed thither through the excrementitious ways . . . 4098.

3840. He rolled himself in through the exterior parts of the left eye into the brain . . .

3861. The other parts of the body depend more upon the will, or on the muscles through the fibres of the cerebrum; not so the face . . .

4012. (A snow-white brain seen which was gradually filled with blood.)

5781. Fibres from the cerebrum are adjoined to fibres from the cerebellum, which go everywhere consociated together, in order that the voluntary things of man may be ruled from the involuntary things; for what is good always rules what is evil with man . . .

D. Min. 4714. The former Spirits belong to the province of the cerebellum, the others to that of the cerebrum: the Spirits of the two provinces are entirely separated in a miraculous manner for the sake of the spiritual, when yet they make one; as the cerebellum is separated from the cerebrum in man; but still they communicate with each other, both in general as in the medulla oblongata, and in each single fibre and nerve, so that there is not a fibre which has not something from both the cerebrum and the cerebellum, thus from the voluntary and the involuntary: unless this were so, man would perish in an instant . . .

4715. Who they are that relate to the cerebellum and cerebrum respectively.

E. 61. The Divine influx into the will is into the occiput, because into the cerebellum; and thence it goes towards the front parts in the cerebrum, where is the understanding.

31616. All good is received behind, and all truth in front, for the cerebellum is formed to receive the good which is of the will, and the cerebrum to receive the truth which is of the understanding.

559. The brain = intelligence and wisdom in like manner as the head, because intelligence and wisdom reside there in their beginnings.

7762. Here there are substances infinite in number, which appear as spherules, and are called by anatomists the cortical and cineritious substance; from these proceed fibrils, the first of which are invisible, and which are afterwards bundled together, from which is produced the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata: from this medullary substance visible fibres are prolonged forth, which when

conjoined together are called nerves, and through which the cerebrum, cerebellum, and spinal marrow form the whole body . . . Thus it happens that everything of the body is ruled by the brains. Hence it is evident that the understanding and will, in one word the mind, thus intelligence and wisdom, reside in the brains, and are there in their primes . . . And these derivations thence are of such a nature that the brains are in presence everywhere . . .

D. Love v2. (The lungs) consociate the moving voluntary life which derives its auspices from the cerebrum, with the moving natural life which flows from the government of the cerebellum.

D. Wis. iii. 4. (The primitive brain of man described as to its structure in three degrees.)

v2. The will and understanding (are not abstract things), but are subjects substantiated and formed for the reception of love and wisdom from the Lord; they actually exist, although hidden from view, being within the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the cerebrum, especially in the *corpora striata*; also within the medullary substance of the cerebellum, and also in the spinal marrow, of which they form the nucleus. There are therefore, not two, but innumerable receptacles, and each of them twinned and also of three degrees.

Inv. 79. Around the brain there are three coats. Enum.

Bramble. *Rhamnus*.

A. 9277. 'The bramble' (Judg. xiv) = spurious good. (= the evil of falsity appearing to them as good. E. 63823.)

Bramble. *Rubus*.

A. 6832. 'In a flame of fire out of the midst of a bush' (Ex. iii. 2) = Divine love in scientific truth. . . 'A bush' = scientific truth. Ex. . . Why the Lord appeared in a bramble, Ex.

6833. 'The bush burned with fire' = the perception that scientific truth was full of the good of Divine love.

6834. 'And the bush was not at all consumed' = Divine truth united to Divine good in the Natural.

E. 29510. The 'bush' in which the Lord appeared to Moses = the Divine love.

40316. 'Nor of a bramble bush do they gather grapes' (Luke vi. 44). 'Thorns' and 'a bramble bush' = the evils which are opposite (to the good of the external and of the internal man).

Bramble. *Vepres, Vepretum* *.

A. 273. 'Thorns,' 'thistles,' 'bramble,' 'nettle' = such things (as curse and vastation). III.

28319. 'Briers and thorns' * (Is. ix. 17) = falsity and cupidity.

E. 35718. 'Briers' (Is. vii. 24) = falsity from evil, and 'thorns *,' evil from falsity.

6449. 'The brier and the thorn which shall ascend' (Is. v. 6) = the falsities of evil.

Branch. Under *CANE*—*calamus*, and *SHOOT*—*palmes* and *surculus*.

Branch. *Ramus*.

A. 55^e. 'Branches' (Matt.xiii.32)=scientifics. 2588¹⁵. 1861⁵. 'Root and branch' (Mal.iv.1)=charity and truth.

2831⁷. 'To give the branch among the thicket' (Ezek. xxxi.10)=to reason from scientifics.

4231. 'While his branch is yet tender,' etc. (Matt. xxiv.32)=the first of a new Church. . . 'The figtree'=the good of the natural; 'the branch'=its affection.

5113⁶. The spiritual Church is here compared to 'a vine' (Ezek.xix.10), and its derivations are described even to the ultimates in the natural man, namely, to scientifics from sensuous things, which are 'the entwined branches.' E.727³.

5376⁴. Regeneration is signified by 'giving a branch and bearing fruit' (Ezek.xxxvi.8).

7093³. Scientific truth is signified by 'the branch of a thick tree' (Lev.xxiii.40). 8369. 9296⁶. E.458⁴.

9141^e. See *ROOT* at this ref.

9212⁶. 'Trees'=perceptions and Knowledges of good and truth; hence 'branches'=truths themselves.

F. 16. The tree is man . . . the stem or stalk with the branches and leaves are the means, and are called the truths of faith.

P. 107. The life's love is that tree, the branches with leaves are the affections of good and truth with their perceptions.

332⁴. With *twigs*—*ramulis*—taken from the tree of life.

R. 936. 'Branches'=man's sensuous and natural truths.

M. 8. A gate constructed of branches . . .

T. 585². The branches . . . are as man's members . . .

E. 175¹⁴. 'Branches'=truths thence derived. 532⁷.

281². 'To make a branch' (Ezek.xvii.8)=to multiply truths.

388²⁸. 'Branches' (Ezek.xxxi.5)=extension.

405¹⁸. 'Branch' (Ezek.xxxvi.8)=truth of faith.

504²⁷. 'Rod of branches' (Ezek.xix.14)=falsity of doctrine in which there is evil.

559⁵. 'Branch' (Is.xix.15)=spiritual truth.

638¹¹. The third state is signified by 'his branches shall go forth' (Hos.xiv.6), by which is signified the multiplication of scientific truth and Knowledges.

650²⁶. See *BEAUTY* at this ref.

654¹³. 'They made her beautiful through the multitude of branches' (Ezek.xxxi.9)=abundance of scientific truths rationally perceived.

654³⁶. All scientific and rational truths dissipated through evils and falsities is signified by 'upon the mountains and in the valleys his branches are fallen' (Ezek.xxxi.12).

Brass. *Aes*.

Brazen. *Aeneus*.

See *FINE BRASS*.

A. 421. 'Brass' (Gen.iv.22)=natural good. 425. 426. 2162⁶. 2576⁶. —7. 2967³. 3708¹². 3863⁵. 4489². 4677⁹. 6432². 9050⁹. 9391². R.775,III. E.70,III.

643. The inmost Celestial they compared to gold, the lower Celestial to brass, and the lowest or corporeal thence to wood. III.

1551. They compared lower or natural goods to brass.

— The age of brass was the time of the Church which followed the Ancient Church.

—². 'For brass gold' (Is.lx.17)=for natural good celestial good. . . 'For wood brass'=for corporeal good natural good. E.176².

1748⁵. 'Theshoe brass' (Deut.xxxiii.25)=natural good.

2162¹². Hence their lavers were of brass, as also that great one called the brazen sea (1 Kings.vii.23,38), because 'brass' represented the good of outward worship, which is the same as natural good. 3147⁶.

3021⁸. 'Belly and thighs of brass' (Dan.ii.32)=the third state of the Church, which was one of natural good. 9406⁷. 10030². E.176².

4211^e. See *SERPENT* at these refs. E.70^e.

6135^e. 'Brass'=the good of love and of charity in the Natural.

7729⁶. 'Brass' (Mic.iv.13)=natural good which will be strong against evils.

9465. 'And brass' (Ex.xxv.3)=external good. 'Brass'=natural good, or what is the same, external good, which is the good of the external or natural man. 10332.

9624. 'Thou shalt make fifty taches of brass' (Ex.xxvi.11)=a full capacity of conjunction from external good.

9692. See *BASE* at these refs. 9748. 9770. 10236. —7.

9722. 'Thou shalt overlay it with brass' (Ex.xxvii.2)=a representative of what is good. 'Brass'=natural or external good, and overlaying with brass was a representative of that good.

9725. 'All the vessels thereof thou shalt make of brass' (ver.3)=all things from good. 9727.

9777. 'All the pins of the court shall be of brass' (ver.19)=all things conjoining and steadying both Heavens, the middle and the ultimate, by means of good. . . 'Brass'=external good.

9942¹². Goods and truths from self and not from the Lord are signified by 'possessing gold, silver, and brass in their girdles' (Matt.x.9).

10105^e. 'The vessel of brass' (Lev.vi.28)=a doctrinal in which there is good.

10235. 'Thou shalt make a laver of brass' (Ex.xxx.18)=the good of the natural man in which purification takes place.

10355⁴. They who were in natural good received these things holily; hence those times were called brazen, for brass=such good.

R. 775². 'A vessel of brass' (Rev.xviii.12)=the Scientific from natural good.

M. 77^e. The twigs became shining brass with gold tips.

E. 70. 'Brass'=natural good, which is the ultimate good. . . The third age was called brazen or copper,

because natural good then reigned, which is what is just and sincere of moral life.

[E. 70]³. 'The shoe iron and brass' (Deut. xxxiii. 25) = the lowest Natural from truth and good.

176. Copper or brass = the good of the external or natural man.

219². 'Walls of brass' (Jer. i. 18) = good protecting.

279². 'Burnished brass' (Ezek. i. 7) = good in the Natural.

355⁹. 'Mountains of brass' (Zech. vi. 1) = the good of love in the natural man. 405²².

—¹². 'Vessels of brass' (Ezek. xxvii. 13) = the truths of natural good.

411⁴. 'Belly and thighs of brass' = the Church which succeeded the ancient spiritual Church, and which may be called spiritual natural; in it there reigned the good of faith and truth from that good; this good is signified in the Word by 'brass,' and also by 'the belly and thighs.'

438⁵. That the ultimate of the Word is natural truth and good is signified by 'thy shoe iron and brass.'

491. See CENSER at this ref.

540⁶. The things of the sense of the letter of the Word are signified by 'brass, tin, iron, and lead' (Ezek. xxii. 18), because by these are signified the goods and truths of the natural man, for which man are those things of the Word which are contained in the sense of its letter.

587. When (false doctrine) is confirmed by means of the natural things of the Word, such as are those of the sense of its letter, the idol then becomes of 'brass and stone' (Rev. ix. 20).

650³². 'Brass' (Dan. iv. 15) = good in ultimates; here, evils.

700¹⁷. 'Vessels of iron and brass' (Jos. vi. 24) = Knowledge of natural truth and good.

750¹⁸. 'Vessels of brass' (Ezek. xxvii. 13) = the knowledge of good in the natural man.

Bread. *Panis*.

See under HOLY SUPPER, and MANNA.

A. 276. 'To eat bread in the sweat of the countenance' (Gen. iii. 19) = to feel aversion for what is celestial. 'Bread' = everything spiritual and celestial which is angelic food . . . What is celestial and spiritual in Heaven corresponds to bread on earth, and these things are also represented by bread. Ill. 2342.

343. 'Bread of the increase of the ground' (Is. xxx. 23) = charity. (= what is celestial. 415².)

623. 'The bread which they shall eat with disquietude' (Ezek. xii. 19) = celestial things . . . to which they have offered violence, or which they have profaned. 6297².

680. See FOOD at this ref.

1460³. 'To break the staff of bread' (Ps. cv. 16) = to be deprived of celestial sustenance. 2576¹¹. 3104². 7102². E. 386⁹.

1514. They who have studied eloquence for the sake of self admiration have a sphere which smells of burnt bread. D. 1046.

1727. '(Melchizedek) brought forth bread' (Gen. xiv. 18) = celestial things and refreshment therefrom.

1798⁵. The bread and wine (in the Holy Supper) = the Lord's love towards the universal human race.

2075⁴. 'A famine in the city, and no bread for the people of the land' (2 Kings xxv. 3) = that there was nothing of faith and nothing of charity left.

2165. 'I will take a piece of bread' (Gen. xviii. 5) = something celestial adjoined. . . As 'bread,' in general, means all food, so in the inward sense it = all celestial food. Ill.

—². The burnt-offerings and sacrifices . . . were all called in one word 'the bread of what is fiery to Jehovah.' Ill.

—³. When sacrifices were abolished, and other things for outward worship succeeded in their place, it was commanded that bread and wine should be employed. . . 'Bread' therefore = all those things which the sacrifices represented, thus in the inward sense, the Lord Himself, and because the Lord Himself, His love towards universal mankind, and what is of His love; also the reciprocal [love] of man to the Lord and towards the neighbour; thus it = all celestial things, and wine, all spiritual things. Ill. 2177. —⁸. 2187.

—⁴. As 'bread' = the Lord, it = the celestial things which are of love, and are of the Lord; for the Lord is the Celestial itself, because He is love itself, that is, mercy itself; and because this is the case, 'bread' also = everything celestial, that is, all love and charity with man, for they are from the Lord; wherefore they who are not in love and charity have not the Lord with them, thus are not endowed with the goods and happinesses which are signified by 'bread' in the inward sense.

2177⁷. The breads called 'the bread of faces,' or 'the show bread,' was made of fine flour, prepared in cakes and set on the table in continual representation of the Lord's love, that is mercy, towards the universal human race, and the reciprocal love of man. Ill.

2220³. That they felt aversion for the goods of charity is signified by 'satiety of bread' (Ezek. xvi. 49).

2342. Celestial and spiritual things free from impurities were represented by 'unleavened bread.'

2343⁶. See BODY at these refs. 10521.

2674. '(Abraham) took bread and a bottle of water' (Gen. xxi. 14) = good and truth. 2928².

3316³. When 'bread' is read of in the Word, the Angels do not perceive bread, but celestial love.

3332. 'Jacob gave Esau bread and pottage of lentiles' (Gen. xxv. 34) = the good of life endowed with the good of truth and the good of doctrinal things. . . 'Bread' = the good of love in general, both celestial and spiritual, thus also the good of truth, for this is spiritual good.

3464². His 'body,' and 'the bread' = love to the Lord.

3478. The bread (of faces) on the table seen represented there . . . and they perceived it to signify the sustenance on which the Angels live, thus celestial and spiritual love with their joyousnesses and happinesses; and in both the former and the latter the Lord Himself, as the Bread or Manna from Heaven, besides many things in the form, position and number of the breads.

3544. 'Bread' (Gen.xxvii.17)=good. Refs. 3703¹⁴. 4017⁹.

3580. When 'corn' and 'must' are predicated of natural good and truth, 'bread' and 'wine' are predicated of the Rational, 'bread' signifying celestial good. Refs.

3596². In the rituals of the Ancient Church . . . bread signified the things which are of love to the Lord.

3734. 'If He will give me bread to eat' (Gen.xxviii. 20)=even to conjunction with Divine good. 'Bread'=all the celestial and spiritual good which is from the Lord, and in the highest sense, the Lord Himself as to Divine good. 3735². 3813².

3863¹⁴. (Jesus known in the breaking of bread, Luke xxiv.30,31)=that the Lord appears through good, but not through truth without good.

4211. '(Jacob) called his brethren to eat bread' (Gen. xxxi.54)=the appropriation of good from the Lord's Divine Natural. . . 'Bread'=the good of love, and in the highest sense, the Lord. Refs. As 'bread' in the highest sense=the Lord, it therefore=everything holy which is from Him, that is, everything good and true, and since there is no good which is good but that which is of love and charity, 'bread'=love and charity; in ancient times the sacrifices had no other signification, wherefore they were called in one word 'bread.' N.221², Ill.

—. 'Bread' (in the Holy Supper)=celestial love. 6377².

4217. When 'bread' is mentioned in the Word, the Angels do not know what material bread is, but what spiritual bread is; thus instead of bread they perceive the Lord, Who is the 'Bread of life,' and as they perceive the Lord, they perceive those things which are from the Lord, thus His love towards the universal human race, and then at the same time they perceive the reciprocal [love] of man to the Lord, for these cohere in one idea of thought and affection. In a similar way does man think . . . when he takes the bread of the Holy Supper, for he does not then think of bread, but of the Lord and His mercy, and of those things which are of love to Him and of charity towards the neighbour. . . Hence it is evident that 'bread' in the Word does not present with the Angels any idea of bread, but the idea of love, with innumerable things which are of love. 4700². 4976². 6789².

4581⁴. The meat-offering and drink-offering=the same as the bread and wine in the Holy Supper.

—. 'Bread,' which (in the meat-offering) is fine flour mingled with oil; and 'wine'=love and faith, thus the whole of worship, in the Holy Supper. Refs.

4677⁹. 'Bread'=the good of love, or what is celestial. Refs. 4844¹. 5893. 5915. 9295². E.175⁸. 480. 617¹⁰.

4735². Divine celestial love is signified by 'the flesh' or 'bread' in the Holy Supper. Ill.

4745. 'They sat down to eat bread' (Gen.xxxvii.25)=the appropriation of evil from falsity. Ex.

4876⁴. 'The staff of bread'=support and power from the good of love. 9028⁶. 9323².

4984. 'He knew not anything with him except the

bread which he did eat' (Gen.xxxix.6)=that good was thence appropriated.

5360. Bread corresponds to celestial love.

5363. 'In all the land of Egypt there was bread' (Gen.xli.54)=remains from the multiplied truths from good. Ex.

5365. 'The people cried to Pharaoh for bread' (ver.55)=the need of good for truth. Ex.

5405. In the Ancient Church bread was broken when it was given to another, and by this was signified to communicate from one's own, and to appropriate what is good from one's own, and so effect mutual love. Ex. and Ill. E.617²¹.

5673. 'They heard that they should eat bread there' (Gen.xliii.25)=the perception that good would be adjoined to truths. . . 'Bread'=the good of love. Refs.

5698. 'He said, Set on bread' (ver.31)=the perception of conjunction through the medium with truths in the Natural. Ex.

5701. 'The Egyptians cannot eat bread with the Hebrews' (ver.32)=that they could not be at all [conjoined] with the truth and good of the Church. . . 'To eat bread'=to be conjoined. . . It is said 'to eat bread,' and above 'set on bread,' because by 'bread' is meant all food in general, thus eating: the reason 'bread' means all food and also eating itself, is that in the spiritual sense 'bread'=celestial love, and celestial love contains in itself all things which are of good and truth, thus all things which are of spiritual food. Refs.

5959. See Ass at this ref.

6106. 'To support with bread' (Gen.xlvii.12)=the influx of good.

6109. 'No bread in all the land' (ver.13)=that good no longer appeared.

6118. 'Give us bread' (ver.15)=[supplication] concerning the support of spiritual life. . . Specifically, 'bread'=the good of love and of charity, but in general, it=spiritual life, for in this case by 'bread' is meant all food. . . 6124.

6128. 'He provided them with bread for their cattle' (ver.17)=support through the influx of good from the Internal.

6135⁴. He said of the bread 'This is my body,' because by 'bread' also is signified Divine love. Refs.

6137. 'Buy us and our ground for bread' (ver.19)=the appropriation of both, that they may be supported with good. . . The reason 'bread'=the good of both love and faith, is that by it all food in general is also meant.

6409. 'His bread fat' (Gen.xlix.20)=delight from good.

6791. 'Let him eat bread' (Ex.ii.20)=confirmation in good.

7356³. See OVEN at this ref.

—. The bread baked for sacrifices, and called a meat-offering. . .

7602⁶. This good is the good of the exterior Natural and is signified by 'barley bread' (Judg.vii.13).

7780. See FLOUR at these refs. 7966.

[A.] 7810. They are forbidden to eat anything but bread.

7854. 'Unleavened bread' = good (of innocence).

7978. Bread of cakes is thus distinguished from common bread; bread of cakes = the good of love towards the neighbour, thus spiritual good, and common bread = the good of love to the Lord, thus celestial good. The former spiritual good is signified by the meat-offering . . . The twelve show breads had a similar signification . . . But by these breads was signified the good of celestial love, and by their being cooked in cakes were signified the goods of spiritual love.

8395. The want of bread and flesh concerning which the Sons of Israel murmured = the want of good. 9052².

8410. 'When we did eat bread to the full' (Ex. xvi. 3) = that thus they enjoyed the good of pleasures as much as they wanted . . . 'Bread' = the good of celestial life, and in the opposite sense, the good of natural life separated from celestial, thus the good of pleasures; for by 'bread' in the spiritual sense is meant the primary thing which nourishes the soul, and preserves its spiritual life, and that this is the good of love is evident from the life of Heaven, which consists of this good alone; but in the opposite sense is meant the primary thing which nourishes those who are in Hell and supports their life; and that this is the evil of the love of self and of the world is evident from the life of Hell, which consists in this alone; this evil is good to them . . . and this is here meant by the good of pleasures.

8416. 'Behold I am causing it to rain for you bread from Heaven' (ver. 4) = that celestial good will flow in.

8432. 'In the morning bread to the full' (ver. 8) = that in the beginning of a new state they will have as much good as they can receive. . . 'Bread,' here = the good of truth, which is the good of the spiritual Church, because by 'bread' is meant the manna. 8527.

8464. 'This is the bread which Jehovah hath given you to eat' (ver. 15) = that this is the good which will be appropriated and will constitute their life; in the supreme sense, that this is the Lord in you. 'Bread' = celestial and spiritual good, and in the supreme sense, the Lord (Refs.), here, spiritual good, that is, the good of the man of the spiritual Church, which is the good of truth.

8478. This is meant by the 'daily bread.'

8516. 'On the sixth day the bread of two days' (ver. 29) = at the end of the former state as much of good through truth as that conjunction may then take place.

8682. 'To eat bread with the father-in-law of Moses before God' (Ex. xviii. 12) = their appropriation from Divine good. . . 'Bread' here means all the food which was used on the occasion, especially the flesh of the sacrifices . . . That 'bread' = all worship in general, ref.

9014^e. 'Bread' = the support of spiritual life by means of good. Refs.

9127². 'Bread' has exactly the same signification as 'flesh.'

9295². 'The leavened bread' which was then offered (Lev. xxiii. 17) = good not as yet fully purified.

9323. See BLESS = *benedicere*, at this ref.

—. As 'bread' = all the good of love, and 'water' all truth of faith in the complex . . . it was a common formula to speak of 'bread and water' when all natural food and drink were referred to, and all spiritual good and truth were meant. Ill. E. 71. 304¹⁴. 433³³. 701¹².

9393^e. 'Flesh' and 'the bread' = the Divine good of the Lord's Divine love towards the universal human race, and the reciprocal [love] of man to the Lord. 10040².

9412^e. 'To break the bread and give to them' (Luke xxiv. 30) in the Spiritual World = to instruct in the good and truth of faith, through which the Lord appears.

9455^e. 'The breads of faces upon the table, and the candlestick, represented the celestial things which are from the Lord in the Heavens.

9468². The inmost things of the Celestial Kingdom or Church were signified by those things which were upon the table, chiefly by 'the breads.'

9470². 'Bread and waters' (Hos. ii. 5) = the internal goods of love and truths of faith; 'wool and flax' = the same, but external.

9543. 'The breads of faces' = the celestial good which is from the Lord. E. 324²⁵. 491⁴.

9545. 'Thou shalt set upon the table the bread of faces' (Ex. xxv. 30) = the Lord there as to celestial good.

10040². (The spiritual reason why the Roman Catholics give the bread alone to the people.) E. 1054^e.

10077. 'One loaf of bread' (Ex. xxix. 23) = inmost celestial good from the Lord. 10079.

10078. 'And one cake of bread of oil' (Id.) = middle celestial good.

10079². The reason why not only the fat of the ram and the right flank were burned on the altar, but also the breads which were called meat-offerings, when yet (they both) equally = good . . . was that sacrifices and burnt-offerings were not commanded, but permitted . . . therefore meat-offerings, which were breads, were also employed . . .

10107. '(To eat) the bread which is in the basket' (ver. 32) = the appropriation of celestial good from the Lord.

10114. See FLESH at this ref.

10149^e. 'Bread' (in the Holy Supper) = the Lord as to the good of love.

10177⁶. 'The breads of faces' represented love to the Lord.

10686. 'Bread he did not eat, and water he did not drink' (Ex. xxxiv. 28) = meanwhile no appropriation of the good of love and of the truth of faith.

10770. Bread (in the fifth Earth), Des.

H. 111². Bread (from grain) in general corresponds to the affection of all good, because it supports life more than all other things, and because all food is meant by it. On account of this correspondence the Lord is called 'the bread of life;' and for the same reason breads were in use in the Israelitish Church . . . called 'the breads of faces;' and also all the Divine worship which was effected by means of sacrifices and burnt-offerings was called 'bread' . . .

N. 218. (Refs. to passages on the subject of bread.)

—³. That when the ancients mentioned 'bread' they meant all food in general, Ill.

221³. 'Bread' = all good which proceeds from the Lord, for the Lord Himself is in His own good; thus 'the bread and wine' in the Holy Supper = all worship of the Lord from the good of love and of faith. Ill.

L. 27. 'Flesh' or 'the bread' = the good of love from the Word.

M. 14. The prince invited them to eat bread with him. —², Des. —²⁰, Des.

T. 238. 'The bread' (in the Holy Supper) in Heaven = Divine good. 372.

428. It is like giving bread to a devil . . .

433⁹. The conjunction itself was represented by the breaking and distribution of the bread . . .

701. By the Lord's 'flesh' and 'the bread' is meant the Divine good of His love, and also all the good of charity. Gen.art. E. 329².

D. 618. One evening I took much bread and milk . . .

2626. On broken bread. There was offered me in a vision a small plate of bread cut into squares, which I imagined to signify that which is the communication of bread, namely, celestial things, and I rejoiced. It was placed to my mouth that I might eat . . . but was not eaten so long as I was of opinion that that bread signified celestial things. I was told that broken bread, not cut, signified celestial things; for bread is broken with the lips and teeth, as at first with the hand, before it is eaten; which being according to nature, celestial things are signified by bread broken with the hands, lips, and teeth, and so on into the most minute particles by the muscles, fibres, and as it were most minute hands, lips, and mouths of the recipient vessels.

2627. But bread cut with a knife is what counterfeits what is celestial . . . as is the case with everything done artificially; wherefore the bread set before me, being cut into little squares and cubes as it were with knives, signified filthy delights, which are supposed by those who are in them to be celestial, when yet they are infernal.

E. 146². 'To eat of this bread' = to be conjoined to Him through love.

195¹⁶. 'To give bread to the hungry' (Ezek. xviii. 16) = from the good of charity to instruct those who long for truths.

295¹¹. 'To break bread for the hungry' (Is. lviii. 7) = from love to do good to the neighbour who longs for good.

329². 'The bread and wine' (in the Holy Supper) = all spiritual food and drink . . .

340²³. 'The bread and wine' = goods and truths in the spiritual man.

349¹¹. 'The bread of God,' and 'the bread of life' is that from which there is life for all. 899⁶, Ex.

376²⁶. 'The bread' (in the Holy Supper) = the good of love from the Lord to the Lord.

386⁹. 'Bread' involves everything of Heaven and the Church, or all spiritual nourishment.

—¹⁵. 'Bread' = the good from which is spiritual life.

—²⁰. 'To give bread to the hungry' (Ps. cxlvi. 7) =

to nourish, and spiritual nourishment is knowledge, intelligence, and wisdom.

391³¹. 'Bread' in general = all spiritual food. 537¹⁵. 555³. —¹². 706¹⁰.

403¹³. 'It shall eat up thy harvest and thy bread' (Jer. v. 17) = that it will destroy all truths and goods through which there is spiritual nourishment. 911¹⁴.

412¹⁰. 'The breads (of faces)' = the Divine good of the Divine love.

430¹⁵. 'The loaves' = the goods, and 'the fishes' the truths of the natural man.

513¹⁶. 'Bread' (John xxi. 13) = the Lord, and the good of love from Him.

600¹¹. 'The bread of straitness' (Is. xxx. 20) = temptations as to the good of love.

617¹⁷. 'Bread' (Ps. xli. 9) = the Word, from which there is spiritual nourishment.

—²⁰. Divine good proceeding is signified by 'flesh' and the 'bread.'

644¹³. The good of love and of charity is signified by 'bread to the eater' (Is. lv. 10).

650¹⁰. 'Bread' (Ps. civ. 15) = the good of love and of charity, which is nourished by means of truths.

675¹². 'To break the staff of bread' (Lev. xxvi. 26) = to deprive of spiritual food, and thence of spiritual nutrition; for 'bread' = all that which nourishes the soul, specifically the good of love. 727¹². —¹³.

730⁹. 'To get bread with peril of souls' (Lam. v. 9) = the difficulty and danger of procuring for themselves the truths of life from the Word.

1159³. 'Bread of increase' (Is. xxx. 23) = the fructification of good.

Breadth. *Latitudo*.

Broad. *Latus*.

A. 650. 'The breadth (of the ark,' Gen. vi. 15) = the truth of (remains).

1613. See LENGTH at this ref.

— That 'breadth' = truth, Ill. 3434. 3901⁸. 4482 Ill. —, Ex. 5201⁶. 6534⁶. 8898⁹. 9028. 9487³. 9488⁹. 9530. 9601. 9618. 9637. 9716. 9755. 9758. 9862. 10179. W. 71⁶. E. 355³⁵. 435⁸. 627⁴. 629⁴. 675¹⁵.

—³. 'Fullness of breadth' (Is. viii. 8) = full of falsities.

3433. 'Rehoboth' means 'breadths,' which = truths.

6856. 'To a land good and broad' (Ex. iii. 8) = to Heaven, where there are the good of charity and the truth of faith.

10179. 'Breadth' means from south to north, and by the south and the north is signified truth from one boundary to the other . . . H. 197³, Ill. R. 906.

10181². See DEGREE at these refs. W. 184. 185.

N. 1⁵. 'Breadth' = truth and its extension. Refs.

R. 861. 'The breadth of the earth' (Rev. xx. 9) = the truth of the Church. —², Ex. and Ill.

906. 'The breadth (of the holy city)' = the truth of the Church.

E. 514¹⁰. 'Breadth of spaces' (Is.xxxiii.21)=truths from good in multitude and extension.

644¹². 'A broad meadow' (Is.xxx.23)=the Word, through which there is Divine influx and spiritual nourishment; 'broad' is said from the extension and multiplication of truth. A. 6049^e.

665⁵. 'Breadth' = the truth of doctrine from the Word; wherefore 'to cause my feet to stand in breadth' (Ps. xxxi.8)=to cause to live according to Divine truths.

Break. *Frangere.*

Breach, Breaking. *Fractura.*

Breaking. *Fractio.*

A. 25. The Lord does not **break** fallacies or extinguish cupidities, but bends to what is good and true. 1255. 1874. 1992⁴. 2053². 2180⁵. 6472².

857². As soon as a man's loves are **broken** . . .

1255. See BEGINNING=*principium*, at this ref.

1460³. See BREAD at these refs. 3863¹⁴. 9412⁶. T. 433^e. D. 2626. E. 295¹¹. 675¹².

1664⁶. The arms of war are '**broken**' (Hos.ii.18) when, on the cessation of cupidities and falsities, a man comes into the tranquillity of peace.

2162¹³. '**Broken** feet and hands' (Lev.xxi.19) represented those who are in perverted outward worship.

2694². The chief reason for this vastation and desolation is that the persuasive may be **broken** . . .

—³. Unless the affection be **broken** . . .

2851⁷. 'The city of emptiness which is **broken**' (Is. xxiv.10)=that the human mind is deprived of truth.

3812⁸. 'Not to **break** a bone' (Num.xii.12), in the supreme sense=not to do violence to Divine truth, and in the representative sense=not to do violence to the truth of any good.

5405. 'Provision' is here expressed in the Original Language by a word which means '**breaking**,' because in the Ancient Church bread was **broken** when it was given to another, and by this was signified to communicate from one's own, and to appropriate what is good from one's own, and so effect mutual love; for when bread is **broken** and given to another, it is then communicated from one's own; or when bread is **broken** among many, one bread becomes mutual, consequently there is conjunction through charity.

5992. The Angels are forbidden to act violently, and thus **break** a man's cupidities and principles . . .

8005. See BONE at this ref.

8550. This (hereditary evil) can only be **broken** and altered through a life of faith and charity . . . T. 521³.

9039. The Lord never **breaks** such truth with man, but so far as possible bends it. Examp.

9163. 'If it die or be **bruised**' (Ex.xxii.10)=loss or injury. '**Breach**' and '**being broken**,' in the Word =dissipation, and also injury. Ex. and Ill. 9175. E. 304²⁶.

—⁵. '**Breach**' in these passages=injury done to the truths and goods of faith.

9182⁶. See BOW at this ref.

9272⁷. 'The **breach** of the people' (Is.xxx.26)=falsity of doctrine gradually creeping in from the wickedness of the teachers, from concupiscences, and other causes. E. 962⁵.

9348⁸. 'To be **broken**' (Is.xxviii.13)=to dissipate truths and goods.

10461. 'He cast the tables out of his hands and **brake** them beneath the mountain' (Ex.xxxii.19)=the outward sense of the Word changed and different on account of that nation. . . 'To cast them out of his hands and **break**'=to destroy the genuine outward sense.

10643. 'Ye shall **break** their statues' (Ex.xxxiv.13)=that the falsities of evil are to be dissipated.

E. 1777. That they so immersed themselves in falsities that nothing of truth remained, is described by 'the **breaking** of the potter's bottles' (Is.xxx.14).

313¹¹. See HEART at these refs. 811¹⁸.

316¹⁷. 'To **break**'=to destroy. 357²⁷. —²⁸. —³⁰. 376²⁰. 386⁹. 514⁷. 654⁵². 811². 922².

418⁶. 'The great horn **broken**' (Dan.viii.8)=divided into many falsities which were born therefrom.

537¹⁴. '**Broken** pits which do not hold waters' (Jer.ii.13)=to hatch doctrinal things from their Own intelligence, which, being from proprium, are false.

721⁸. Occurs. 817⁹.

Break. *Infringere.*

4926. See BREAK=*rumper*, at this ref.

9818⁸. 'A **broken** spirit and a **broken** heart' (Ps.li.17)=a state of temptation and consequent humiliation of each life.

N. 199². The loves of self and of the world are **broken** by means of temptations. Ref.

Break. *Rumpere.*

Breach. *Ruptura.*

A. 4217³. See BIND=*vincire*, at this ref.

4925³. 'Thou hast **broken** a **breach** over thee' (Gen. xxxviii.29)=the separation of truth from good apparently. 4926, Ex. and Ill.

4926. 'A **breach**'=the breaking=*infractio*, and perversion of truth through its separation from good.

—⁴. 'To repair the **breach**' (Is.lviii.12)=to amend falsities. Ill.

—⁵. 'To stand in the **breach**' (Ezek.xxii.30)=to defend and guard against the inroad of falsities.

—⁶. As by '**breaches**' is signified the falsity which comes forth through the separation of good from truth . . .

4927. 'Pharez' means 'a **breach**.'

7090⁴. See CONSCIENCE at this ref.

8883. 'Lest Jehovah make a **breach** upon them' (Ex.xix.22)=separation from good . . . because said of the priests.

8843. 'Lest He make a **breach** upon them' (ver.24)=separation from truth and good . . . because the people are included.

9163^e. '**Breach**'=injury. Ill.

10545⁷. 'To close up the **breaches**' (Amos ix.11)=(to remove falsities).

H. 305. As man has broken his connexion with Heaven . . . W.162.

P. 22. As many have broken and do break this marriage . . .

M. 510. Would burst the barriers . . .

T. 116^e. The bottles burst . . .

D. 198. A Spirit or a man would not desist from the cupidities of his heat until he burst . . .

E. 237. Occurs. 405⁴⁴.

400¹¹. 'Breach' (Ps.lx.2)=a weakening of the Church, and the consequent perversion of truth and pouring in of falsity. 453¹². 519⁶. 734²⁰.

652¹⁹. 'No breach' (Ps.cxliv.14)=their coherence.

Break forth. *Erumpere*.

A. 3708. 'Thou shalt break forth towards the sea and towards the east' (Gen.xxviii.14)=the infinite extension of good . . . 'To break forth'=extension; here, infinite extension, because predicated of the Lord.

3985. 'It hath broken forth to a multitude' (Gen.xxx.30)=fecundity afterwards.

P. 251. Unless evils were permitted to break forth . . .

E. 455²⁰. 'Waters shall break forth in the desert' (Is.xxxv.6)=that truths shall be opened where they were not before. 518⁴.

600¹². 'To break forth to the right and the left' (Is.liv.3)=amplification as to the good of charity and as to the truth of faith. 768⁷.

Break in pieces. *Comminuere*.

A. 7770^e. 'To break in pieces many peoples' (Mic.iv.13)=to devastate them.

Break in pieces. *Confringere*.

Breaking. *Confractio*.

A. 5376³. A state of desolation is called 'breaking,' etc. (Is.li.19).

8282. 'With Thy right hand, O Jehovah, Thou shalt break in pieces the enemy' (Ex.xv.6)=the effect of omnipotence against evils and falsities thence, whose power is annihilated. To 'break in pieces'=to annihilate.

9321. 'And breaking in pieces thou shalt break in pieces their statues' (Ex.xxiii.24)=that the falsities of worship are to be put away. 3727⁷.

H. 534^e. 'Whosoever falleth upon that stone shall be broken' (Luke xx.18). 'To fall and be broken' is to deny and to perish.

E. 365⁴¹. 'No more wasting and destruction' (Is.lx.18)=no evils and falsities; for evils lay waste the natural man, and falsities break it to pieces.

386⁶. 'Breaking to pieces' (Is.li.19)=that there is no longer any truth.

449⁷. 'A great breaking' (Jer.vi.1)=the dissipation of good and truth.

627¹¹. Occurs.

727¹⁷. 'To break' (Is.ix.4)=to destroy.

Break in pieces. *Conterere*. A.258.

E. 556⁵. 'He devoured and brake in pieces' (Dan.vii.7)=he perverted and destroyed.

Break in pieces. *Disrumpere*.

A. 756. 'All the fountains of the great deep were broken up' (Gen.vii.11)=the extreme of temptation as to voluntary things.

5773. 'They rent their garments' (Gen.xliv.13)=mourning. 'To rend the garments'=mourning on account of lost truth. Ex.

Break the neck. See under BEHEAD.

Break through. *Perrumpere*. E.483¹⁶.

A. 8830. 'Lest the people break through to Jehovah to see' (Ex.xix.21)=lest those who are of the spiritual Church want to be in Heaven where the Celestial is.

Breast. *Pectus*.

See under HEAD.

A. 148. The breast with the most ancients signified charity, because the heart and lungs are there. 247. 259. H.97.

1270. See CHEST at these refs. 4403.

1773. Heat . . . descending towards the middle region of the breast . . . A more interior heat beginning from the breast . . . A still more interior heat from the loins upwards towards the breast . . .

1788². By the breast is signified good and truth, good because the heart is in it, and truth because the lungs are.

2162². By the breast and the things of the breast are represented rational things and what belongs to rational things.

—3. 'The breast and arms' of the statue=spiritual or rational things, which are 'silver.'

2296. (The breast of the infants adorned with flowers.)

3021⁸. 'The breast and arms of silver'=the second state of the Church, which was spiritual, because one of charity towards the neighbour. 10030³.

3858¹⁰. The breast, or heart and lungs,=Divine celestial and spiritual love.

5714. (Cause pain in the periosteum of the breast.)

7358. In the idea of Spirits the planet Mars appears . . . in the plane of the breast . . .

9828³. See GIRDLE at this ref.

10005⁴. The breast even to the loins corresponds to the middle or second Heaven, where there is spiritual good.

10030⁶. The breast, in general,=spiritual good, which is the good of charity towards the neighbour. 10075².

10087. 'Thou shalt take the breast' (Ex.xxix.26)=the Divine Spiritual in the Heavens. 'Breast'=the good of charity, and in the supreme sense, the Divine Spiritual. Ex. and Ill.

10090². The reason 'the breast' was given to Moses for a portion, and 'the shoulder' to Aaron (ver.26,27) was that 'the breast'=Divine truth in the Lord's Spiritual Kingdom, and 'the shoulder' Divine good in the Celestial Kingdom. 10091.

[A.] 10185. The sides and **breast** with man=the interiors; for all the representatives in nature relate to the human form, and have a signification according to that relation.

H. 65. The middle Heaven forms the **breast** even to the loins and knees.

96. They who are in the **breast** of the Grand Man are in the good of charity and of faith, and they also inflow into man's **breast**, and correspond to it.

S. 105³. (As the Church where the Word is read and the Lord is known is as the heart and lungs in the Grand Man of the Church on earth) Christians... constitute the **breast** of that Man; for they are in the midst of all...

W. 384. The **breast** defined.

P. 215⁹. The delight of domineering... was felt as an agreeable and pleasurable sensation in the swelling **breast**.

281². Like rottenness in the **breast**...

R. 49. The Divine Spiritual is meant by His 'eyes,' and by the **breast** which was 'girt with a golden girdle.' (Rev.i.13).

611. (The Angels) are in delight of the whole **breast** from peace of soul... T.622.

M. 44³. See LOVE OF THE SEX at this ref.

—⁶. Love... conjoins their minds, and thence enters their **breasts**...

55⁶. The loves of a man for a man and of a woman for a woman do not enter deeply into the **breast**, but stand outside...

69. See BLESS-beare, at this ref.

162^o. Marriage love, which opens their **breasts**...

171². (Man's sphere) is dense on the **breast**...

179. See MARRIAGE LOVE at these refs. —^o.

— The bosom is the forum of assembly and as a king's court... For all things which are determined into the body from the soul and mind inflow first into the **breast**... and because there is the dominion over all things of the body, for the heart and lungs are there, and the heart reigns everywhere by means of the blood, and the lungs by means of the breathing.

180^o. The inmost friendship (between married partners) is felt in the **breast**. 183⁷. 214.

183². (The Divine influx passes from these) through the **breast** into the genital region. —⁶.

193. By a man's **breast** is signified that essential and proprium which is distinguished from a woman's **breast**, and is wisdom; for truth supports wisdom as a rib supports the **breast**. The reason these things are signified is that the **breast** is that in which all things of man are as in their centre.

208². See WIFE at these refs. 293³. —⁵. 294². —⁴.

263. (The **breast** of a devil swollen into a rhomb.)

T. 159³. We the created teachers of the Church, when we preached, felt the holy operation of that mission in our **breasts**...

564^e. If (this infernal delight) be received by the head in the forehead, and by the body in the **breast**, the man is enslaved to Hell.

D. 5807. I long laboured in the **breast** through the influx from the Christian world...

5809^e. The quality of all was felt through influx into the **breast**...

E. 65². 'The paps'=spiritual love, and the **breast** the very good thereof... The reason the **breast**=the good of spiritual love, is from correspondence with Heaven... The middle or second Heaven corresponds to the **breast**...

821⁶. See BOSOM at this ref.

Breast, or Pap. *Uber.*

A. 2015³. 'To suck the milk of the Gentiles, and the **breast** of kings' (Is.lx.16)=to be endowed with goods and instructed in truths.

3301⁵. 'The **breasts** have become firm' (Ezek.xvi.7)=natural good.

6432. 'Blessings of the **breasts**' (Gen.xlix.25)=affections of good and truth... 'The **breasts**'=affections of good and truth. The reason why 'the **breasts**'=these affections, is that they communicate with the organs of generation, and thereby appertain to the province of marriage love... which corresponds to... the marriage of good and truth... and also because infants are nourished by means of the **breasts**; and through this affection they signify the conjunction of marriage love with love towards offspring.

—². These affections are also signified by 'breasts' in 'thou shalt suck the milk of the Gentiles, and thou shalt suck the **breasts** of kings'... 'To suck the **breasts** of kings'=good from truth; for 'kings'=truths.

—³. 'The **breasts** have become firm' (Ezek.xvi.7)=interior affections of good and truth.

—⁴. 'Their **breasts** have been pressed' (Ezek.xxiii.3)=that the affections of good and truth have been perverted through falsifications.

—⁵. 'Adulteries from between the **breasts**' (Hos.ii.2)=affections of good and truth adulterated.

—⁶. 'Dry **breasts**' (Hos.ix.14)=no affections of good and truth.

— 'To gird themselves upon the beating **breasts**' (Is.xxxii.12)=to be in grief on account of the good of truth being lost.

—⁷. 'Girt at the paps with a golden girdle' (Rev.i.13)=the good of love.

—⁸. 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But Jesus said, Yea rather, blessed are they that hear the Word of God and keep it' (Luke.xi.27,28). It is manifest from the Lord's answer what the 'blessed womb,' and what the 'paps' signify, namely, those who hear the Word of God and keep it, thus affections of truth, which are they who hear the Word of God, and affections of good, which are they who keep or do it.

6745³. 'To suck the milk of the Gentiles'=the insinuation of celestial good; 'to suck the **breasts** of kings'=the insinuation of celestial truth.

9325⁴. 'Dry **breasts**'=no affections, but instead thereof cupidities of perverting.

E. 175³. 'Paps' = the delight of the good of love, because milk comes from them.

365³⁰. 'Breasts of consolations' (Is. lxi. 2) = Divine good. . . 'Breast' = spiritual love.

710⁵. 'Breasts' = truths from the good of charity, here ('dry breasts'), falsities from evil contrary to them.

—**6.** 'A mother's breasts' (Ps. xxii. 10) = spiritual nourishment in such things as are of the Church.

—**8.** Blessed are the . . . paps which never gave suck' (Luke xxiii. 29) = those who have not genuine truths from the good of charity. . . 'Paps' have a similar signification to 'milk,' that is, truth from good.

731⁸. 'To suck and be satisfied from the breast of her consolations' = to be instructed to the full in truths from good from the delight of love, even to the desire.

Breast, Breastplate. See CHEST.

Breastplate. Lorica.

A. 9916. 'The habergeon' (Ex. xxviii. 32) = that which is strongly connected together.

E. 557. Used as synonymous with breastplate-*thorax*.

—**3.** 'The brigandine' (Jer. xlv. 4) = the force and strength of fighting and resisting. The reason 'a brigandine' has this signification, is that it girds the breast, and all the strength of fighting and resisting is from the breast through the arms.

Breastplate. Pectorale.

A. 3862⁰. See JUDGMENT at this ref.

4530². Occurs. R. 349⁴. E. 717⁸.

6640². See STONE at this ref.

9476. By the breastplate upon the ephod was signified the good of faith, or spiritual good.

9477⁰. By 'the breastplate' was signified the covering for internal celestial things.

9792. (A garment in the first Earth like the stomacher worn by the women of our Earth, Des.)

9823. 'The breastplate' (Ex. xxviii. 4) = Divine truth shining forth from Divine good . . . here, in ultimates progressively from the inmost things in the Heavens . . . The reason 'the breastplate' has this signification, is that it was fastened on the breast where the heart is, and was filled with precious stones, and the heart corresponds to celestial good . . . and the twelve precious stones to Divine truths thence derived; hence by 'the breastplate' in the supreme sense, is signified Divine truth shining forth from the Lord's Divine good. Ill. 9857. 9879. 9905. 10007. S. 44.

9857. It was called 'the breastplate of judgment' because it gave answers, and thereby Divine truth was revealed.

9866⁰. The internal and external of the Celestial Kingdom were represented by the two orders on the right of the breastplate, and the internal and external of the Spiritual Kingdom by the two orders on the left of it, for the breastplate was a double square.

9873². 'The ephod' = the Spiritual Heaven, but 'the breastplate,' the whole of Heaven from first to last.

9879. 'Thou shalt make upon the breastplate little

chains of the end' (ver. 22) = the conjunction of the whole Heaven in the outermost things. . .

9822. 'Thou shalt make upon the breastplate two rings of gold' (ver. 23) = the sphere of Divine good through which there is conjunction on the side of the higher Heaven. 'The breastplate' = a representative of Heaven.

9891. 'The edge of the breastplate which is near the ephod inwards' (ver. 26) = conjunction with the middle part of Heaven, and thus preservation . . .

— The conjunction of the breastplate to the shoulder-pieces above represents the preservation of celestial goods and truths there; the conjunction to the edge near the ephod inwards, or to the middle part, represents the preservation of spiritual goods and truths; and the conjunction to the shoulder-pieces below over-against the joining above the belt, represents the preservation of the natural goods and truths proceeding from the two former . . . (vers. 25, 26, 27).

9899. 'That the breastplate be not withdrawn from the ephod' (ver. 28) = all things of Heaven inseparable from the external things of the Spiritual Kingdom. . . 'The breastplate' = a representative of all things of Heaven.

9901. 'In the breastplate of judgment' (ver. 29) = a representative of Heaven as to Divine truth shining forth from the Lord's Divine good.

9905. 'Thou shalt put to the breastplate of judgment the urim and thummin' (ver. 30) = the shining forth of Divine truth from the Lord in ultimates.

—**3.** This shining forth appears in ultimates . . . Hence it is that the breastplate was placed upon the ephod and its girdle.

M. 42⁴. Under her mantle she wore a crimson stomacher.

75⁴. Under her mantle she wore a stomacher of embroidered lawn.

Breath. Flatus.

A. 420². Wind instruments.

805. 'The breath of the Spirit of life' (Gen. vii. 22) = those of the Most Ancient Church who had the breath of lives in their nostrils, that is, the life of love and faith. Ex.

8286⁴. 'The blast of the breath of Thy nostrils' (Ps. xviii. 15).

E. 419¹⁰. Since the evil are cast down by means of a more vehement influx of Divine truth and good proceeding from the Lord as a Sun, the casting down of those who are in falsities of evil is described by 'the blast of the nostrils of Jehovah.' Ill.

Breath. Halitus.

A. 1266. By their breathings of persuasions . . .

H. 429⁰. When the breath flowing forth from Heaven struck him . . .

C. J. 6. Idea that the soul is a breath . . .

W. 42. Affections, etc. are not exhalations from these substances . . .

[W.] 62. Insects . . . corresponding to their odoriferous exhalations . . .

S. 66°. From the exhalations stored up in the earth, gold, silver, and iron draw their respective elements. E. 1084⁵.

M. 495°. The effluvia—*halitus effluvioli*—rising up from their flesh . . .

T. 224. Like breath from the mouth . . .

E. 183¹². Occurs. 419¹⁰, Ex.

Breath. *Spiraculum*.

A. 94. 'The breath of lives' (Gen. ii. 7).

97. The reason why life is described by 'inspiration' and by 'breath' is that the men of the Most Ancient Church perceived the states of love and faith through the states of the breathing.

—^c. That 'the breath' is taken for the life of faith and of love is evident in Job; 'That spirit is in man, and the breath of Shaddai causeth them to understand' (xxxii. 8); and again, 'The Spirit of God made me, and the breath of Shaddai vivified me' (xxxiii. 4).

W. 383². Hence it is that the Lord is called 'the Spirit of the nostrils,' and also 'the breath of life.'

T. 619⁶. These three spheres are like atmospheres arising from the breathing-holes of the dragon.

Breath. Under SPIRIT.

Breathe. Under AFFLATUS, EXPIRE, and INSPIRE.

Breathe. *Respirare*.

Breathing, Respiration. *Respiratio*.

A. 97. See BREATH—*spiraculum*—at this ref.

169. (Tacit breathing of Swedenborg when undergoing resuscitation.) H. 449, Ex. W. 391², Ex.

607². The man of the Most Ancient Church had inward breathing, and no outward breathing except tacit . . .

—³. The nature of this inward breathing, and how it was changed in process of time . . . As they had similar breathing to that of the Angels, who breathe in a similar way, they were in profound ideas of thought, and had such a perception as cannot be described . . . But with their descendants, this inward breathing vanished little by little, and with those who were taken possession of by direful persuasions and phantasies, it became of such a character that they could no longer present any idea of thought except a most odious one, the result of which was that they could not survive, but all became extinct. 805².

608. When inward breathing ceased, outward breathing gradually succeeded, almost like that of the present day; and with outward breathing there came the speech of words . . .

805². The man of the Most Ancient Church had inward breathing, thus in concord with and similar to the breathing of the Angels . . . which breathing was varied according to all the states of the inward man. D. 4145.

—³. After these times inward breathing ceased, and with it communication with Heaven, thus celestial perception, and outward breathing succeeded . . .

1118. Their inward breathing proceeded from the navel towards the heart, and so through the lips, without sound, and did not enter the ear of another through the external way . . . but through a certain way within the mouth, which is now called the Eustachian tube . . . It was shown that by means of such speech they could express the feelings of the mind and the ideas of the thought much more fully than can ever be done by means of articulate sounds or sonorous words, which are in like manner directed by means of the breathing, but by that which is external; for there is nothing in any word which is not directed by means of applications of the breathing. But with them it was done far more perfectly, because by means of inward breathing, which is far more perfect because it is more interior, and is more applicable and conformable to the very ideas of thought. D. 3317. 3322. 3323. 3324.

1119. It was shown me to the life how the inward breathing of the most ancients inflowed tacitly into a kind of outward breathing, and thus into tacit speech, which was perceived from another in the interior man. They said that this breathing was varied with them according to the state of their love and faith in the Lord, the reason of which was that they had communication with Heaven, for they breathed with the Angels in whose company they were. 3892. (See ANGEL at this ref.) There is something similar with every man . . . When anything opposes his loves and principles there is a straitness of the breathing, but when they are favoured the breathing is free and full. But these are variations of the outward breathing.

1120. It was also shown how the inward breathing of the men of the Most Ancient Church, which was from the navel towards the interior region of the breast, was changed in process of time, and receded more towards the region of the back, and towards the abdomen, thus more outwards and downwards; and that at last, in the last posterity of that Church, which existed just before the Flood, hardly anything of inward breathing remained, and when at last there was none at all in the breast, they were suffocated of their own accord; but that in some, outward breathing then commenced, and with this breathing articulate sound, or the speech of words . . .

1121. Their interior man, or spirit, was joined to Heaven by means of inward breathing . . .

1397. As soon as he came there, he could scarcely breathe . . . 3938⁶.

1879. I felt that I did not breathe from myself, but from Heaven, for there was nothing of my breathing . . . 3891. D. 458.

3103. See NOSE at this ref.

3351^e. They flowed softly into the breathing; but there were distinct choirs, some who appertained to the voluntary breathing, and some to the spontaneous. 3893.

3750². What a freedom, fullness, and delight of the breathing (the popes) have when they sit on their thrones in the consistory . . . D. 3662. 3689.

3884². I perceived the second general operation of Heaven in the breathing of the lungs, which softly led my breathing, but from within, so that I had no need

to draw the breath, or respire, by means of anything of my will; the very breathing of Heaven was then manifestly perceived by me; it is inward, and therefore imperceptible to man, but inflows through a wonderful correspondence into the breathing of man, which is outward, or of the body. If man were deprived of this influx he would instantly fall down dead. D.1614.

—³. See BEAT at these refs. 3885. 3886. H.95(f). W.390. P.338⁵. D.Wis.vii.3.

—⁴. Hence it is evident . . . that the breathings of Heaven have a correspondence with the lungs and their breathings.

3885. In that state it was granted me to observe the general breathing of Heaven; it was interior, easy, spontaneous, and corresponding with my breathing as three to one. D.605. 3121. 3989.

3887². The cardiac movements (with Spirits) are according to the states of the love, and the respiratory movements according to the states of the faith; the influx of the one into the other causes them spiritually to feel, and spiritually to act.

3891. Not only does the universal Heaven breathe as one man, but also the individual Societies in company; nay, all Angels and Spirits. From experience.

—⁶. On innumerable occasions it has been granted me to feel the breathing of Spirits and also of Angels from the fact of their breathing in me, and still my breathing went on distinct from theirs . . .

3893⁵. They who are assigned to the involuntary breathing are present when man is asleep, for as soon as a man is asleep, the voluntary of his breathing ceases, and he takes up the involuntary of breathing. D.496.

3894. As the breathings of Angels and Spirits are entirely according to the states of their love and thence of their faith, one Society does not breathe the same as another, and the evil . . . cannot be in the company of the good, but when they approach them they seem to themselves not to be able to breathe, but to be as it were suffocated, and consequently half dead, and they sink like stones into Hell, where they again receive their own breathing, which they have in common with those who are there . . . 3895. 4225². 4226. 4330⁵. 4674⁵. 9108. W.423. P.305⁵. D.3326. 3330.

3894. (Hence novitiates) cannot be in the company of the Angels even as to the breathing; wherefore, while they are being prepared, they are first inaugurated into angelic life by means of concordant respirations, and then at the same time they come into interior perceptions and heavenly freedom. This takes place in the society of many, or in choirs, in which one breathes like another . . . D.3399. D.Wis.vii.2².

3895. See PERSUADE at these refs. D.3583⁵. E.549⁵.

4225². The breathing is according to the freedom of the life.

7217. See ANXIETY at this ref.

8542. The taking away of the breathing and thence of life by Spirits (in Jupiter).

9050². In the Original Language 'the soul' is so called from the breathing which is of the lungs.

9281. 'To breathe' (Ex.xxiii.12)=the state of life as to the truths and goods of faith . . . because the lungs, to which the breathing belongs, correspond to the life of faith from charity, which is spiritual life. E.130³.

—². Man has outward breathing and inward breathing, the outward is from the world, the inward is from Heaven. When a man dies, his outward breathing ceases, but his inward breathing, which so long as he lives in the world is tacit and imperceptible to him, continues (H.449); this breathing is entirely according to the affection of truth, thus according to the life of his faith; but they who are in no faith, as are they who in Hell, take their breathing not from within, but from without, thus by a contrary alternation; wherefore when they approach an angelic Society, where the breathing is from within, they begin to be suffocated . . . and therefore cast themselves headlong into their own Hell, where they again receive their own former breathing which is contrary to the breathing of Heaven.

—³. See SOUL at this ref.

9318⁵. The breathing which is of the lungs corresponds to the life of truth, which is the life of faith and thence of the understanding.

—¹⁵. 'The breathing'=the life of faith.

10374. 'In the seventh day He rested and breathed' (Ex.xxxi.17)=the state of good when the Church is instituted, or when man is regenerated. . . 'The rest and breathing of Jehovah' then=the union of the Divine Itself and of the Divine Human in the Lord . . . The reason Jehovah is said to have then 'rested and breathed' is that the Lord as to His Human was then above all infestations from the Hells . . . There were then also rest and breathing for Heaven.

10588. The breathing (on the fourth Earth) is similar to ours, but is not articulated as it goes forth into sound.

H. 235. The Angels breathe in their own atmosphere, and by means of the respiration utter words, as men do in theirs.

446. The inmost communication of the spirit is with the breathing and the motion of the heart; of its thought with the breathing, and of the affection which is of love with the heart; wherefore when these two motions cease in the body there is at once a separation. These two motions . . . are the very bonds, on the breaking of which the spirit is left to itself . . . The reason the inmost communication of man's spirit is with the breathing and with the heart, is that all the vital motions depend upon these, not only in general, but also in every part. W.391⁵.

481⁶. They who are in corporeal love cannot breathe in Heaven . . . But they who are in celestial love breathe more freely, and live more fully, in proportion as they are more interiorly in Heaven.

L. 51³. The reason the Lord 'breathed on—inspiravit—His disciples, and said, Receive ye the Holy Spirit,' was that all the breathing of Heaven is from the Lord; for the Angels, equally with men, have breathing, and a beating of the heart; the breathing with them is according to the reception of Divine wisdom from the Lord . . .

F. 19^e. In the Spiritual World everyone is known, as to the quality of his faith, from the **breathing** alone . . .

W. 176. See **ATMOSPHERE** at this ref.

183. See **ANGEL** at this ref.

382². See **SPIRIT** at this ref.

391. That man's spirit **breathes** in his body it has been given me to know by my Own experience. On a certain occasion, the Angels were permitted to lead my **breathing**, and to diminish it at pleasure, and at length to draw it back until only the **breathing** of my spirit remained, which I then perceived by sense. . . Sometimes also I have been reduced to the **breathing** of my spirit alone, which I have then perceived by sense to be in concord with the general **breathing** of Heaven. Many times also I have been in a similar state with the Angels . . . in the spirit outside the body, and spoke with them with **breathing** similarly as in the world. From these and other living proofs it has been plain to me, not only that the spirit of man **breathes** in the body, but also after it has left the body; and that the **breathing** of the spirit is so tacit that it is not perceived by man; and that it inflows into the manifest **breathing** of the body scarcely otherwise than as cause into effect, and thought into the lungs and through the lungs into speech. D. Wis. vii. 3.

393. They who **breathe** with Heaven . . . and with Hell . . .

405². See **LUNGS** at this ref.

408². The alternations of the **breathing** enter into the viscera themselves even to their inmost recesses. Ex.

412. The **respirations** are not perceptions and thoughts, but are correspondences, for they act correspondently or synchronously. 420.

—³. On the cessation of the influx of blood the **breathing** ceases . . .

—⁵. Man has a twofold **breathing**, one of the spirit and the other of the body, and the **breathing** of the spirit depends on fibres from the brains, and the **breathing** of the body on blood-vessels from the heart and from the *vena cava* and aorta. Moreover it is evident that thought produces **breathing** . . . Thought without affection is just like **breathing** without a heart.

415. Thus the **breathing** of the body can be separated from the **breathing** of the spirit. But when only the blood from the heart acts, the **respirations** cannot be separated. Now as the thoughts by correspondence make one with the **respirations**, it is evident from the twofold state of the lungs as to **respiration**, that a man can think in one way . . . in company, and in a different way . . . when not in company . . . 417^e.

417. Man has a twofold **breathing**, one of the body and the other of the spirit; these two **respirations** can be separated and can also be conjoined; with merely natural men, especially with hypocrites, they are separated; but rarely with spiritual and sincere men.

420². See **BLOOD** at these refs. —³.

423. The **breathing** of a merely natural man appears like the **breathing** of a spiritual man; but the difference is clearly discerned in Heaven, for there everyone **breathes** according to the marriage of love and wisdom; where-

fore as the Angels are Known by that marriage, they are also Known by their **breathing**.

P. 319. **Respirations**, which are the reciprocal distensions and retractions, or stretchings and closings up of the lobules (of the lungs).

R. 343³. That 'wind' and **breathing**=the influx of Divine truth into the understanding, is from the correspondence of the lungs with the understanding.

708. See **AIR** at these refs. T. 371⁴.

M. 171². (Man's sphere, which is dense on the breast) conjoins itself on the breast with the **breathing** . . .

241. He cannot . . . accost his married partner in a communion of **respirations** . . .

T. 335⁷. The reason new-born infants can **breathe** is that they live, for this is a universal of life.

433². From every man there flows forth a spiritual sphere . . . through both the face and the **breathing**.

480. Without free-will you would **breathe** no more than a statue, for the **breathing** follows the thought and thence the speech in every step . . . A beast **breathes** from natural free-will; but a man from free-will in natural and at the same time in spiritual things . . .

T. 577². Hence the **breathing** of every membrane . . .

D. 605. All can **breathe** (from the general **breathing** of Heaven), by this rule, that the general **breathing** . . . goes off into a continuous affair, so that all have their **respirations** therefrom with all variety.

1793. They are utterly natural men, because they obstruct the **breathing** through the nostrils; wherefore it is determined through the mouth, and thus into the pharynx; differently from what it is wont to be in the natural way of **breathing**, which is through the nostrils, on account of the concord of the brain and its animations with external things: thus do they break the communications of interior things with exterior.

3034². **Breathing** was as it were taken away from me, that is, I let go the **breathing**, and **breathed** inwardly . . .

3317. My **respiration** has been so formed by the Lord that I could **breathe** inwardly, for a considerable time, without the aid of the external air; so that my **breathing** was so directed inwardly that the external senses and acts remained in their vigour . . . The **breathing** is so directed unawares to me in order that I may be with Spirits and speak with them.

3318. Celestial Angels induce one kind of **breathing**, with every difference, and spiritual Angels another, with every difference . . . The Spirits of Mercury also enumerated many kinds of **breathing** . . . both of those which inflowed into the interior **breathing**, and of those which inflowed externally, especially towards the left eye; so that every Society of the Grand Man has its own kind of **breathing**; which inflow and constitute the general **breathing** of man. 4755, Ex. D. Wis. vii. 2².

3319. There was further shown me a **respiration** which was solely of the loins, even to the soles of the feet. Ex. 3325- 3353-

3320. It was also shown that every sense of the body

has its own **breathing**, nay, its place of **breathing**; for when the voluntary **breathing** ceases which prevails during wakefulness according to the state of the wakefulness, there is present only natural breathing. Thus when I am among Spirits, so much of this or that sense is awake, thus the voluntary **breathing**, which is disposed by the Lord alone; so that what is voluntary of **breathing** is present in both quantity and quality so far as contributes to the quantity and quality of that sense . . . Moreover, before I spoke with Spirits (I saw) that the **breathing** corresponds with the thought; as for instance in my early childhood, when of set purpose I willed to hold my breath; when they were at prayers morning and evening; also when I wanted the alternations of the **breathing** to agree with those of the heart, so that the understanding began as it were almost to vanish; and again afterwards, when I was writing in imagination, I had observed that I was holding the **breathing** as it were tacit.

3321. (Various particulars concerning the **breathing**.)

3323. Hence the ideas of the Angels, even those of the celestial, are nothing but **respirations** . . . 3399.

3326. The **breathing** corresponds to the idea, and the **breathing** is organic, because the **breathing** is the idea.

3399. That inauguration into gyres is inauguration into **respirations**. Gen.art.

— So when interior **breathing** is given, the interior senses and perceptions are alive . . .

3464. The **breathing** flowed in thence that I might know their quality; the **breathing** was then separated from the breast, and was of the abdomen around the navel, nor did it extend itself further; which signifies a life separated from what is good and true. There were then shown me certain kinds of **respirations**, concerning which much was said; as for instance, that there is an external one along with the customary **breathing**, which is the general one of the World of Spirits; also an inward one with an insensible external one, which is pretty good; also an internal without an external one, which is better; and also an insensible one, almost imperceptible to me, which is angelic. These in general. But there are many genera of them, and an indefinite number of species; also as to regions in the body and determinations therefrom.

—². Thus was I accustomed to breathe in early childhood, when I said my morning and evening prayers; and occasionally afterwards, while I was investigating the concord of the lungs and heart, especially when I was writing from my mind those things which have been published. Throughout the course of many years I observed at different times that there was a tacit **breathing**, scarcely sensible, concerning which it was afterwards granted me to think, and also to write. Thus have I been introduced into such **respirations** through the course of many years, beginning with my infancy, especially by means of intense speculations, in which the **breathing** was quiescent, otherwise an intense speculation about truth is not possible. Afterwards, when Heaven was open to me, so that I spoke with Spirits, I did not breathe at all for the space of an hour, and merely drew in sufficient air to enable me to

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keep on thinking. Thus was I introduced by the Lord into interior **respirations**. I have also casually observed again and again that when I have been falling asleep, my **breathing** was almost taken away, so that I woke up, and caught my breath. Besides, when I observe nothing of the kind, and write, and think, the **breathing** is arrested, unless I reflect upon it. . . The design of this was that every state, every sphere, thus every Society, especially the interior ones, might have in me a fitting **respiration**, to which I am applied without reflection, and by which means it was given to be with Spirits and Angels.

3490. The **breathing** (of the Spirits of Jupiter) was interior, within the region of the navel, upwards and downwards through the breast; to me it was insensible.

3490¹. Some from the primitive or Moravian Church came . . . They first filled the chest with **respiration**, and so passed to the region of the navel, and then **breathed** inwardly from the navel through the hinder part of the chest, hardly reaching the mouth . . . 3492.

4457. (Sirens) entered completely into my **breathing** . . . they even attempted to enter into the interior **breathing** . . . 4630¹.

4494. Some are able to kill others . . . by a magical deprivation of the **breathing**.

4636. They induce their own **breathing** on others, and thus possess them.

E. 410⁵. The wind of **respiration**=spiritual life . . . for in the Spiritual World the quality of all is known from their **breathing** alone.

—⁸. 'Breathing' (Lam.iii.56) is here said of truths, and 'cry' of goods.

1012. That the **breathing** of the lungs corresponds to thought, is manifestly evident from the simultaneous and unanimous operation of both, for as a man thinks so he **breathes**; if he thinks tacitly he also **breathes** tacitly, contrariwise if strongly; if he thinks intensely and inwardly in himself, the **breathing** is gradually arrested and withdrawn; thus a man varies the state of his **breathing** in exact accordance with every state of his thought. Ex. D.Wis.vi⁵.

D. Wis. vii. 2³. The universal distinction of **respirations** is according to the idea of God . . . hence Christians cannot enter where Mohammedans are, on account of their **respiration**. Those have the most easy and gentle **respiration** who have an idea of God as a Man . . .

vii. 3². See BEAST at this ref.

x³. The **breathing** which is effected by means of an influx of air through the larynx and trachea into the bronchia of the lungs, corresponds to the life of the understanding. x.2.

Breathe. *Spirare*.

A. 1769. They who have aspired to high things . . . 9365.

8296. 'Thou hast blown with Thy wind' (Ex.xv.10) =the presence of the Lord with the Angels.

10240³. 'To breathe'=the state of the life of faith Refs.

H. 537². From Hell there continually breathes forth falsity from evil, and from Heaven truth from good.

552². Thus does (a Spirit) breathe his own life . . .

D. Wis. vi⁴. 'He breathed into them' (John xx.22) =intelligence.

Breathe on. *Aspirare.*

Breathing on. *Aspiratio.*

A. 1016. All things take place according to the aspiration of the affection.

4046. A cold breathing into my forehead.

4311³. They aspire and inspire . . .

6516². Perceived from the aspiration . . .

7377. They who aspire to honours . . .

7768. A breath-*aspiratum*-of air.

T. 140. The reason the Lord breathed on His disciples . . . was that breathing on was an outward representative sign of Divine inspiration.

177³. See ASSENT at this ref.

Breathe into. *Insufflare.*

Inflation. *Insufflatio.*

A. 1506^e. To such a degree does the love of self inflate itself . . .

5664¹³. The love of self and of the world which puffs them up . . .

8593². By inflations of his depraved affections . . .

P. 338⁷. Nor was it possible to breathe into them any other life than their own.

D. 3110^e. They were perceived only by such a method of blowing into . . .

3113. Those who blew him out . . . The reason he was so blown out . . .

Bredberg. D.6034².

Breeches. *Femoralia.*

A. 9959. 'Thou shalt make them linen breeches' (Ex.xxviii.42)=the external of [marriage] love . . . because they covered the loins . . . The reason the breeches were of linen, was that 'linen'=external or natural truth; and the very external itself is truth. 9960. 9961. 9962.

9962. Hence 'the breeches' which were upon Aaron and his sons were for a protection from the Hells. Ex.

M. 15^e. The courtiers wore . . . breeches and stockings of opaline silk.

T. 574^e. Occurs.

Brick. *Later.*

To make bricks. *Laterificare.*

A. 1296. 'Let us make bricks' (literally, 'Let us brick bricks,' (Gen.xi.3)=the falsities which they fashioned for themselves. 'A stone'=truth; hence 'a brick,' because made by man,=falsity, for a brick is artificially made stone. Ill.

1298. 'They had brick for stone'=that they had falsity instead of truth.

6669. 'In clay and in bricks' (Ex.i.14)=on account of the evils which they found out and the falsities which they fashioned.

7112^e. 'Bricks'=fictitious and false things.

7113. 'To brick bricks' (Ex.v.7)=to the fictitious and false things which are being injected. Ex. 7116.

7138. 'To make bricks' (ver.14)=to receive fictitious and false things.

7156. 'To brick bricks'=to endure injected falsities.

7519⁶. See FURNACE at these refs. —e. E.177^e.

M. 78³. Houses seen that were constructed of bricks, plastered over.

231. An amphitheatre built of bricks.

T. 797². A pavement of brick-*lateritia*-work.

E. 324¹⁹. 'They sacrifice in gardens, and burn incense upon bricks' (Is.lxv.3)=worship from falsities of doctrine which are from their Own intelligence. . . 'Bricks'=falsities. 659².

540⁸. 'Bricks'=the falsities which are fashioned, and which do not cohere with truths.

Brick-kiln. See under FURNACE.

Bride. *Sponsa.*

See under WIFE.

A. 155. Proprium vivified by the Lord is called the Lord's 'bride,' and 'wife.' 253.

3103. In ancient times . . . it was customary to give a pendant of gold and bracelets to a bride, because the Church was represented by a bride; its good by the pendant, and its truth by the bracelets. 3105. 4638⁸.

3207. The veil with which a bride covered her face when she first saw the bridegroom=appearances of truth; for with the ancients brides represented affections of truth, and bridegrooms affections of good; or what is the same thing, the Church, which was called 'a bride' from the affection of truth; the affection of good which is from the Lord was the 'bridegroom'; hence the Lord Himself is called 'the Bridegroom'; and the brides veiled their faces on their first approach to the bridegroom in order to represent the appearances of truth. 4434⁸. E.223¹³.

3236. See HUSBAND at these refs. 10168. M.117.

4456^e. The dowry was a token of consent . . . and to accept it was the reciprocal, thus the bride was the bridegroom's and the bridegroom the bride's.

4638⁸. See BRIDEGROOM at these refs. 7047. 9182⁵. P.8⁴. R.797. 812^e. 960^e. M.20^e. 21. 300^e.

4859. Because truth does not appear in its true quality before it is conjoined with its own good . . . a bride on first seeing her husband covered herself with a veil.

L. 63^e. The Church is 'a bride' when she wills to receive the Lord, and 'a wife' when she receives Him.

R. 881. 'Prepared as a bride for her husband' (Rev. xxi.2)=that Church conjoined with the Lord through the Word. . . By 'Jerusalem' is meant the Church, and John saw it first as a city, and afterwards as a virgin bride, as a city representatively, and as a virgin bride spiritually, thus in a twofold idea, one within or above the other . . .

895°. 'The bride, the Lamb's wife' = the New Church which will be conjoined with the Lord through the Word. That Church is called 'a bride' when being renewed, and 'a wife' when she has been renewed; here, 'the bride the wife' because she is certainly to be renewed.

955. 'The Spirit and the bride say, Come' = that Heaven and the Church long for the Lord's Advent. . . The Church which is here called 'the bride' does not mean the Church from those who are in falsities of faith, but the Church from those who are in truths of faith, for these long for the light, thus for the Advent of the Lord.

M. 503. Virginitv is called the crown of chastity . . . therefore a bride wears a crown on her head at her wedding . . .

767°. This may be likened to a bride, who constantly carries something of the image of the bridegroom in the sight of her spirit, beholds him in his gifts as in mirrors, longs for his coming, and when he comes receives him with joy, in which the love of her bosom exults.

Bridegroom. *Sponsus.*

A. 3207. See BRIDE at these refs. 4456°.

3236. See HUSBAND at these refs. 10168. M. 117.

4638°. 'They went forth to meet the bridegroom' = their reception. . . 'Behold the bridegroom cometh, go ye out to meet Him' = that which is the judgment, namely, acceptance and rejection.

—⁸. Heaven is likened to a wedding from the heavenly marriage, which is the marriage of good and truth; and the Lord to 'a bridegroom' because they are then conjoined with Him; hence the Church is called 'the bride.' 6179°.

7047. ('Zipporah) said, Thou art a bridegroom of bloods to me' (Ex. iv. 25) = that it was full of all violence and hostility to truth and good. 'Bridegroom' here = a representative of the Church, or the external of it, while the representative Church itself is the bride. . . As Zipporah represents that Church and Moses the external of it, she does not call him her husband, but her 'bridegroom,' for a bride can represent what is diverse from the bridegroom, but not a wife what is diverse from her husband.

9182°. Where the Lord and the Church are treated of, 'bridegroom' = good, and 'bride' truth. III. —⁹, III.

S. 173. 'The bridegroom' (Matt. xxv) = the Lord. E. 676°.

R. 797. 'The voice of the bridegroom and the bride shall be heard in thee no more' (Rev. xviii. 23) = that with those who are in that religiosity from doctrine and life according thereto there is no conjunction of good and truth, which makes the Church. . . In the supreme sense, 'the bridegroom' means the Lord as to Divine good, and 'the bride' the Church as to Divine truth from the Lord, for the Church is the Church from the reception of the Lord's Divine good in the Divine truths which are from Him. III.

960°. Here the Lord and the Church speak as bridegroom and bride.

M. 203. After them came forth the bridegroom and

bride, holding each other by the hand and leading each other to a seat . . . on which they placed themselves, the bridegroom on the left, and the bride on his right, and the six maidens stood at the side of the seat near the bride. (The dress of the bridegroom and the bride described.) Being thus seated, the bridegroom turned himself towards the bride and placed a golden ring on her finger, and took up bracelets and a necklace of pearls, and fastened the bracelets on her wrists, and the necklace round her neck, and said, Accept these pledges, and when she accepted them he kissed her and said, Now art thou mine, and he called her his wife . . .

21. They said, The bridegroom represented the Lord, and the bride the Church . . . hence he wore a mitre on his head, and was clad in a robe, vest, and ephod like Aaron; and the bride wore a crown on her head, and was dressed like a queen; but to-morrow they will be dressed differently, because this representation lasts only to-day. (Why she sat on his right.)

—³. (Why there were no groom's men.)

300°. After the giving and receiving of pledges they are declared to be bridegroom and bride.

E. 252°. 'The bridegroom' (Matt. xxv) means the Lord as to conjunction with Heaven and the Church through love and faith.

1189. 'The voice of the bridegroom and of the bride shall be heard in thee no more' = that there shall not be any joy from the conjunction of good and truth. Ex. and III.

Bridge. *Pons.*

A. 942. Between this city and Gehenna there appears as it were a bridge. Des. D. 853. 855.

Bridle. *Fraenum, Fraenare.*

See CHECK.

A. 6832¹⁹. When the rein is given to their cupidities . . . 7375. 7875. 8295. 8678. 10814². H. 559. 562. N. 71. P. 231⁷.

6977°. Kept in check by fear . . .

10808. So that good . . . bridled evil . . .

R. 653. 'The bridles of the horses' (Rev. xiv. 20) = the truths of the Word, by which the understanding is led. Ex. and III.

E. 923. 'The bridles of the horses' = government and dominion, for he who sits on a horse rules and masters it by the bridle.

Brief Exposition. *Summaria Expositio.*

B. (Cover). This Book is the Advent of the Lord. Written by command.

T. 112. I was in the spirit, and heard some talking together and saying, Would that we might speak with that innovator who has cast the apple of discord among the leaders of the Church, and which many of the laity have run after, and have thrust on our attention. By this apple they meant the short treatise entitled *A Brief Exposition of the Doctrine of the New Church*. (Swedenborg presents himself and discusses the subject.)

Ecc. Hist. 7. When the Brief Exposition was pub-

lished, the angelic Heaven from east to west and from south to north appeared purple, with most beautiful flowers; this was before me, and before the Danish kings and others. At another time it appeared beautifully flamy.

[Ecc. Hist.] 8. On the books was written [that is, on the copies of the **Brief Exposition**], The Advent of the Lord; on all in the Spiritual World. By command I wrote the same on two copies in Holland.

Docu. 244. (Letter to Count Höpken.) The **Brief Exposition** of the Doctrine of the New Church meets with adverse criticisms . . . yet only in the beginning . . . When this preliminary treatise was finished, the whole heaven from east to west, and from south to north, appeared to me covered with roses of a deep scarlet colour, so that all who were present with me in the World of Spirits were astonished at it; this was a sign of the assent and joy of the New Heaven.

Brier. *Sentis, Senticetum.*

A. 273. See **BRAMBLE** at these refs. 2831⁹. E. 357¹⁸. 644⁹.

9144⁴. 'The thorn and the brier' (Is. xxxii. 13) = falsities and evils thence derived. E. 304¹¹. —¹². 730⁶.

—⁶. 'A pricking brier' (Ezek. xxviii. 24) = the falsity of the concupiscences of self-love; 'a thorn' = the falsity of the concupiscences of the love of the world.

Bright. *Candidus.*

Brightness. *Candor.*

Glitter white. *Candere.*

A. 186. A **bright** light beautifully turning yellow, by which was signified the first life of (a resuscitated person), namely, what is celestial with what is spiritual.

826. The fiery appearance of Gehenna, which is reddish, at their coming became more of a **bright white** . . .

1523^e. Little children and the mothers were seen in a light of such **brightness** and splendour that nothing could possibly be **brighter**. D. 3389.

1624. See **COLOUR** at these refs. 4530. 9865².

2603^e. Knowing that their souls are **white** . . .

2699². They appear to themselves in white—*albis*—and **bright** [garments].

3527². See **FACE** at this ref.

3812⁴. 'Whiter—*albi*—than snow, and **whiter** than milk' (Lam. iv. 7) = in celestial truth . . . 'Whiteness—*albedo*,' and 'whiteness,' are predicated of truth. E. 364⁵.

3993⁵. See **WHITE—*albus***—at these refs. 9407⁹. E. 196.

3994. A heavenly proprium, which is **bright** and resplendent.

5319. See **FINE LINEN** at this ref.

— Exterior truths are represented by the **brightness** of the garments in Heaven; interior truths by the **brightness** and resplendence of the face.

5377^e. Hence the Angels are in **brightness** and beauty ineffable . . .

6609. Truths were represented by an azure colour mingled with a lovely shining **whiteness**; the **brightness** cannot be described. Appearances of truth were

represented by a dim **brightness**; and falsities by black clouds. D. 2632. 2633.

9468³. Divine truth . . . appears as a flaming light in the inmost Heaven, and as a **bright white** light in the middle one. 9570^e. 9865². H. 128³, Ex.

9570^e. Truth of faith from good of charity is presented in Heaven by means of a **bright white** light.

9872. See **BLUE—*caeruleus***, at this ref.

H. 99^e. Beautiful, **bright**, and angelic.

118. Before the left eye it does not appear as a Sun, but as a Moon, similar in **whiteness**, but sparkling more . . . than the moon of our Earth, and which is surrounded by many little moons, each of which glitters **white** and sparkles in the same way.

126. The **brightness** and lustre—*nitōr*—of the light of Heaven cannot be described.

159^e. The Lord appears to everyone according to his state; thus . . . **bright white** when their love departs.

178^e. The less intelligent Angels have **bright white** and dead white garments devoid of resplendence.

179^e. Both **bright white** and dead white correspond to truth. Refs.

S. 73. A flaming and **bright** light . . .

W. 182. The light with the Angels of the higher Heavens is so **white** that it cannot be described, not even by the **whiteness** of snow . . .

R. 915². By a **white** colour is signified the truth of wisdom . . . The reason a **white** colour signifies the truth of wisdom is that it derives its origin from the light . . .

M. 75⁴. A coat of **white** wool.

76⁷. The **white** colour signifies the intelligence of the husband . . .

T. 41³. Like taking away the **whiteness** from the ruddiness of the face . . .

312. Hatreds appear like dusky fires, and revenges like **bright** fires.

360³. Charity is red from the flame of spiritual fire, and faith **glitters white** from the resplendence of the light therefrom.

383^e. Faith is as white—*alba*—as snow, and as **white** as water.

590^e. A dusky spirit may dwell under a **bright** face.

D. 1057. Spiritual things are represented by . . . white things—*alba*, and by shining ones; and when what is celestial reigns, by resplendently **bright** ones.

1059. A colour . . . like that of the blood, either **white**, or red.

1294⁵. They seem to become **white**, like swine, by the scraping off of their bristles.

1301. Of a beautiful human **whiteness** . . .

3378. An infant clothed in a **white** garment . . .

3389. On the **brightness** of innocence . . . This **brightness** is so distinguished from dead white that it ought not to be compared to it; what is snowy approaches the appearance of it; but still it is such **brightness** as cannot be described.

3597°. Such are represented by a priest clothed in a black garment, who has a **bright** cloud [around him], and afterwards by a **bright** virgin . . . But that **brightness** was taken away from him.

E. 66. 'His head and hairs **white**' (Rev.i.14)=the Divine in first principles and ultimates. . . 'White'=pure. That 'white=*album*,' and 'white'=what is pure, Refs.

67. 'As **white** wool, as snow' (Id.)=as to good and truth there. . . That 'snow'=truth in ultimates is from the water which is the source of it, and from its whiteness=*albedo*, and **brightness**. . . That whiteness=*albedo*, and **brightness**=truth, from the transparency of light, Refs. 197⁴.

372⁵. 'White=*albus*' (Lam.iv.7) is predicated of truth ; in like manner 'snow,' and 'bright,' of the good of truth ; in like manner 'milk.'

Bright. See under LUCID, SPLENDOUR.

Bright. *Nitidus*.

Brightness. *Nitor*.

H. 126. See BRIGHT=*candidus*, at this ref.

R. 814. **Bright** from good, and pure from truths.

T. 657. Like a polished bone with putrid marrow.

Bright. *Tersus*.

A. 3923⁵. 'Bright iron' (Ezek.xxvii.19) = natural truth.

Brimstone. See SULPHUR.

Bring. *Adducere*.

A. 3943. 'He brought them to Leah his mother' (Gen.xxx.14)=application to the affection of external truth. 'To bring'=application.

5543. 'Unless I bring him to thee' (Gen.xlii.37)=unless the medium is conjoined. . . 'To bring'=to be conjoined.

5645. 'The man brought the men to the house of Joseph' (Gen.xliii.17)=the first introduction into the good which is from the Celestial of the Spiritual. 'To bring'=introduction.

5648. 'Because they were brought to Joseph's house' (ver.18)=that the truths which are of the Natural were adjoined and subjected to the internal. . . 'To be brought'=to be adjoined, and because it=to be adjoined, it=to be subjected. Ex.

6744. 'Take to thee this child' (Ex.ii.9)=that she should adjoin it to herself. 'To take to'=to adjoin.

8765. 'I have brought you to me' (Ex.xix.4)=to the good of love, which is in Heaven . . . for by means of the truths of faith man is brought to good . . .

8988. 'The lord shall bring him to God' (Ex.xxiii.6)=the state into which he then enters according to Divine order. . . 'To bring'=to enter.

9154. 'The lord of the house shall be brought to God' (Ex.xxii.8)=inquiry from good. 'To be brought to God'=in order that inquiry may be made.

9874°. Thus is he brought to Him . . .

H. 577°. By fear . . . man cannot be brought into

spiritual goods, for in proportion as he is brought into these he meditates cunning and deceit . . .

P. 193. It is necessary to adduce some things . . .

Bring. *Afferre*.

R. 921. 'The kings of the earth shall bring their glory and honour into it' (Rev.xxi.24)=that all who are in truths of wisdom from spiritual good will there confess the Lord and ascribe to Him all the truths and all the good that are with them.

T. 343°. The general principles shall be adduced . . . (See also above, P.193.)

Bring back. *Reducere*.

A bringing back. *Reductio*.

A. 1717. 'He brought back all the substance' (Gen.xiv.16)=that the interior man reduced all things in the external man into a state of agreement. Ex.

2449². All who come into the other life are brought back into a similar life to that which they had in the body.

2533. 'Now therefore restore the man his wife' (Gen.xx.7)=that he should restore the spiritual truth of doctrine untainted by the Rational.

3031. 'In bringing back must I bring back thy son to the land from whence thou wentest forth?' (Gen.xxiv.5)=whether it could still be conjoined with good Divine of the Rational. Ex.

3033. 'Take heed lest thou bring back my son thither' (ver.6)=that it could never be conjoined.

3712. 'I will bring thee back to this ground' (Gen.xxviii.15)=conjunction with Divine doctrine. 'To bring back'=to conjoin again.

3773. 'They replaced the stone upon the mouth of the well in its place' (Gen.xxix.3)=that meanwhile it was closed up.

4714. 'Bring me word again' (Gen.xxxvii.14)=Knowledge.

4738. 'To bring him back to his father' (ver.22)=to claim it for the Church.

4924. 'He drew back his hand' (Gen.xxxviii.29)=that he hid his power.

5125. 'He shall restore thee upon thy post' (Gen.xl.13)=that those things which are of the Sensual subject to the intellectual part shall be reduced into order, that they may be in the last place. 5165.

5624. 'The silver that was brought again in the mouth of your sacks, carry it again in your hand' (Gen.xliii.12)=that through truth given gratis in the exterior Natural they should submit themselves as much as possible. 5659. 5757.

5774. Truths brought back to scientifics, Sig. and Ex.

5840. 'If I do not bring him back to thee' (Gen.xliv.32)=unless it be conjoined with spiritual good. 'To bring back'=to conjoin again.

6559. 'Requiting he will requite us all the evil that we have returned to him' (Gen.l.15)=that punishment threatens according to merit. . . How the case is with the requiting of evil, or with punishments in the Spiritual World.

[A.] 8334. 'Jehovah brought again the waters of the sea upon them' (Ex.xv.19)=that the falsities from evils which they intended for the good fell back on themselves, in consequence of the presence of the Lord with those who are in good.

9256. 'Bringing it back thou shalt bring it back to him' (Ex.xxiii.4)=instruction and amendment . . . for thus are they brought back.

E. 395¹⁰. 'Those who bring back—reduces—from war' (Mic.ii.8)=those who have dispelled falsities.

405¹⁹. 'The bringing back of the people from captivity' (Amos.ix.14)=the restoring of a new Church. See 811²⁸.

555⁸. 'Those who bring back from war'=those who have been in temptations and have fought against falsities.

Bring forth. See under BEAR—*parere*; see also LABOUR—*parturire*.

Bring forth. *Educere*.

A bringing forth. *Eductio*.

The bringing forth. *Eductor*.

A. 1806. 'Bringing him forth abroad' (Gen.xv.5)=the sight of the interior man, which from external things sees internal things. Ex.

2415. 'When they had brought them forth abroad' (Gen.xix.17)=the state when they are being withheld from falsity and evil. 2413.

4906. 'Bring her forth and let her be burnt' (Gen. xxxviii.24)=that it is to be extirpated. . . 'To bring forth' is predicated of truth, and 'to burn' of good, which are to be extirpated.

491². As by 'going forth from the womb' is signified the rebirth, and thence the Church, the Lord is called . . . 'the bringer forth from the womb,' etc. III.

5134. 'Bring me out of this house' (Gen.xl.14)=deliverance from evils. 'To bring out'=deliverance.

6753. 'Because I drew him out of the waters' (Ex.ii.10)=deliverance from falsities. 'To draw out'=deliverance.

6865. 'Bring forth my people the Sons of Israel out of Egypt' (Ex.iii.10)=the deliverance of those who are of the spiritual Church from the falsities which infest them. 'To bring forth'=deliverance. 6868. 7235. 7238. 7277. 7282. 7932. 7990. 8018. 8050. 8411. 8528. 8646. 8866. 9197. 10156, Ex.

7203. 'I will bring you out from under the burdens of the Egyptians' (Ex.vi.6)=that the Lord will release them from the infestations of those who are in falsities. 'To bring out'=to release.

7898. 'In this selfsame day have I brought your armies out of the land of Egypt' (Ex.xii.17)=a state then of charity and faith through which there is separation from those who are evils and falsities. . . 'To bring out'=to be separated.

8004. 'Thou shalt not carry forth ought of the flesh abroad out of the house' (Ex.xii.46)=that this good shall not be commingled with any other good. Ex.

9294^e. These three feasts were instituted on account of the bringing forth of the human race . . . out of Hell, and their introduction into Heaven.

S. 92. He cannot bring himself out of his falsities . . .

E. 355³⁵. Deliverance (from evils and falsities) is meant by 'Thou broughtest us out into breadth' (Ps.lxvi.12).

401²¹. 'To bring out Israel from among them' (Ps. cxxxvi.11)=to open the spiritual man, and so to regenerate him. Ex.

419¹³. Reformation through the Divine truth which is from Him is signified by 'He bringeth the wind out of His treasures' (Ps.cxxxv.7).

Bring together. *Conferre*.

A. 5373. All goods and truths brought together into the scientifics of the Church. Sig. and Ex. 6004³. 6023.

M. 31. He cannot compare his state with his former natural one . . .

T. 67. Unless they convey themselves into use . . .

371³. Without his contributing . . .

477^e. Betakes himself into Hell . . .

514. It is said that contrition contributes to faith.

Brisk. See ACTIVITY—*strenuitas*.

Bristly. See HAIRY—*hirsutus*.

Britain. *Britannia*.

British. *Britanni*.

R. 484. (Books in the Spiritual World treating on justifying faith . . . Those from Britain were still more profound.)

T. 72. A regiment of Spirits reasoning about imputation and predestination; they were Dutch and British . . .

Brittle. *Fragilis*. A.5951². 7601³.

Broad places. *Vici*. J. (Post.) 268.

A. 2336⁴. 'To go out into the streets and broad places' (Luke xiv.21)=to seek everywhere for genuine truth. E.223²⁰.

10422. See WAY—*via*, at these refs. H.479 (p).

E. 652³. 'Broad places' (Jer.v.1) specifically, mean the corners of the city, thus the quarters where they dwell; and as in the Spiritual World everyone dwells in cities according to the affection of good and the perception of truth, whether clear or dim, 'broad places'=truths and goods according to the affection and perception of each one. —⁵.

652²⁷. 'Streets,' and 'broad places' (Jer.ix.21)=truths of doctrine and truths of life, which lead to intelligence and wisdom.

Broman, Carl. D.4151. 5888.

Broman, Erland. D.5492.

Bronchia. *Bronchia*.

Bronchial. *Bronchialis*.

W. 405². The bronchial arteries and veins . . . 407^e. 413².

—⁴. The ramifications of the **bronchia** of the lungs correspond to the perceptions and thoughts from those affections. 412.

413². The cellular substance, which consists of the **bronchia** continued down to the minutest follicles . . .

W. 415. The clustered vessels of the **bronchia** . . .

Brood. *Motitare.*

A. 19. 'The Spirit of God' (Gen.i.1) means the Lord's mercy, of which 'brooding' is predicated, like that of a hen on her eggs; here, on those things which the Lord stores up in man, and are called 'remains.'

929⁵. 'Waving' = vivification, for truths are not alive with a man until they are in good. The priest who waved the sheaf, that is, who vivified the goods of truth, represented the Lord, for all life is from Him.

E. 281⁶. Their instruction in truths, protection from falsities, and the opening of the interiors of their minds so that they come into the light of Heaven, and thus into the understanding of truth and 'good, which is intelligence, is described by 'an eagle, its nest on high, its brooding over its young, and its bearing them on its wings' (Deut.xxxii.11).

304²⁸. 'The flutterings of its breadth' (Is.viii.8) = reasonings from falsities against truths.

Brook. *R s*

A. 795³. Truths of faith, which are 'brooks and streams of waters' (Is.xxx.25). E.401¹⁰.

939¹². 'The brook from Mount Sinai' (Deut.ix.21) = truth Divine, thus the Word in the letter, for this descends therefrom.

H. 9. Man's life is a streamlet thence . . .

W. 276. Like streamlets from their spring . . .

E. 304²⁷. 'Mountains, hills, brooks, and valleys' (Ezek.xxxvi.6) = all things of the Church, from its first principles to its ultimates. . . 'Brooks and valleys' = the truths and goods which are the ultimates of the Church . . . 'Brooks' = the truths of doctrine there.

376⁸. 'The streams of Judah' (Joel iii.18) = the single particulars of the Lord's Celestial Kingdom, and also of the Word. 433¹³.

405⁶. 'Brooks' (Is.xxx.25) = wisdom; 'streams of waters', intelligence.

644¹⁷. 'The river which is full of waters' (Ps.lxv.9) = doctrine full of truths.

650²⁸. 'The rivers of waters are dried up' (Joel i.20) = the truths of doctrine dissipated through natural love.

Broom. *Scopae.* E.724²⁴.

Brothel. *Ganeum.* M.373^o. 510.

Brothel. *Lupanar, Lupinaris.* A.2746. H.488^o. 586². M.451. 505. E.986^o. 1005³. (See PALESTRA).

Brother. *Frater.*

Brotherhood. *Fraternitas.*

A. 341. The second birth of the Church is charity, which is signified by 'Abel' and 'brother.' 342. 366.

367. That charity is 'the brother' of faith, may be evident to everyone from the nature or essence of faith; their **brotherhood** was represented by Esau and Jacob, wherefore there was strife concerning the primogeniture . . .

—¹. The union of charity and faith is signified by 'the covenant of brethren' (Amos i.9).

—². They were called 'brethren' by the Lord who hear the Word and do it. (Luke viii.21). They who 'hear' are they who have faith; they who 'do' are they who have charity.

1007. 'At the hand of a man's brother' (Gen.ix.5) = from the whole of his Intellectual. . . The Intellectual with man is called 'a man a brother;' whether it be a true Intellectual, a spurious Intellectual, or a false Intellectual, it is still called 'a man a brother;' for the understanding is called 'a man' and 'the brother' of the will . . .

1081. They are called his 'brothers' (Gen.ix.22) because he professed faith, (for) charity is the 'brother' of faith. 1091^o.

1434. 'Lot his brother's son' (Gen.xii.5) = sensuous truth. . . 'Brother' also = the truth of faith, thus here, sensuous truth. See 1707^o.

—³. In Heaven they do not know what a brother is, except from such brotherhood as there is in Heaven.

1578. 'We are men brethren' (Gen.xiii.8) = that in themselves they are united. 'Men brethren' = union, and in fact the union of truth and good. 1594.

1834². All the sons of the primitive Church lived together as brethren, and also called each other brethren . . .

1861². Hatred is described by 'no man shall spare his brother' (Is.ix.19).

1951. 'He shall dwell against the faces of all his brethren' (Gen.xvi.12) = that there will be continual contentions about the things of faith, but still he will be the victor. 3277.

2304^o. (Meeting in the Spiritual World of two brothers, one of whom had died in infancy.)

2360. The reason Lot called (the Sodomites) 'brethren' (Gen.xix.7) was that he exhorted them from what was good. In the Word, 'brother' has the same signification as 'neighbour,' for this reason, that everyone should love his neighbour as himself; thus 'brethren' are so called from love, or what is the same, from good. . . In Heaven the Lord is the Father of all . . . Hence all the Sons of Israel, representing the heavenly kingdom of the Lord, that is, the kingdom of love and charity, were called 'the brethren' and also 'the companions,' of each other. Ill.

—⁴. 'Brethren' = all who are in good.

—⁵. Hence it follows that all in the universe are called 'brethren' who are the neighbour, and this because everyone ought to love his neighbour as himself, thus from love or good; and as the Lord is good itself, and regards all from good, and is Himself the neighbour in the highest sense, He also calls them 'brethren.' Ill. Hence it is evident that 'brother' is a term of love.

2385. This is my brother, I see that he worships the Lord, and is a good man.

[A.] 2508^e. See SISTER at this ref.

2524. 'Brother' (Gen.xx.5)=the good of truth. 2563.

2575. 'Brother' (ver.16)=celestial good adjoined to rational truth as a brother to a sister.

2861^e. They who are in brotherhood from good . . .

2890. The Angels consider man as a brother . . .

2910. See CHARITY at this ref.

3124. See HOUSE at these refs. 3128.

3129. 'The brother of Rebekah' (Gen.xxiv.29)=the affection of good in the natural man. . . In the Word, 'brother'=the affection of good, and 'sister,' the affection of truth.

3166. 'He gave precious things to her brother' (ver. 53)=spiritual things for natural good. . . 'Brother'=natural good.

3303. 'And afterwards his brother went forth' (Gen. xxv.26)=truth. 'Brother'=good and also truth, which are here called 'brothers.' As charity is the brother of faith, or good the brother of truth, so on the other hand, is faith the brother of charity, or truth the brother of good; also, in the Natural, the affection of good is called 'brother,' and the affection of truth 'sister' . . .

3459. 'They swore a man to his brother' (Gen.xxvi.31)=confirmation with those who are in the good of truth. . . 'Man' with 'brother'=the good of truth, or those who are in that good; 'man'=truth, and 'brother,' good.

3582. 'Be master over thy brethren' (Gen.xxvii.29)=at first an apparent dominion of the affection of natural truth over the affections of natural good. . . 'Brethren'=the affections of good, here of the Natural. 3597⁴.

3703¹⁴. 'A man shall take hold of his brother in the house of his father' (Is.iii.6)=to acknowledge anything for good.

3776. 'My brethren, whence are you?' (Gen.xxix.4)=from what origin is charity there. 'Brethren'=those who are in good, and thence good itself, thus charity.

3803. 'Brother,' who here is Jacob (ver.12)=good. Refs.

—². The reason Jacob called himself 'the brother' of Laban, when yet he was the son of his sister, is that all are brethren from good, and hence also Laban in turn calls Jacob his 'brother;' for it is good which produces consanguinity and which conjoins, for good is of love, and love is spiritual conjunction. Hence it was that in the ancient Churches all those who were in good were called 'brethren;' and also in the Jewish Church . . . but in this Church only those who were born Jews. The primitive Christian Church also called all brethren who were in good, but afterwards only those who were in their own congregation. But among Christians, the name brother vanished together with good, and when truth succeeded in the place of good, or faith in the place of charity, they could no longer call each other brethren from good, but the neighbour. The doctrine of faith without the life of charity has also this in it, that brotherhood with one who is lower than themselves seems to be beneath them; for brotherhood does not derive its origin with them from the Lord and thus from good, but from themselves, and thus from honours and gain.

3815. 'And Laban said to Jacob, Because thou art my brother' (ver.15)=because they are blood-relations from good. . . 'Brother'=good, here consanguinity, because it is said by Laban to Jacob, thus by good to good; for all consanguinity derives its origin from good, for good is of love. It is the nearest degree of love in the line of descent which is called consanguinity, and is meant in the proper sense by 'brother.'

4121. 'Laban took his brethren with him' (Gen. xxxi.23)=goods in place of those which he had lost. 'Brethren'=goods. Refs. In the inward sense, by 'brethren' are signified those who are in similar good and truth, that is, in a similar affection of good and truth; for in the other life all are consociated according to affections, and they who are consociated constitute a brotherhood; not that they call themselves brethren, but that they are brethren through conjunction. In the other life good and truth themselves constitute that which on earth is called relationship by blood and by marriage. Ex. 4129.

4167. 'My brethren and thy brethren' (ver.37)=what is just and fair. Ex. 'Brethren'=goods.

4191. 'Jacob said to his brethren' (ver.46)=those who are in the good of works. 'Brethren'=goods, here, those who are in the goods of works, who are the gentiles; for all who are in good are conjoined with the Divine of the Lord, and on account of that conjunction are called by the Lord 'brethren.' Ill. E.746¹⁰, Ill.

4211. 'He called his brethren to eat bread' (ver.54)=the appropriation of good from the Lord's Divine Natural. 'Brethren'=those who were now conjoined in a covenant, that is, in friendship; and in the inward sense, those who are in good and truth. Refs. 4239. 4247. 4267.

4267. See GOOD at this ref.

4454. 'Brethren,' here the sons of Israel (Gen. xxxiv.11)=truths.

4498. 'Dinah's brethren' (ver.25)=the truths and goods of that Church. 'Brethren'=truths and goods, or faith and charity.

4502². Simeon and Levi . . . are called 'brethren' (Gen.xlix.5), because good is the brother of truth, or charity of faith.

4671. '(Joseph) was pasturing the flock with his brethren' (Gen.xxxvii.2)=that it was among those who being in faith were teaching. . . In this chapter, 'brethren'=the Church which is turning away from charity to faith, and at last to faith separated, and thus to falsities. 4679. 4721. 4740. 4754.

4679. 'His brethren saw' (ver.4)=those things which are of faith, and in the proximate sense, the descendants of Jacob. 4680. 4683.

4683. 'He told his brethren' (ver.5)=before those who are in faith separate. 4694.

4700. 'The father' and 'brethren' of Joseph, here =the Jewish religion from the ancient one . . . Its external together with its internal is what is here called 'father,' and its external without an internal, 'brethren.' Hence it is said that 'his brethren envied him, but his father kept the word,' and by these words is signified

the aversion of those who are in what is external without what is internal, but that the Truth still remained in their religiosity. Ex. 4702.

4712. 'Go, see the peace of the brethren' (ver.14) = every advent of the Lord, and perception how it was with those who are teaching. . . 'Brethren,' here = those who are teaching from faith.

4725. 'A man to his brother' (ver.19) = mutually. 'A man to his brother' was the customary formula with the ancients when what was mutual was meant, because 'a man' = truth, and 'a brother' good, between which there exists the veriest mutuality itself . . .

4747³. Joseph's 'brethren' = those within the Church who confirm themselves against Divine truth, especially against these two things, that the Lord's Human is Divine, and that the works of charity contribute to salvation; and this not only in doctrine, but also in life.

4750. 'Judah said to his brethren' (ver.26) = the depraved in the Church who are against all good whatever. . . 'His brethren' = those in the Church who are in faith separate.

4754. 'For he is our brother and our flesh' (ver.27) = because what is from them is accepted. 'Brother' = what is consanguineous from good.

4764. '(Reuben) returned to his brethren' (ver.30) = those who teach. 'The brethren' of Joseph = those who are in faith separate, and as they were shepherds, they also = those who teach from faith.

4835². 'A brother' represented consanguineous good with which there is to be conjoined the truth which was represented by his widow . . .

4925. 'Behold, his brother came out' (Gen.xxxviii.29) = the truth of good, 'brother' = what is consanguineous from good, thus the truth of good. Ex.

5067. 'My brethren' (Matt.xxv.40) = those who are in the good of charity and of life, for the Lord is with them, because they are in good itself, and they are those who are properly meant by 'the neighbour' . . .

5135⁷. 'Brethren' = the goods which are of charity. Refs.

5409. 'Joseph's ten brethren' (Gen.xlii.3) = such truths of the Church as corresponded. 'Brethren' = the truths which are of the Church; these are here called 'the brethren of Joseph,' who = truth from the Divine, from correspondence; for the correspondence causes them to be conjoined as a brother with a brother. Ex.

5419. 'Joseph's brethren came' (ver.6) = the general truths of the Church without mediation. Ex. 5421. 5427.

5440. 'We thy servants are twelve brethren' (ver.13) = that all things of faith are thus conjoined together. . . 'Brethren' = conjunction through good; for when truths are conjoined through good, they put on as it were a brotherhood among each other . . .

5686. 'Benjamin his brother, the son of his mother' (Gen.xliii.29) = the internal from the Natural as from a mother. . . Everyone is called 'a brother' by the Lord . . . who has anything of the good of charity from the Lord. 5692.

6084. 'Thy father and thy brethren' . . . meaning Israel and his sons (Gen.xlvii.6) = spiritual good from the Natural, and the truths of the Church therein. 6102. 6106.

6364. 'Thy brethren shall celebrate thee' (Gen.xlix.8) = that this Church is pre-eminent above the rest. . . 'Brethren' = the truths which are of this Church, thus also the Churches which are in the truths which are represented by 'Judah's brethren,' for truths and goods constitute the Church. The truths of the celestial Church are signified by 'thy brethren,' or those of Judah; and the truths of the spiritual Church, by 'the sons of his father.'

6527. 'His brethren' (Gen.i.8) = truths thence derived, (for) the sons of Israel, who here are Joseph's 'brethren' = spiritual truths, which truths are also from the celestial internal, which is 'Joseph'; or through spiritual good, which is 'Israel.' 6553.

6557. 'Joseph's brethren saw that their father was dead' (ver.15) = things alienated from truth and good . . .

6567. 'His brethren also went, and fell down before him' (ver.18) = the submission of those things which are in the Natural. The sons of Israel, who here are 'the brethren' = spiritual truths in the Natural.

6628. In the ancient Churches . . . they acknowledged all as men of the Church who had lived in the good of charity, and called them brethren, however they might differ in the truths which at this day are called the truths of faith . . . 6705, Ex. N.9.

6710. They who are in self-love call those brethren who love them the most . . .

6756. '(Moses) went out to his brethren' (Ex.ii.11) = conjunction with the truths of the Church. . . As to 'brethren,' they now = the goods, now the truths of the Church; when the celestial Church is treated of they = goods; but when the spiritual Church, truths. The reason is, that the celestial Church is in good, and the spiritual Church in truths, and in ancient times all who were of the Church called each other brethren; they who were of the spiritual Church did indeed call each other brethren from good, but the men of the internal Church did so with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterwards, when the Church turned away from good, and thus also from truth, they no longer called each other brethren from spiritual consanguinity and affinity . . . but only from natural, and from friendship, and also began to hold it unworthy of them to call one lower than themselves brother . . . Ex. and Ill.

—⁵. As spiritual brotherhood is from love, so that the one belongs to the other, and they who are in good are 'in the Lord, and the Lord in them' (John xiv.20), they are called 'brethren' by the Lord. Ill. 933⁸.

7716. 'They did not see a man his brother' (Ex.x.23) = that they did not perceive the truth of any good. . . 'Man' = truth, and 'brother' good.

8337. Good and truth are as sister and brother.

8902. Hatred against the neighbour is meant by 'being angry rashly with his brother.'

[A.] 929³². 'To be reconciled to his brother'=charity towards the neighbour.

9806. 'Brother'=good. Refs.

—². The conjunction of good and truth is represented in the Word by two married partners, and also by two **brothers**; by two married partners when the heavenly marriage is treated of . . . by two **brothers** when the two ministries of judgment and worship are treated of. Ex. On account of this **brotherhood**, which is that of the truth belonging to judgment and of the good belonging to worship, Aaron the **brother** of Moses was chosen to discharge the office of the priesthood. Ill.

10129. In the proximate sense, 'brethren'=those who are in the good of charity; and in a sense abstracted from the person, the Lord's 'brethren'=the goods of charity themselves.

10490. 'Kill ye a man his brother, and a man his companion, and a man his neighbour' (Ex.xxxii.27) =a closing up as to the influx of good and truth, and of things in affinity with them, lest there be any reception and communication . . . 'Brother'=the good of love and of charity. Refs. —⁶, Ill. 10494.

S. 84. 'Brother' is predicated of good . . . 'companion' of truth.

R. 32. 'I John, who am your brother and companion' (Rev.i.9)=those who are in the good of charity and thence in the truths of faith.

—². We do not read that the disciples called the Lord 'brother,' because 'brother'=the good which is from the Lord; comparatively as a king calls his relatives brethren, but they do not call him their brother; for the Lord says, 'One is your Teacher, Christ, but all ye are brethren'; 'Ye call Me Master and Lord, and ye say well, for so I am.' E.746¹⁰.

—³. The Sons of Israel called all 'brethren' who were descended from their father Jacob, and in a wider sense, those also who were descended from Esau; all others, 'companions.' But . . . in the spiritual sense, by 'brethren' are meant those who are in the good of charity from the Lord, and by 'companions,' those who are in the truths of faith. Ill.

554. 'Our brethren' (Rev.xii.10)=those who are in the doctrine of the New Jerusalem, and in a life according to it.

818. 'I am thy fellow-servant and of thy brethren' (Rev.xix.10)=that there is nothing Divine in an Angel, but that he is associated with man as a **brother** with a brother. 946.

M. 250. In the Heavens . . . those who are higher in rank regard those who are lower as **brothers**.

T. 434. Social intercourse in the primitive Church existed among those who called each other brethren in Christ; hence it was the social intercourse of charity, because they were a spiritual brotherhood.

E. 46. The reason 'brother' (Rev.i.9)=the good of love, is that in Heaven there are no relationships except spiritual ones, thus no other brotherhoods; for there they do not become brothers from birth, and they who had been brothers in the world do not know each other there, but everyone knows another from the good of

love; they who are the most closely conjoined know each other as **brothers** . . . Hence it is that in the Word, 'brother'=the good of love. Ill.

315²¹. 'The brother shall betray the brother to death' (Mark.xiii.12)=that falsity will destroy good; specifically, that faith alone will destroy charity, for in the Word, faith is called 'the brother' of charity.

355¹⁵. 'Brethren' (Is.lxvi.20)=all who are in good.

375²⁶. 'Brethren' here (Ps.cxxxiii.1)=good and truth, for in the Word these are called 'brethren'; wherefore by 'Behold how good and pleasant it is for brethren to dwell together' is signified that all heavenly good and delight are in the conjunction of good and truth, for they are from it.

391²⁰. 'To offer a gift upon the altar' (Matt.v.23) =worship from piety, and 'to be reconciled to one's brother'=worship from charity, which is truly worship.

397. 'Their fellow-servants and their brethren who shall be killed as they were' (Rev.vi.11)=evils, for to kill them is evil. 'Fellow-servants'=those who are in truths, and 'brethren' those who are in goods, and 'fellow-servants and brethren' together=those who are in truths from good.

438⁵. 'Asher is blessed above the sons, let him be accepted by his brethren' (Deut.xxxiii.24). 'Sons'=truths, and 'brethren,' the Church from them.

443⁶. 'Simeon and Levi the brethren' (Gen.xlix.5) =faith separated from charity.

617²⁷. 'A man and a brother who shall be desolated' (Ezek.iv.17)=faith and charity; 'a man'=the truth of faith, and 'a brother,' the good of charity. 633².

654⁴⁶. 'A strange man not a brother' (Deut.xvii.15) =a religion which does not agree; also falsity in which there is no good.

746². 'Our brethren' (Rev.xii.10)=all in the Heavens and all on earth who are in the good of charity; the reason they are called 'brethren,' is that they have one Father, the Lord, and they who are in the good of love to the Lord and in the good of charity towards the neighbour are His sons . . .

—³. That all who belonged to the Israelitish Church called each other 'brethren,' Ill.

—⁴. That they also called each other 'a man and a brother'; also 'a companion and a brother,' Ill. 'A man and a brother'=truth and good, and in the opposite sense, falsity and evil. Ill.

—¹³. That all those are called 'brethren' by the Lord who acknowledge Him, and are in the good of charity from Him. Ill.

—¹⁵. 'Brother,' here (Matt.xviii.15,21,35), means the neighbour in general, thus every man, but specifically him who is in the good of charity and thence in faith from the Lord, whoever he may be.

C. 76. Of ten brothers in the world five may be in Hell and five in Heaven.

Brown. *Badius.*

M. 15. Mantles of a brown colour.

Bruchus. *Bruchus.*

A. 7643. The falsity which is in the outermost things

of the Natural is meant by 'a locust;' and the evil there, by 'an unwinged locust,' Ill. 933¹⁵. E.543⁸.

E. 543⁸. 'The bruchus' is also a locust . . .

Bruise. *Contundere, Tundere.*

See under GRIND.

A. 2468¹⁵. Occurs. E.734².

978¹. 'Pure, beaten' (Ex.xxviii.20)=genuine and clear. Ex.

10303. 'Thou shalt beat some of it very small' (Ex. xxx.36)=the arranging of truths in their own series. . . 'Beating'=has a similar signification to 'grinding' . . . but is predicated of oil, frankincense, and spices. Ex. and Ill.

E. 365³¹. 'Bruised for our iniquities'=His frightful temptations.

627¹⁰. 'Broken' (Is.xxxvi.6)=broken, and not cohering with any interior truth which gives stability.

Bruised. *Attritus.*

E. 721¹³. 'The bruised and the needy' (Ps.cxiii.7)=those who are in falsities from ignorance, and thence not in goods.

Brute. *Brutus.*

See under ANIMAL.

A. 443. He has seen that brutes have a life almost like that of men . . .

671. *Quasi* goods . . . with brutes . . .

978³. Make themselves out to be like brutes . . .

1272. The love of the young exists also with all brutes, even the worst . . .

1594². He confirms himself by the fact that brute animals also live, but still do not live after death. . . This is because he lives in corporeal and sensuous things, which life regarded in itself is scarcely different from the life of brute animals; the sole difference being that the man can think and reason about the things which come in his way, and he does not then reflect upon this faculty which he enjoys above brute animals.

2219². Moreover love to God and the neighbour ought to be the life of a man, by which he should be distinguished from brute animals.

3175. If he did not learn these things, man would be much worse than a brute animal.

5023². See MAN at these refs. 5160^e. 7604^e. 8604. T.380³. 417. D.2209. 2854.

6318. Being inwardly like brute animals . . .

P. 76. That which is called a brute and a stock.

D. 167. On the life of brutes. Gen.art.

2209. (The sense by which brutes find their way home.)

2378. Brute animals live according to the order of their nature, and therefore have no need for Spirits to be with them.

2398. Evil spirits are just like brutes which have a faculty of reasoning, thus like rational brutes. Gen.art. . . Of themselves they are much lower than brutes.

3757. If the brutes had needed shoes and garments, they would have made them much better than men, as is evident from their nests . . . But as they have no need of them they have no skill in them, wherefore the life of the brutes is such as it is because they are corporeal. . . Thus we may conclude that such things as appertain to the body are the things which we have in common with beasts.

Bryggaren. D.4582.

Bubble, Bull. *Bulla.*

See under BLADDER, and BOLL=*bullire*.

J. 64. They make papal bulls equal to the Word. R.796².

C. J. 60. The bull Unigenitus. R.734. D.5980.

63. All who have been canonized by papal bulls.

P. 257². Established by a papal bull . . . R.752.

R. x. These quotations are from the Councils and bulls, especially from the Council of Trent, and the bull confirming it . . .

451^e. Like a bubble of water . . . T.159⁷.

752^e. He transmitted it as a bull . . .

T. 30². Like a bubble in the air . . .

160³. Like a bubble on the water . . .

Bucket. *Situla, Situlus.*

A. 3079^e. 'The waters shall pour out of the buckets (Num.xxiv.7)=truths from Knowledge.

E. 406^e. 'A drop of a bucket' (Is.xl.15).

Inv. 17. They fall as into a bucket . . .

Buckler. *Scutum.*

See SHIELD.

A. 1231. Occurs. E.365³⁸.

1788⁴. 'Buckler and target' (Ps.xci.4)=protection against falsities.

2832². 'Buckler,' etc. (Ps.xviii.2) are significative of the power of truth.

9141⁴. 'Buckler,' 'shield,' 'arrows'=truths of doctrine from the Word by means of which there is protection from the falsities of evil. Refs.

E. 316¹⁰. 'My buckler and the horn of my salvation' (Ps.xviii.2)=salvation thence. 'Buckler' is predicated of Divine good.

357³¹. 'Buckler' (Ezek.xxxix.9)=falsity destroying good; 'shield,' falsity destroying truth.

734⁷. 'A buckler' (Ps.xxxv.2), because it defends the head,=protection against the falsities which destroy the understanding of truth; 'a shield,' because it defends the breast,=protection against the falsities which destroy charity, which is the will of good.

Bud. See under GERMINATE.

Build. *Aedificare.*

A. 151. 'To build' (Gen.ii.22)=to raise up=*exstruere*=what is fallen. 153.

153. In the Word, 'to build' is predicated of evils; 'to erect,' of falsities; and 'to renew' of both. Ill.

[A.] 1187. 'He built Nineveh' etc. (Gen.x.11)=that thus he formed for himself doctrinal things of faith.

1304. 'Let us build us a city and a tower' (Gen.xi.4)=that they fashioned a doctrine and a worship. 1313.

1324. 'They ceased to build the city' (ver.8)=that such a doctrine was not received.

1448. 'He built an altar'=worship. 1618.

1488. To collect scientifics and by their means rear up—*exstruere*—the external man, and build him, is not unlike building a house; wherefore 'building' and 'building houses' have a similar signification in the Word. III.

1901. 'Perchance I shall be built up by her' (Gen.xvi.2)=that thus the Rational can be born . . .

2601. They seem to themselves to be building small cities . . .

2760. Pref.². 'Rock'=this faith; upon this the Church is 'built.'

2811. 'To build an altar' (Gen.xxii.9)=to prepare the Divine Human. Ex.

3391³. 'To build a house without righteousness, and chambers without judgment' (Jer.xxii.13)=to put together what is religious from what is not good and not true.

3916. 'I shall also be built up by her' (Gen.xxx.3)=that thus it will have life. 'To be built up'=not to die, thus to rise again, or live.

4390. '(Jacob) built himself a house' (Gen.xxxiii.17)=the increase of good from truth in that state. 'To build a house'=to instruct the external man in intelligence and wisdom; and as intelligence is of truth and wisdom of good, 'to build a house,' here=the increase of good from truth.

4599⁶. 'To build a tower' (Luke xiv.28)=to procure for themselves interior truths.

5117. 'To build the waste cities' (Amos.ix.14)=to rectify the falsified doctrinal things of truth.

6487. Illustrated by the building of houses . . . T. 152.

9256⁶. 'The builders' (Matt.xxi.42)=those who are of the Church. H.534^e. E.417^e.

9857⁵. 'To build chambers without judgment'=to imbue things which are not true.

9954¹³. 'To build Jerusalem' (Dan.ix.25)=to renew the Church. E.375¹⁷. 684²⁶.

R. 153⁸. If they have been priests they want to build . . . But what they build by day falls down at night. T.281⁸.

D. 3309. On those who desire to build.

E. 355⁹. 'Those afar off who will build in the temple of Jehovah' (Zech.vi.15)=that those who formerly had been removed from the truths and goods of the Church will accede to the Church.

391¹⁷. 'To build the walls of Jerusalem' (Ps.li.18)=to restore the Church by leading into the good of love, and teaching in the truths of doctrine.

538⁴. The restoration of the Church and of doctrine is signified by 'being inhabited,' and 'built' (Is.xliv.26).

617¹². See HOUSE at this ref.

706¹⁸. 'He shall build my city' (Is.xlv.13)=that he will restore the doctrine of truth.

734¹². Occurs. 811¹⁹.

Build. *Condere.*

A. 2516². From (the Rational) no doctrine of faith can begin, still less be built.

10057⁵. By means of the Divine truth proceeding from the Lord's Divine good, Heaven is built and the Church is built.

W. 394. Building hypotheses.

T. 74⁴. From these he builds Heaven.

95. On the building of the New Heaven. 108. 115. 118. 182.

779. That a New Church will be built . . .

Build. *Struere, Exstruere.*

Building. *Structura, Exstructio.*

A. 151. See BUILD—*adificare*—at these refs. 1488.

6486^e. Like one who builds a palace . . .

R. 911. 'The building of the wall of it' (Rev.xxi.18)=the whole of it.

T. 336². Occurs.

Building. *Aedes, Aedificium.*

A. 10208³. Occurs.

10513. Their sacred buildings not of stone, but of wood. 10514. Des.

H. 223^e. The buildings in the Celestial Kingdom are not called temples, but houses of God. The buildings in this kingdom are devoid of magnificence, but in the Spiritual Kingdom are characterized by magnificence, greater or less.

D. 4575. On a vision of a city and its buildings.

Bull (Papal). See under BUBBLE.

Bullock. *Juventus.*

A. 45. See BEAST at these refs. 1361². 2781.

2179. When oxen and bullocks appear in the World of Spirits, they know that the Angels are talking about natural goods.

2180². 'A bullock,' or son of an ox=what is celestial natural; or what is the same, natural good.

2830². 'A bullock for sin'=the Lord's Divine Natural.

—³. 'Bullocks' and 'rams'=spiritual things.

4264. 'Heifers' and 'bullocks' (Gen.xxxii.15)=what is of the natural man.

9391. 'Bullocks' (Ex.xxiv.5)=the good of innocence or of charity in the external or natural man . . . because calves and bullocks are of a more tender age than oxen. III.

9670⁶. 'A bullock of an ox,' in the sacrifice of sin, and 'a ram' for a burnt-offering=the purification of good from evils in the external and in the internal man.

9990. 'Take one bullock a son of the herd' (Ex.xxix.1)=the purification of the natural or external man. 'A bullock'=the good of innocence and of

charity in the natural or external man; and as it is called 'a son of the herd,' the truth of that good is also signified. —².

10021. 'Thou shalt cause a bullock to approach' (Ex.xxix.10)=the state of the application of the natural or external man such as he is in his infancy. 'A bullock'=the good of charity and of innocence in the natural or external man.

10026. 'Thou shalt take of the blood of the bullock' (ver.12)=Divine truth accommodated to the natural or external man. . . 'The bullock'=the natural man which is to be purified, and in which truth and good are to be implanted.

10024. 'Thou shalt kill the bullock before Jehovah' (ver.11)=the preparation for the purification of good and truth from the Lord in the external or natural man. . . 'The bullock'=the purification of the external or natural man.

10035. 'The flesh of the bullock' (ver.14)=the evil of the former loves there. . . 'The bullock'=the external or Natural; for in a good sense, 'a bullock,' and 'a calf'=the external or Natural of man as to the good of innocence and of charity; but in the opposite sense, the external or Natural of man as to the evil which is contrary to the good of innocence and of charity.

10042¹³. 'A bullock' (Num.xxviii.11,19)=the good of innocence in the external man.

10122. 'A bullock of sin thou shalt offer every day on the propitiations' (Ex.xxix.36)=the continual removal of evils and thence of falsities in the natural man through the good of innocence from the Lord. 'A bullock'=the good of innocence in the natural man.

10132¹². 'A bullock'=the external good of innocence. 10137¹⁰.

H. 110. Oxen and bullocks correspond to the affections of the natural mind.

E. 279². That 'bullocks,' and 'calves'=the good of the natural man, Ill.

—³. 'To render the bullocks of the lips' (Hos. xiv.2)=to confess and give thanks from the goods of doctrine.

391¹⁷. 'Bullocks' (Ps.li.19)=spiritual natural good, which is the good of charity.

Bulrush. *Juncus*.

A. 6723. 'She took a coffer of bulrush' (Ex.ii.3)=what is mean round about. . . 'Bulrush'=what is mean, but still derived from truth. Ill. 6732.

—². 'Grass for the reed and the rush' (Is.xxxv.7)=that there will be scientific truth instead of such things as contain no truth.

6952⁵. 'Rush' (Is.xix.15)=what is lowest.

R. 386. Huts made of rushes stuck together with mud. 442³.

456². Their beds are of rushes . . .

E. 559⁵. 'Rush' (Is.xix.15)=the sensuous scientific, which is ultimate truth.

627⁸. 'The reed and the rush'=knowledge from a

sensuous origin, or that through which the fallacies of the senses are confirmed; regarded in itself this knowledge is merely knowledge in the lowest degree natural, and is to be called material and corporeal, having little or nothing of life in it.

Bulwark. *Antemurale*.

A. 402⁴. Occurs.

5149². Truths are like bulwarks within which is good; the bulwarks are assaulted through falsity . . .

E. 223³. 'Walls' and 'bulwark' (Is.xxvi.1)=truths defending.

365³⁵. 'Peace be within thy walls, and rest in thy palaces' (Ps.cxxii.7)=in the exterior man and in the interior; for the exterior man, with the things which are therein . . . is like a bulwark or fortification for the interior man . . . Hence the exteriors of man are signified by 'a bulwark;' and his interiors by 'palaces.'

453¹⁰. 'To set the heart to the bulwark' (Ps.xlviii.13)=to love the exterior truths which defend that Church against falsities.

Bulwark. *Propugnaculum*.

A. 1788². Occurs.

8581². 'Rock'=a bulwark against falsity; the very bulwark itself is the truth of faith . . .

E. 316¹⁰. 'The fortress and rock in which he trusts' (Ps.xviii.2)=defence. . . 'Fortress' is predicated of Divine good.

Bundle. *Fasciculus, Fascis*.*

Bundled together. *Confasciatus*.

Fascicular. *Fascicularis*.

Fascicularly. *Fasciculatim*.

See CONFASCICULATION, also under BIND-*ligare*, and SHEAF.

A. 2657³. At last spiritual goods and truths are gathered as it were into bundles . . .

2756. They who have held the communion of wives as a principle . . . are gathered as it were into a bundle . . .

5339². These arrangements into order are signified in the Word by 'bundles' . . .

5881. The scientifics and truths in man's memory . . . cohere fascicularly, and the bundles do so with each other; and this according to the connexion of things which the man had taken up. . . The scientifics and truths are arranged in these fascicular forms by the man's loves . . .

7408. See HEAP-*acervus*, at this ref.

7918. 'Ye shall take a bunch of hyssop' (Ex.xii.21) . . . 'A bunch' is predicated of truths and their arrangement.

C. J. 29. I saw . . . many gathered into congregations, as it were into bundles, according to the genera and species of evil, and cast into (these) Hells.

B. 53, 56. The doctrines of the modern Church are bundled together by means of many paradoxes . . . and all these paradoxes are bundled together as it were into one bundle . . .

T. 38°. Evils are bound into **bundles** by falsities, and goods are bound into **bundles** by truths; and as there are such bindings together of goods and of evils, the Lord says that 'the tares are to be bound into bundles for burning, and all things that offend.'

349. The abundance of truths cohering as it were in a **bundle***, exalts and perfects faith. Gen.art.

351. The arrangement of the truths of faith is into series, thus as it were into **bundles**. Gen.art.

Bunge. D.Min.4746. 4760.

Burden. *Sarcina.*

A. 6390. 'Lying between the **burdens**'=life among works. . . '**Burdens**'=works. The reason '**burdens**' are such works, is that they do not do good things from the affection of love towards the neighbour, but from the affection of love towards themselves; the works which flow from the affection of this love are like the **burdens** which the meaner kind of asses carry . . . E.445¹.

— The same thing is signified by '**burdens**' in the Book of Judges. . . 'Wherefore didst thou sit among the **burdens**, to hear the hissings of the flocks?' (v.16) . . . 'To hear the hissings of the flocks'=disdain from those who are in the good of charity . . . 'To sit among the **burdens**'=among meritorious works.

E. 434¹³. By '**burdens**' (Judg.v.16) are signified Knowledges and scientifics (in the natural man).

Burden. *Onus.*

Lade. *Onerare.*

A. 5774. See ASS at these refs. 9257.

5939. See BEAST OF BURDEN at this ref.

6660. See AFFLICT at this ref.

6757. '(Moses) saw their **burdens**' (Ex.ii.11)=the apperception that they were being infested by falsities . . . '**Burdens**'=infestations by falsities . . . for these are nothing but **burdens** to those who are in truths. Ex.

7105. 'Go ye to your **burdens**' (Ex.v.4)=that they should live in combats. . . '**Burdens**'=infestations by falsities, thus combats against them.

7109. 'Ye have made them cease from their **burdens**' (ver.5)=that they have not infested enough. '**Burdens**'=infestations by falsities, and thence combats.

7203. See BRING FORTH at this ref.

H. 359°. The reason 'His yoke is easy and His burden light' is that in proportion as a man resists the evils which gush forth from the love of self and of the world, he is led by the Lord and not by himself; and that the Lord afterwards resists them with the man, and removes them.

R. 144. 'I will not put upon you any other **burden**' (Rev.ii.24)=only that they should beware of them.

E. 172. 'I will not put upon you any other **burden**'=that they should take heed of this alone. 'To lay a **burden**' upon those with whom the internal can be conjoined with the external=that they should solicitously take heed of that . . . It is said '**burden**' because the proprium of man . . . resists.

2087. 'Not to bring in a **burden** through the gates of that city' (Jer.xvii.24)=not to admit that which is from man's proprium, but that which is from the Lord.

Burial. *Funus.*

Funeral. *Funeralis.*

A. 2299. In the idea of a grave there is somewhat of burial which they thus removed. H.335.

4622¹. He spoke with me about the funeral ceremonies—*exequiis*—while I was following in his funeral procession . . .

H. 312¹. I told them that their funeral and obsequies were now being made ready . . .

Burn. See ARDOUR, and WRATH.

Burn. *Adolere.*

A. 10033. Occurs. 10079°. 10402°.

10034. 'Thou shalt **burn** upon the altar' (Ex.xxix.13)=from the Lord's Divine love. 'To **burn**'=the kindling of the Divine love . . . because the fire on the altar =the Divine love.

10052. 'To **burn**' (ver.18)=to unite to the Divine good of the Divine love.

—². The reason 'to **burn** on the altar with the whole ram'=to unite the Divine good of the Divine love with the Internal of His Human, is that the altar was the representative of the Lord's Divine Human, and the fire upon the altar with which the burnt-offering was burnt signified the Divine good of the Divine love; and that the ram which was the burnt-offering, and which was burnt=the internal with man, thus the internal of the Lord's Human. 10084.

10245. 'To **burn**' or sacrifice=worship.

Burn. *Adurere, Urere.*

Burning. *Adustio, Ustio.*

A. 1297. 'Let us **burn** them to a **burning**' (Gen.xi.3)=evils from self-love. '**Burning**,' 'fire,' etc. are predicated of cupidities, especially those which are of self-love. III.

4630. See BONE at this ref.

9055. '**Burning** for **burning**' (Ex.xxi.25)=if anything of the affection which is of love interiorly in the Voluntary. '**Burning**'=the injury or extinction of the good of love.

—². The reason '**burning**'=injury of the good of love, is that by 'fire' is signified love, and the injury of the good of love is concupiscence from self-love, which is here called '**burning**.' Concupiscence is also signified by '**burning**' in Isaiah . . . '**Burning** instead of beauty' (iii.24) . . . '**Burning**,' here=the evil of the concupiscence from self-love.

10540⁶. '**Burning**' (Is.iii.24)=the consuming of them through the evils of self-love.

E. 504²⁴. See FIRE at this ref.

637¹⁷. '**Burning** instead of beauty'=folly instead of intelligence; '**burning**'=the insanity from the conceit of man's Own Intelligence, which is folly.

Burn. *Comburare.***Burning.** *Combustio.*

A. 1297^o. 'To be burnt,' and 'fire,' are predicated of cupidities.

1298^o. 'A mountain of burning' (Jer.li.25)=self-love.

3301⁷. See FIRE at these refs. 7861. 9141². 10038. 10115. 10463. E.1126.

4581⁹. 'To burn the city' (Jer.xxxii.29)=to destroy and vastate those who are in doctrinal things of falsity.

4906. See BRING FORTH at this ref.

7553⁸. 'The third part of the trees burnt up' (Rev.viii.7)=the Knowledges of truth destroyed by the evil of cupidities. R.400. E.506.

9141². See DESOLATE at this ref.

9228². 'To kindle,' and 'to burn,'=to lay waste through the cupidities of the loves of self and of the world.

R. 566⁵. You would have burnt your fingers . . .

748. 'To burn her with fire' (Rev.xvii.16)=to execrate that religiosity as profane, and destroy it in themselves . . . The reason being that the penalty of the profanation of what was holy was 'burning.' Ill.

767. 'When they see the smoke of her burning' (Rev.xviii.9)=when they see these turned into profane things.

—². 'Burning'=what is profane.

E. 4054¹. 'Burning' is said of self-love.

481⁴. 'The roll that was burnt' (Jer.xxxvi.29)=the Word, which is said to be 'burnt' when falsified and adulterated, which is effected through the concupiscence of falsity from evil.

653^o. 'The burning of the whole earth' (Deut.xxix.23)=the devastation of the Church through self-love.

741²¹. By 'the earth, and the world, and the inhabitants in it, which shall be burnt' (Nahum i.5) is signified that the Church will perish as to all its truths and goods through infernal love.

1173. 'Burning' (Rev.xviii.9)=the condemnation and punishment of the evils which gush forth from these loves.

Burn. *Cremare.* A.941.**Burn.** *Exardescere.* A.9144².

A. 9204. See ANGER at these refs. 10431. 10460. 10471.

Burn. *Exurare.*

A. 2455³. 'Parched places' (Jer.xvii.6)=goods laid waste.

5215. 'Parched with the east wind' (Gen.xli.23)=full of cupidities. Ex.

M. 312. Marriage love hurried on without order . . . burns up the marrow, and is consumed. Gen.art.

Burn. *Flagrare.* A.1861². H.134^o. E.504¹⁴.

H. 283. Burn to injure them.

290². Inwardly they burn with envy, hatred . . .

M. 358. Zeal is like the fire of love blazing up.

— Zeal is not the highest degree of love, but is love blazing up.

—³. The reason love is said to burn like fire . . .

T. 45. He burns with anger against his god . . .

309. To be inflamed with hatred, and to burn with revenge.

D. 4496^o. He was amazed that he had so suddenly burned with venereal heat . . .

Burning. *Causticitas.* T.39. 370.**Burnt.** *Ignitus.*

A. 10055. 'An offering made by fire to Jehovah' (Ex.xxix.18)=all things from Divine love. 10086. 10142. 10245^o.

R. 49. 'As if they burned in a furnace' (Rev.i.15)=Divine good. . . 'Fire,' or 'burnt,'=good. E.69.

153^o. Devils appear duskily fiery.

M. 263. His loins were all on fire.

461⁷. Three devils who from the delight of their love appeared to be on fire.

E. 391¹⁷. 'Burnt-offering' (Ps.li.19)=love.

Burnt-offering. *Holocaustum.*

See SACRIFICE.

A. 920. The altar and burnt-offering . . . were the principal things of all representative worship. 921.

—^e. 10143².

—^e. (Origin of burnt-offerings.)

923. '(Noah) offered burnt-offerings upon the altar' (Gen.viii.20)=all worship thence derived. . . 'Burnt-offerings,' in one complex,=representative worship. Ill.

—^e. 'Burnt-offerings'=worship from love; 'sacrifices,' worship from the faith thence derived. 7857². 8680.

1343^o. That Noah offered burnt-offerings is not true but made-up history, because 'burnt-offerings'=what is holy of worship.

2165². See BREAD at this ref.

—³. The burnt-offerings and sacrifices in the Jewish Church represented nothing but the celestial things which are of the Lord's Kingdom . . . in general, all those things which are of love and charity, for these are celestial things; and each kind of sacrifice represented something in particular . . . 2177.

2177. The primary thing of representative worship consisted of burnt-offerings and sacrifices.

2776. 'Offer (Isaac) for a burnt-offering' (Gen.xxii.2)=that He should sanctify Himself with the Divine. The burnt-offering with the Hebrew nation, and in the Jewish Church, was the most holy thing of their worship . . . and their sanctifications were effected thereby . . .

—². It is the general belief at this day that the burnt-offerings and sacrifices signified the Lord's passion . . .

2805. 'Where is the cattle for a burnt-offering?' (ver.7)=where are those of the human race who are to be sanctified?

2834. 'He offered it for a burnt-offering instead of his son'=the sanctification and adoption of them. 'To offer for a burnt-offering'=to be sanctified.

[A.] 3994⁷. See LAMB at these refs. 7839^e. 9295². 10133.

8680. 'Jethro . . . took a burnt-offering and sacrifices for God' (Ex.xviii.12)=worship from the good of love and truths of faith . . . The reason 'burnt-offerings' represented those things which are of the good of love, and 'sacrifices' those things which are of the truth of faith, is evident from the regulation of them; namely, that in the burnt-offerings all things were consumed, both the flesh and the blood, but in the sacrifices the flesh was eaten. Ill. . . The reason these two things were represented by the burnt-offerings and sacrifices, was that the burnt-offerings and sacrifices represented all the worship of God in general, and the worship of God in general is founded upon love and faith . . . 9714.

8936. 'Thou shalt sacrifice upon (the altar of) earth thy burnt-offering and thy peace-offerings' (Ex.xx.24)=worship in special according to the spiritual life of each one. 'Burnt-offerings and sacrifices'=all internal worship in general, with variety according to the various kinds of celestial and spiritual things . . . Hence it was that such various kinds of sacrifices were instituted. Enum.

9391. 'They offered burnt-offerings and sacrificed peace sacrifices of bullocks to Jehovah' (Ex.xxiv.5)=a representative of the worship of the Lord from good, and from the truth which is from good. 'Burnt-offerings and sacrifices'=the worship of the Lord in general; specifically, 'burnt-offerings'=the worship of the Lord from the good of love; and 'sacrifices,' from the truth of faith which is from good.

9475^e. See MEAT-OFFERING at this ref.

9990². The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats; and the purifications of the internal man by burnt-offerings and sacrifices of rams, kids, and she-goats; but the purification of the very internal itself which is inmost, by those of lambs. 10042¹³.

10029^e. The implantation of good and truth in the external or natural man is signified by the sacrifice of a bullock; and the implantation and conjunction of good and truth in the internal or spiritual man by the burnt-offering of a ram (Ex.xxix). 10048.

10042. See SACRIFICE at this ref.

10053. 'It is a burnt-offering to Jehovah' (Ex.xxix.18)=the glorification of the Lord's Human. 'Burnt-offering'=the glorification of the Lord's Human . . . 'The sacrifices' signified purification from evils and falsities, and the implantation of truth; but 'the burnt-offering,' the conjunction of truth with good, thus plenary regeneration; and in the supreme sense, in which the Lord is treated of, 'the sacrifices' signified the casting out of evils and falsities from His human which He had from the mother, and the implantation of Divine truth from the Divine good which is in Him; and 'the burnt-offerings,' the union of Divine truth with Divine good, which union is what is meant by glorification . . .

10054. The reason the burnt-offering is called 'an odour of rest to Jehovah' (ver.18) is that by the burnt-

offering was represented the union of the Lord's Divine Human with the Divine itself . . .

10079^e. See FLESH at this ref.

10084. 'Thou shalt . . . burn them on the altar upon the burnt-offering' (ver.25)=union with the Divine good of the Divine love. . . By 'the burnt-offering' is signified and described the conjunction itself.

10131. The daily burnt-offerings represented in general that which concerns the reception of the Lord. Ex.

10143. 'A continual burnt-offering' (ver.42) = all Divine worship in general. 'Burnt-offering'=Divine worship.

10206. 'Nor burnt-offering and meat-offering' (Ex. xxx.9) = no representative of regeneration there by means of the truths and goods of celestial love. 'Burnt-offering'=a representative of purification from evils, of the implantation of good and truth, and of their conjunction; thus of regeneration. Refs.

10414. 'They offered burnt-offerings and brought peace-offerings' (Ex.xxxii.6)=the worship of their own loves, thus of their delights, and of the falsities thence derived. . . In the opposite sense, 'burnt-offerings'=worship from man's own loves, which worship is from the delights of those loves, which are evils; and 'sacrifices'=worship from the falsities thence derived . . .

P. 326^e. 'The kine together with the cart being offered for a burnt-offering,' signified that thus the Lord was propitiated.

E. 314^e. 'Burnt-offerings' in general signified the worship of the Lord from the good of love ('the sacrifices,' from truths thence derived). 391¹⁶. 444⁷.

449⁵. 'Burnt-offering'=worship from celestial good; 'sacrifice,' worship from spiritual good. 491³.

725^e. As the burnt-offerings and sacrifices signified celestial and spiritual things respectively, the burnt-offerings were made of whole males, of either the flock or the herd; but the sacrifices, of either males or females. Ill. and Ex.

Burst. Under BREAK=*rumpere*.

Bury. *Sepelire*.

Burial. *Sepultura*.

Grave, Sepulchre. *Sepulchrum*.

See DEATH.

A. 817. (A Spirit who was seen to make preparations to bury a dead body.) D.1260.

901². He was unclean who had touched the dead, the slain, a man's bone, a grave (Num.xix.16), all of which=things proper to man, which are dead and profane.

—⁴. This represented the Lord's burial . . .

1853. 'Thou shalt be buried in a good old age' (Gen. xv.15)=the enjoyment of all goods by those who are the Lord's; for they who die and are buried do not die, but pass from a dim life into a clear one. Ex.

2299. They represented the Lord rising from the sepulchre . . . In the idea of a sepulchre there is something of burial=*funeris*, which they thus removed. H.335. M.412. D.233.

2901. The burial (of Sarah)=resuscitation.

2916. 'Give me a possession of a buryingplace with you' (Gen.xxiii.4)=that they can be regenerated. In the inward sense of the Word, 'a grave'=life or Heaven, and in the opposite sense, death or Hell; for the Angels have no idea of a grave, because they have none of death; wherefore instead of a grave they perceive the continuation of life, thus resurrection; for man rises again as to the spirit, and is buried as to the body. And as 'burial'=resurrection, it also=regeneration, for regeneration is the first resurrection of man, inasmuch as he then dies as to the former man, and rises again as to the new . . . —³, Ill. 2938. 6459. E.659.

—². The reason 'a grave,' in the opposite sense, =death or Hell, is that the evil do not rise again to life: when therefore the evil are treated of, and 'a grave' is mentioned, the idea of Hell comes to the Angels, which also is the reason that, in the Word, Hell too is called 'a grave.' —^e, Ill.

—⁵. As 'burial' signified resurrection in general and in each person, the ancients were extremely solicitous about their burials, and about the places where they were buried. Ill.

—⁶. That 'burial' signified resurrection to life is evident also from other representatives, as that the wicked were not mourned for, nor buried, but were cast forth. Ill.

2917. 'That I may bury my dead from before me' (Id.)=that thus He may come forth and rise again from the night which prevails with them. 'To bury'=to rise again. 2923. 2925. 2931. 2961.

2922. 'In the choice of our sepulchres' (ver.6)=what is well-pleasing as to regeneration. . . 'Sepulchre'=resurrection and regeneration.

2924. 'None of us shall withhold from thee his sepulchre' (Id.)=that all were ready to receive regeneration.

2933. As burial=regeneration, it=those with whom the truth and good of faith can be received.

2948. 'Bury thy dead' (ver.11)=that they should come forth from night and be resuscitated. 'To be buried'=to rise again, or what is the same, to be resuscitated.

2955. 'That I may bury my dead' (ver.13)=that they should come forth from night and be vivified. 'To be buried,' here=to be vivified, because they are in the process of receiving faith . . . The reason 'I will bury my dead'=coming forth from spiritual night and vivification, is also that when a former Church is dead a new one is raised up by the Lord in its place, thus there is life instead of death, and morning instead of night; and also because with everyone who is being reformed and made spiritual, what is dead of him is as it were buried, and what is new, that is, what is alive, rises again; thus instead of night with him, or instead of darkness and cold, there arises the morn with its light and heat. Hence it is that with the Angels, who are in the Lord's life, instead of the idea which a man has concerning the burial of the dead, there is the idea of resurrection and of a new life.

2979. 'Abraham buried Sarah his wife' (ver.19)=that

they received from the Lord truth conjoined with good. 'To bury'=to regenerate.

2985. 'To Abraham for a possession of a burying-place' (ver.20)=that it was from the Lord alone through regeneration. 'A sepulchre'=regeneration.

3016^e. 'Burial,' therefore, =resurrection, because it is a full putting off.

3256. 'Isaac and Ishmael his sons buried him' (Gen. xxv.9)=that the representation of the Lord was now taken up by Isaac and Ishmael. 'To be buried'=to be resuscitated and to rise again . . . Here 'to bury'=the resuscitation of this state . . . for the representatives in the Word are continuous . . . and deaths do not signify any interruption, but continuation; therefore their burial=the representative resuscitated and continued in another.

3812¹⁰. As 'bones'=falsities, and 'sepulchres,' the evils in which they are, and as hypocrisy is an evil which outwardly appears good, but within is filthy from false and profane things, the Lord says . . . 'Ye are like unto whited sepulchres, which indeed appear beautiful outside, but within are full of the bones of the dead, and of all uncleanness' (Matt.xxiii.27).

4527³. (Saw their own burial through my eyes.)

4564. '(Deborah) was buried beneath Bethel under an oak' (Gen.xxxv.8)=rejected in perpetuity. 'To be buried'=to be rejected, for that which is buried is rejected.

4565^e. Hence it was customary to weep for the dead when they were buried, although they knew that the corpse only was rejected by burial.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver.19)=the end of the former affection of interior truth. . . 'To be buried'=the rejection of a former state, and the resuscitation of a new one. Refs. 4594. 6246.

4595. 'And Jacob set up a statue on her grave' (ver.20)=that the Holy of spiritual truth will rise again there. . . 'Grave'=resurrection.

4621. 'Esau and Jacob his sons buried him' (ver.29)=that He rose again in the good and good of truth of the Natural. 'To be buried'=resurrection. . . The reason 'to be buried'=to rise again, is that when the body is dead, the soul rises again. Hence when 'burial' is mentioned in the Word, the Angels do not think of the body which is being rejected, but of the soul which rises again . . . 5551².

4622⁴. I spoke with two whom I had known, on the same day they were buried, and with one who saw his own coffin and bier through my eyes . . . (This was Polhem, D.Min.4773).

4676^e. This influx manifests itself by so many being solicitous about their burial . . .

4785. 'I will go down to my son to the grave mourning' (Gen.xxxvii.35)=that the Ancient Church would perish.

5551. 'In sorrow to the grave' (Gen.xlii.38)=without hope of resuscitation. . . 'Grave'=resurrection and regeneration; thus resuscitation; namely, of the Church.

[A.] 5832. 'Ye shall bring down my grey hairs in evil to the **grave**' (Gen. xlv. 29) = that spiritual good is about to perish, and thus the internal of the Church. . . To go down in good into the **grave** = to rise again and to be regenerated; wherefore 'to go down in evil into the **grave**' is the opposite, thus to perish.

6181. 'Bury me not I pray, in Egypt' (Gen. xlvii. 29) = regeneration not in scientifics. 'To be buried' = resurrection and regeneration.

6184. 'Bury me in their buryingplace' (ver. 30) = such regeneration. 'To be buried' = regeneration . . .

6185°. These things are signified by (Abraham, Isaac, and Jacob) in one **sepulchre**; for 'a **sepulchre**' = resurrection into life, and regeneration. 6452. 6460.

6499°. 'Burial' = regeneration. Refs.

6516. 'In my **grave** which I have digged for me in the Land of Canaan, there shalt thou bury me' (Gen. l. 5) = that the Church is to be resuscitated where it was before. 'Grave,' and 'to be buried' = resuscitation. Ex.

6517. 'And now I will go up and bury my father' (Id.) = the resuscitation of the Church there from the internal. 'To be buried' = resuscitation. 6522. 6547. 6551°. 6555.

6554. 'All that went up with him to bury his father' (ver. 14) = all things which conduce to regeneration. 'To be buried' = regeneration and resurrection. . . The reason 'to bury' = both regeneration and resurrection, and also the resuscitation and renewal of the Church, is that all these significations involve the same thing; for regeneration is resurrection . . . and the resuscitation of the Church is effected through regeneration . . .

8165. 'Because there were no **graves** in Egypt' (Ex. xiv. 11) = damnation.

8955. See BODY at this ref.

9473°. These goods are like whited **sepulchres** . . .

10037°. 'Not to be buried' (Jer. viii. 2) = no resurrection to life.

10044°. He left nothing of His Human in the **sepulchre**. 101254.

C. J. 31°. These are they who are meant by 'those who went forth out of their **graves**.' R. 845°. 884°.

L. 16°. His being buried signified the rejection of the residue of the human from the mother. T. 130°. (= the glorification of His Human. E. 65919.)

R. 506. 'Not to be put in monuments,' or not to be buried (Rev. xi. 9) = to remain in earthly and unclean things; and further, to be rejected as what is damned. Ill. E. 659.

T. 1374. What is such a faith but the **sepulchre** of our Lord . . . again closed by the soldiers of Pilate?

E. 257. 'To bury (Gog), and cleanse the land' (Ezek. xxxix. 12) = to destroy them all, and thoroughly purge the Church of them.

3867. 'Not to be buried' (Jer. xiv. 16) = to be damned. 65062. 65233.

41117. The love of falsity is signified by 'a **sepulchre** on high' (Is. xxii. 16).

6593. That '**graves**' = unclean things, thus also infernal things, from the corpses and bones in them, Ill.

—4. See ASSYRIA at this ref.

—5. Such Genii and Spirits dwell in **graves**, etc.

—8. 'Shall Thy mercy be told in the **grave**, and Thy Truth in destruction?' (Ps. lxxxvii. 11) = that the Divine good and Divine truth cannot be preached in Hell, where and whence are evils and falsities . . . 'The **grave**' = the Hell where and whence are evils; and 'destruction,' the Hell where and whence are falsities. That 'the **grave**' = Hell, is also evident from the fact that those who are in Hell are spiritually dead. Ill.

—12. When those who are in falsities from evil are treated of, their '**grave**' means the Hell from which and in which is that falsity; but when those who are in truths from good are treated of, '**grave**' means the removal and rejection of falsity from evil, and 'burial,' resuscitation and resurrection into life, also regeneration. Ex. and Ill. —19.

—20. Hence 'not to be buried' = no resurrection to Heaven, nor regeneration; but resurrection to Hell, thus damnation. Ill.

68718. The **sepulchre** where the Lord was, eminently = resurrection and regeneration.

Ath. 160. That the Lord put off everything maternal in the **sepulchre** . . . For everything of that nature was dissipated in the **sepulchre**. 161.

Bush. See BRAMBLE—*Rubus*.

Business. Under TRADE.

Busy themselves. *Satagere.* A. 9280°. W. 2533. R. 542. T. 283. 362.

Butcher. *Lanio.*

Butchery. *Laniennus.*

Tear to pieces. *Laniare.*

A. 829°. Thus are they torn to pieces . . .

4327°. Their thoughts are full of **butchery**.

I. 16°. These are like **butchers** . . .

Butler. *Pincerna.*

A. 5072. The sensuous things which are subordinate to the intellectual part are represented by 'the **butler** of the king of Egypt' . . . That these are retained is represented by the **butler** being restored to his post.

5077. 'The **butler** of the king of Egypt' (Gen. xl) = with those things in the body which are subject to the intellectual part. 'A **butler**' = the external Sensual, or Sensual of the body which is subordinate or subject to the intellectual part of the internal man. Ex. 5082. 5094. 5128. 5163. 5227.

5095. 'The **butler**' and 'the baker' represent the Lord as to those things which are of the external Natural. 5118.

5110. 'The prince of the cupbearers' = the Sensual subject to the intellectual part in general, and which heretofore has been rejected.

5165. 'He brought back the prince of the cupbearers upon his pledging' = that the sensuous things of the intellectual part were received and subordinated. Ex.

E. 6557. 'A **butler**' = the truth of doctrine.

Butter. *Butyrum.*

A. 195^e. 'Rivers of honey and butter' (Job.xx.17)=spiritual and celestial things, which reasoners will not see.

680^e. 'To eat honey and butter' (Is.vii.15)=what is celestial spiritual.

1002. In the most ancient time they ate... butter, etc.

2184. 'Butter' (Gen.xviii.8)=the celestial of the Rational. 'Butter,' in the Word=what is celestial, from its fatness. Ill.

—'. 'Butter and honey shall He eat'... 'Butter'=His Celestial; and 'honey,' that which is from the Celestial. 5620².

—². 'Milk' (Is.vii.22)=spiritual good; 'butter,' celestial good; and 'honey,' the happiness thence derived. 5620³.

—³. 'Butter of the herd' (Deut.xxxii.14)=what is celestial natural.

D. 1161. That the spiritual are averse to butter. 1162. 3894.

1163. Butter is of the celestials...

E. 304⁴⁵. 'The butter and honey which He shall eat'=the goods of love; 'butter,' the good of celestial and spiritual love; 'honey,' the good of natural love.

314⁷. 'Butter of the herd, and milk of the flock'=the good of truth external and internal.

537¹⁰. 'Butters' (Ps.lv.21)=the good of external affection; 'oil,' the good of internal affection.

617⁸. The appropriation of Divine good spiritual and natural as to the Human is meant by 'butter and honey shall He eat'; Divine good spiritual by 'butter,' and Divine good natural by 'honey.'

—⁹. 'Butter and honey shall everyone eat that is left in the land'... 'Butter and honey'=spiritual good and natural good.

619⁴. 'Butter and honey shall He eat'... 'Butter'=the delight of spiritual good; and 'honey' the delight of natural good; thus the Divine Spiritual and the Divine Natural; thus His Human interiorly and exteriorly. —⁵.

Butterfly. *Papilio.*

A. 8848. They likened these things to worms (becoming) butterflies. 3000. W. 354^e. M. 418. T. 106².

T. 35. Some they regard as butterflies...

361^e. His external may be likened to butterflies...

375^e. They may be compared to butterflies in the air...

Buttock. *Clunis.*

A. 4221². They have their place under the buttocks, where their Hell is.

M. 269². Occurs.

D. 3358. (The Antediluvians) dwell deep under the buttocks.

Buttocks. *Nates.*

A. 818. Beneath the buttocks there is a horrible Hell... D. 4505.

5059. See ADULTERY at these refs. 5394. D. 4563.

5395^e. They who have lived solely for themselves and for pleasure... are under the buttocks... D. 4548.

10409⁶. They who have come to honours and riches by machinations and cunning, there become magicians; they appear to sit beneath the buttocks...

D. 3110. They who are under the buttocks answer to those who are in the zenith in a perpendicular line, because they are of such a nature; but those below at the buttocks are carried away by the cupidity of punishing everyone in a subtle manner... 4086.

4049. On the cruel under the buttocks.

4085. Such are in Hell under the buttocks, in most filthy excrements... 4461^e.

4218. See FAITH ALONE at this ref.

E. 240³. 'Their buttocks uncovered' (Is.xx.4)=the evils of self-love.

Buy. *Emere.***Buying, Purchase.** *Emptio.***Buyer.** *Emptor.*

A. 2048. 'The purchase of money' (Gen.xvii.12)=the spiritual. 2052. 2101. 2114.

2937. 'To buy,' in the spiritual sense=to redeem. The spiritual are said to be 'bought with silver,' that is, to be redeemed with truth. 2964.

2967⁹. 'Buy without money' (Is.lv)... 'To buy'=to procure for themselves.

4106. 'Purchase' (Gen.xxxi.18)=those things which have been acquired from another source.

4397. 'To buy' (Gen.xxxiii.19)=to appropriate to himself.

4487. 'Acquisition,' and 'purchase' (Gen.xxxiv.23)=truths... 'Purchase,' which is elsewhere called 'the purchase of silver,'=truth.

4965. 'Potiphar bought him'... 'To buy'=that he ascribed these things to himself.

5374. 'To buy' (Gen.xli.57)=to procure for themselves, thus to appropriate. Spiritual procuring and appropriation are effected by means of good and truth; to this correspond the procuring and appropriation which are effected in the world by means of silver and gold... Hence 'buying'=appropriation. Ill. 5406. 5410. 5426.

5414. 'The sons of Israel came to buy in the midst of those who came' (Gen.xlii.5)=that he willed spiritual truths to be procured by means of scientifically equally as the rest... 'To buy'=to procure.

5433³. 'To buy gold' (Rev.iii.18)=to procure and appropriate to themselves good. R. 211. E. 242.

5435. 'Thy servants are come to buy food' (Gen.xlii.10)=that these truths are to be appropriated to the Natural by means of good... 'To buy'=to be appropriated.

5488. To buy with silver=to procure for one's self from what is one's own.

5582. 'Return ye, buy us a little food' (Gen.xliii.2)=that in order for them to live, they should procure for themselves the good of spiritual truth. 'To buy'=to procure and appropriate. 5588. 5655. 5820. 5886⁴. Ill.

5886. See SELL at this ref.

[A.] 6114. 'For the provision which they bought' (Gen. xlvii. 14) = that they should be supported by (the truth of the Church). 'To buy' = to appropriate, and hence to be supported, because spiritual food is being treated of . . . which when appropriated, supports spiritual life.

6137. 'Buy us and our ground for bread' (ver. 19) = the appropriation of both, in order that they may be supported with good. 'To buy' = appropriation.

6142. 'Joseph bought the whole land of Egypt for Pharaoh' (ver. 20) = that he appropriated to himself the whole natural mind where scientifics are, and placed it under the general auspices . . . in the Natural. 6153.

6148. 'Only the ground of the priests bought he not' (ver. 22) = that the Internal from the Natural procured for itself the capacities of receiving good. . . 'Not to buy' = not to appropriate to itself these capacities . . .

6458. 'Which Abraham bought' (Gen. xlix. 30) = redemption. 'To buy' = to appropriate, thus also to redeem, for that which is redeemed is appropriated. 6461. 6549.

7999. 'The purchase of silver' (Ex. xii. 44) = which has any spiritual truth. 'Purchase' = acquisition and appropriation.

8568². 'To buy wine and milk without price' = to procure for themselves the truth and good of faith from the Lord; thus gratis. E. 376⁴. 617¹⁰.

8974. 'When thou buyest a Hebrew servant' (Ex. xxi. 2) . . . 'To buy' = to procure for one's self and appropriate. Refs.

10109⁴. 'They who are bought with silver' = those who have been converted.

S. 17². 'To buy' (Matt. xxv) = to procure for themselves.

R. 606. 'To buy and sell' (Rev. xiii. 17) = to procure for themselves Knowledges . . . 606⁶. E. 840.

619. 'Bought from the earth' (Rev. xiv. 3) = those who can be regenerated by the Lord, and thus redeemed in the world.

D. 817⁶. (Spirits infusing a desire to buy certain things). 1333. 2169. 2954.

E. 514¹⁵. 'No buyer' (Deut. xxviii. 68) = that they are utterly vile.

860. 'Bought from the earth' = those who, having been instructed, received [truths] in the world. 'The bought,' or redeemed of the Lord, = those who receive instruction from the Word, especially concerning the Lord. —², Ex.

1139. 'Not to buy any more' (Rev. xviii. 11) = to receive no more . . .

Buz. *Buz*.

A. 2864. 'Buz,' etc. = various religious and worships thence derived. 3240⁴.

Cabinet. Under ARK, at T. 192.

Cabinet. *Theca*.

T. 192. Like a cabinet containing precious things.

238. The Word in its letter is like a cabinet.

360². Spiritual light is inwardly in natural as in its receptacle, or casket . . .

Cacochymia. T. 665⁵.

Cadaverous. See CORPSE.

Cage. Under GUARD—*custodire*.

Cain. *Cainus*.

Cainite. *Cainita*.

A. 325. The doctrine of faith separated from love was called 'Cain.'

326. The worship of faith separated is described by 'the offering of Cain.'

327. That the state of those who were of faith separated was changed into evil, is described by 'anger being kindled,' and 'the falling of the face with Cain.'

330. Faith made inviolable is 'the mark set on Cain.'

337. Heresies and sects treated of under the name of 'Cain' and his descendants.

—^c. They who thus falsified doctrine, or separated faith from love, or who professed faith alone, were called 'Cain.'

338. The first offspring, or the first-born (of the Most Ancient Church) is faith, which is here called 'Cain.'

340. 'I have gotten a man Jehovah' (Gen. iv. 1) = that with those who were called 'Cain' faith was known and acknowledged as a thing by itself.

347. This doctrine, which is called 'Cain,' does not appear to have been so unacceptable at its beginning, and while there was simplicity in it, as afterwards . . .

355. 'Cain' = faith separated from love, or such doctrine as makes the separation of faith possible. 436. 1179. 2417⁵.

357. 'Anger kindled in Cain' (ver. 5) = that charity had departed.

362. The doctrine of faith, which is called 'Cain,' is here described; which, as it separated faith from love, also separated it from charity, which is the offspring of love . . . They who were called 'Cain' made faith more essential than love; and as they thus lived without love, both their self-love and the phantasy thence derived agreed together.

363. The nature of the doctrine called 'Cain' is evident from the description of it in this verse . . . that charity could be adjoined to faith, but so that charity should have the dominion, not faith; wherefore it is first said, 'If thou doest well, elevation . . .

366. 'Cain said to Abel' (ver. 8) = an interval of time; 'Cain' = faith separated from love.

—^c. 'Cain rose up against Abel his brother, and killed him' = that faith separate extinguished charity. 436. 3325¹¹. 8093².

367. (Parallel drawn between Cain and Abel, Jacob and Esau, Pharez and Zarah, and Ephraim and Manasseh.)

384. Hence it is evident that there was still some good remaining in Cain; but all the good of charity afterwards perished . . .

392. 'Everyone that killeth Cain vengeance shall be taken on him sevenfold' (ver. 15) = that faith thus separated was to be held inviolable. 'Jehovah set a

mark on Cain, lest anyone should smite him'=that the Lord distinguished it in a particular manner in order that it should be preserved. 394, Ex.

407. In process of time the Church recedes from true faith, and at last ceases in none . . . Such was the case with the Most Ancient Church among those who were called Cainites . . .

409. Similar was the case with the heresy which was called 'Cain,' and which in process of time was devastated; for it did indeed acknowledge love, but made faith the chief thing, and set it before love. But the heresies thence derived gradually wandered away from this; and 'Lamech,' who was the sixth in order, utterly denied even faith.

609. These doctrinal things were first collected by 'Cain,' and preserved from being lost, wherefore it is said of Cain that 'a mark was set on him, lest anyone should kill him.' 920⁴.

916. They who separate faith from charity, and make salvation to consist in faith without the goods of charity, are Cainites who kill their brother Abel, that is, charity.

1179³. The difference between 'Cain' and 'Ham' is that the former existed in a celestial Church which had perception, and the latter in a spiritual Church which had no perception; wherefore the former was worse than the latter.

2435. See FIRST-BORN at this ref.

4601². The profanation of good through faith separated was represented by Cain killing his brother Abel, etc.

P. 242. (Arguments against the Divine Providence in connexion with Cain.)

—. 'Cain and Abel'=the two essentials of the Church, which are wisdom and love, or faith and charity . . . Specifically, 'Cain'=wisdom separated from love, or faith separated from charity.

—². The curse upon Cain involves the spiritual state into which they come after death who separate faith from charity, or wisdom from love. Still, lest wisdom or faith should thus perish, a mark was placed upon Cain, lest he should be killed . . .

R. 17³. 'Cain'=truth in doctrine and in faith.

D. 1248. They bear as it were a mark, like Cain. 2499.

E. 329²⁹. 'Cain'=those who make faith alone the sole means of salvation, and the good of charity nothing at all, and thus reject and kill it.

427⁴. The spiritual arcanum in the history of Cain and Abel is this; 'Abel' there represents the good of charity, and 'Cain' the truth of faith; this good and truth are also called 'brothers,' and the truth of faith the first-born. Ex.

—⁵. When this is believed to be the faith which saves man, and not willing and doing it, there comes forth the hurtful heresy that faith alone saves, whatever the life may be . . . Then charity is annihilated . . . This is represented by Cain killing Abel his brother . . .

—⁶. Jehovah's setting a mark on Cain lest he should be killed=that He distinguished it from other things and preserved it, because there can be no saving faith unless historical faith precedes . . . Moreover, they who

are only in historical faith, that is, in the knowledge of the things of faith, who are 'Cain,' are preserved because they are able to teach truths from the Word to others, for they teach from the memory.

817³. That 'Cain' represented those who separate the Knowledge of truth and good from a life according to them, and who have believed that they are saved by the former alone (shown by a full explanation of the history of Cain).

Cainan. Kenan.

A. 463. The fourth Church was called 'Cainan.' 506.

507. The Church called 'Cainan' is not to be reckoned among these three more perfect ones, for perception, which in the former Churches had been distinct, now began to be general . . .

Cake. Placenta.

A. 956. Their faces become like a round cake.

2176. 'Make ready quickly three measures of meal of fine flour, knead it, and make cakes' (Gen.xviii.6)=the Celestial of His love in that state.

2177. 'The meal of fine flour'=the Spiritual and the Celestial then with the Lord, and 'cakes,' the same when both are conjoined . . . (—⁷.) The meat-offering consisted of fine flour mixed with oil and made into cakes. Ex. and III.

—⁷. Fine flour made into cakes in general had the same representation as bread, namely, what is celestial of love.

—. The bread called 'the bread of faces' was made of fine flour, which was prepared in cakes and set upon the table . . . Ex. and III.

2183. That the Lord's Rational was instructed in what is celestial, and thence in what is spiritual, is signified by 'the meal of fine flour made into a cake.'

2596. A cake of millet (a sign of the Chinese).

3880⁸. 'Fine flour,' and thence 'cakes,'=the Celestial of love, and thence the spiritual of faith, which is charity. Ref.

4844¹². 'The cake' which she made for Elijah in the first place (1 Kings xvii. 13)=the good of love to the Lord.

7978. 'They baked the dough, which they brought forth from Egypt, unleavened cakes' (Ex.xii.39)=that from the truth of good there was again produced good in which there was nothing of falsity. . . 'The reason 'cakes'=goods, is that they are bread. (See BREAD at this ref.)

8522. 'The taste of it was like that of a cake in honey' (Ex.xvi.31)=good which was delightful, like that which has been made good from truth through delight. . . 'Cake'=spiritual good.

9198⁷. 'Meal' (1 Kings xvii)=truth from good; 'oil,' good of love; and 'a cake' of them, truth conjoined with its own good.

9993. 'Cakes of unleavened mixed with oil' (Ex. xxix.2)=the purification of the middle Celestial. 'Cakes'=the middle Celestial.

—⁴. The reason 'cakes'=the middle Celestial in the internal man, is that they are in the second order (Lev.ii).

[A. 9993]³. 'Cakes,' in the Word, = the good of love in general: hence it is that the breads of faces are called 'cakes.' Ill.

—⁶. 'To make cakes to the queen of the heavens' (Jer. vii. 18) = to worship the devil from the good of celestial love.

—⁷. But the good of spiritual love is signified by 'cakes' in Hosea; 'Ephraim has become a cake not turned' (vii. 8); but here 'cake' is expressed by another word in the Original Language, which = the good of spiritual love; 'a cake not turned' exists when the external man reigns over the internal. . .

10037⁴. 'A cake of barley with man's dung' (Ezek. iv. 12) = the interior good of the Church defiled with the evils of self-love. 'A cake with the excrements of an ox' (ver. 15) = the external good of the Church defiled with the evils of that love.

E. 146⁵. 'Cake' = the good of celestial love.

555¹⁷. 'To make cakes to the queen of the heavens' = to worship infernal evils of every kind; 'to make cakes' = to worship from evils.

Cake. *Tostus.* A. 7602^o.

A. 9295². 'A parched ear' = the good of charity.

Calah. *Kalach.*

A. 1184. 'Rehoboth and Calah' (Gen. x. 11) = similar (falsities of doctrinal things to Nineveh) from another origin. 1187. 1188.

—'. 'Calah' = falsity from cupidities. 1189.

1188. The third origin of falsities of doctrinal things is of the will, thus of cupidities, and consists in their not being willing to acknowledge anything as true but what favours their cupidities; the falsities thence derived are what are called 'Calah.'

Calamity. *Aerumna.*

Wretched. *Aerumnosus.*

R. 208. 'Wretched' (Rev. iii. 17) = him who thinks without coherence concerning the things of the Church. Ex.

E. 237. 'And knowest not that thou art wretched' = that they do not know that their falsities have no coherence with truths. 'Calamity' = the breaking of truths by means of falsities, and also no coherence. Ill.

—². The loss of all understanding of truth is meant by 'mischiefs shall fall upon thee' (Is. xlvii. 11).

—³. Falsity from falsity is meant by 'calamity upon calamity' (Ezek. vii. 26).

—⁴. 'Their inward part is calamity' (Ps. v. 9). Here also 'calamity' = falsities not cohering with any truth.

Calamus. See CANE—*calamus.*

Calculate. *Calcular.*

Calculation. *Calculus.*

A. 9441². A calculation has been made that if there were 1000000 earths. . . H. 415. 417.

R. 121. 'I will give him a white stone' (Rev. ii. 17) = truths supporting and united to good. 'A white stone' has this signification because they took the votes

by means of stones in their judgments, and the confirming ones by means of white stones.

T. 32³. Make this calculation. . .

D. 5956. On the skill of calculating in the Spiritual World.

E. 147. 'I will give him a white stone' = wisdom and intelligence. 'A white stone,' when given by the Lord, = reception from Him and influx. . . The reason 'a white stone' has this signification, is that in judgments they took the votes by means of stones, the affirmative sentences by white stones, and the negative ones by black stones: hence by 'a white stone' is signified the reception of wisdom and intelligence.

Caleb. *Chaleb, Kaleb.*

A. 2909³. That there would be again a new Church, was represented by his granting the fields and villages to Caleb for an inheritance (Jos. xxi. 12).

E. 768²¹. 'Caleb' represented those who are to be intronitted into the Church; hence his 'seed' (Num. xiv. 24) = the truth of doctrine of the Church.

Calf. *Vitulus.*

Cow-calf. *Vitula.*

A. 1782. 'A cow-calf, a she-goat, a ram,' are representatives of the celestial things of the Church.

1821. 'Take a cow-calf of three years, and a she-goat of three years, and a ram of three years' (Gen. xv. 9) = those things which are representative of the celestial things of the Church; 'a cow-calf,' of exterior celestial things; 'a she-goat,' of interior celestial things; 'a ram,' of celestial spiritual things. 1823. 1824, Ex.

2906⁹. Hence also the burnt-offering of calves the sons of a year, as most acceptable (Mic. vi. 6).

3574^e. Those who are such, are said 'to kiss the calves' (Hos. xiii. 2), that is, to embrace magic and adjoin themselves to it.

4503^e. 'A cow-calf by which labour has not been done' (Deut. xxi. 3) = the innocence of the external man, which exists in ignorance. . .

5702^e. The Egyptians. . . served idols, especially calves.

7439². The 'golden calf' mentioned. 8882⁴. 9781^e.

7779⁵. For the sake of illustration, take the worship of the calf with the Egyptians. They knew what a calf represented, namely, the good of charity; and so long as they knew this and thought of this when they saw calves, or when in their feasts of charity they made calves ready. . . and afterwards when calves were made use of in sacrifices, they thought sanely and together with the Angels in Heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and place them in their temples, and worship them, they then thought insantly and together with the infernals. Thus they turned a true representative into a false one.

7988⁵. Equally with the Egyptians they were adorers of the calf.

8902¹⁶. 'A cow-calf on which there has not yet been

a yoke' (Deut.xxi.3)=truth not yet confirmed. 'The washing of the hands upon the cow-calf at a rapid stream' (ver.6)=purification from that evil because it has been done from immoderate zeal by one who was ignorant of what the truth is.

926⁴. 'A cow-calf by which labour has not been done, and which has not drawn in the yoke'=the good of the external or natural man which has not yet drawn to itself falsities of faith and evils of love through the service of cupidities.

—⁵. Hence 'a cow-calf'=infant good.

. 939¹. See BULLOCK at these refs. 10035. E.279².

—⁷. The reason the Sons of Israel made themselves a golden calf, and worshipped it as Jehovah, was that the Egyptian idolatry remained in their hearts . . . In Egypt, the chief of the idols were cow-calves and bull-calves of gold; for the reason that a cow-calf signified scientific truth, which is the truth of the natural man, and a bull-calf, its good, which is the good of the natural man; also because gold signified good. This good and that truth were there presented in an image by means of bull-calves and cow-calves of gold. But when the representatives of celestial things there were turned into idolatry and at last into magic, then there, as elsewhere, the very images, which were representative, became idols, and began to be worshipped. Hence came the idolatry of the ancients, and the magic of the Egyptians . . .

—¹⁰. 'Egypt is a very beautiful cow-calf' (Jer. xli.20). 'A cow-calf'=scientific truth, which is of the natural man. 'Her hired men, who are calves' (ver.21)=those who do what is good for the sake of gain; thus 'calves'=good such as in itself is not good, but when the delight of the natural man separate from the spiritual. This is the delight in which were the sons of Jacob, and is in itself idolatrous, wherefore they were permitted to make this known and to bear witness of it by the adoration of a calf.

939¹⁴. 'The calf of Samaria, which the workman has made' (Hos.viii.5,6)=good in the natural man and not at the same time in the spiritual, thus not good, because applied to evil. Ill.

10132². The inmost good of innocence is signified by 'a lamb' (Is.xi.6); the interior good of innocence by 'a kid'; and the exterior good of innocence by 'a calf.'

10393. That that people was completely in externals without any internal is signified by the golden calf which they adored as Jehovah.

10407. 'He made it a molten calf' (Ex.xxxii)=according to the delight of the loves of that nation. 'A calf'=external or natural good . . . By 'a calf' as an idol is signified that delight.

—³. As named in the Word, and as offered in burnt-offerings and sacrifices, 'a calf'=the good of innocence and of charity in the external or natural man (Refs.); but when it does not signify the good of innocence and of charity, as with those who are in externals without an internal, 'a calf'=natural and sensuous delight, which delight is the delight of pleasures, of cupidities, and of the loves of self and of the world. This is the delight in which are they who are in ex-

ternals without an internal, and is what they worship, for what a man loves above all things he worships . . .

—³. The primary idols with the Egyptians were calves, by which they desired to signify their external good in worship; but when the science of correspondences and representations . . . was turned with them into magic, a calf put on the contrary signification, which is that of the delight of external loves; and when they placed calves in the temples, and worshipped them as God, it signified such delight in worship. The Israelitish nation, being from Egypt, took this idolatry with them, therefore as applied to that nation, 'a calf,' when worshipped by them as a god=the delight of the loves of that nation in worship . . . Ill. 10459.

10478. 'I cast it into the fire, and there came forth this calf'=the loves of self and of the world, from which and according to which is that worship. . . 'A calf'=worship from these loves, and according to them, which is infernal.

10511. 'Upon which they made the calf' (ver.35)=on account of worship from infernal love. 'A calf'=the delight of self-love; hence 'to make a calf'=worship from the delight of that love, or what is the same thing, worship from that love . . . The reason 'to make a calf'=worship, is that the making of it involves all those things which are said about the adoration and worship of it in verses 4, 5, 6.

S. 18³. A calf means natural affection.

—⁵. 'A calf and the son of a unicorn' (Ps.xxix.6)=falsities of the natural and sensuous man.

23. Calves and oxen signified the affections and forces of the natural man.

P. 243. (An argument against the Divine Providence) that the Israelitish nation worshipped a golden calf, and acknowledged it as God . . . when yet Jehovah saw this from Mount Sinai . . . and did not prevent it . . . This evil was permitted them to prevent all from perishing. Ex.

R. 242. 'The second animal was like a calf' (Rev. iv.7)=the Divine truth of the Word as to affection. . . 'A calf'=the affection of knowing; in the Spiritual World this affection is represented by a calf, wherefore it is also signified in the Word by 'a calf.' Ill.

—, 'The calves of the lips' (Hos.xiv.2)=confessions from the affection of truth.

—, A comparison is made with 'fatted calves' (Mal.iv.2) because by them are signified those who are filled with the Knowledges of truth and good from the affection of knowing them.

—, 'The cedars of Lebanon'=Knowledges of truth; hence it is said that 'the voice of Jehovah makes them skip like a calf' (Ps.xxix.6). 'The voice of Jehovah'=Divine truth; here, affecting.

—². As the Egyptians loved knowledges, they made themselves calves as a sign of their affection for them; but after they began to worship calves as gods, then by them in the Word are signified the affections of knowing falsities. Ill.

—, 'To kiss the calves'=to acknowledge falsities from affection.

—³. 'Calves' (as used in the sacrifices)=the affec-

tion of knowing truths and goods, which is the first natural affection. III.

[R. 242]^o. The second animal was seen 'like a calf,' because the Divine truth of the Word, which is signified by it, affects minds-*animos*, and thus instructs and imbues.

611⁴. (Three hundred of the reformed clergy obtained leave to go up to one of the heavenly Societies). As they all went up together, afar off they were seen as calves, but when they cast themselves down again, they appeared like dead horses . . . The reason they appeared as calves during their ascent, was that the natural affection of seeing and knowing, when exulting, from correspondence, appears as a calf; and the reason why in their casting down they appeared like dead horses, was that the understanding of the truth of the Word, from correspondence, appears as a horse; and no understanding of it, as a dead horse. T.623.

M. 44⁴. (If new-comers into Heaven have an unchaste love of the sex) they appear before the Angels to be hairy, and having the feet of calves, or of leopards.

535^e. In the spiritual sense, a golden calf is the pleasure of the flesh. T.849.

E. 279^o. 'The fatted calf' (Luke xv)=the good of love and of charity.

314³. 'A calf' (Is.xi)=innocence of the ultimate degree, the opposite of which is 'a young lion.'

439^o. 'The calves of the peoples' (Ps.lxviii.30)=the goods of the Church in the natural man. 627¹³.

587¹¹. 'To kiss the calves'=to become merely natural.

650²³. The reason they worshipped calves in Egypt, and afterwards in the wilderness, was that a calf signified the first affection of the natural man, together with his good of innocence.

701²⁴. The precepts, judgments, and statutes, through which there is a covenant, were signified by 'the cow-calf, she-goat, and ram,' etc. (Gen.xvii).

780⁶. 'The calf' (Is.xi)=the innocence of the natural man.

Call. *Appellare*.

Calling. *Appellatio*.

A. 1931. The calling of Hagar by the Angel.

1946. 'Thou shalt call his name Ishmael' (Gen.xvi.11)=the state of the life.

Call. *Nuncupare*. T.394^e. 536². 841^e.

Call. *Vocare*.

Calling. *Vocatio*.

See under NAME.

A. 3421. 'To call,' without its being said 'by name'=to be such. III.

3595. '(Isaac) called (Esau) and said to him, My son' (Gen.xxvii.1)=presence from foresight and provision . . .

3609. 'To call to him and say to him' (ver.42)=a state of perception. 3659.

3659. 'To call' to anyone=perception of the quality.

5245. '(Pharaoh) called Joseph' (Gen.xli.14)=to receive the Celestial Spiritual . . . To receive it is signified by 'he called.'

6047. 'To call to himself'=(Gen.xlvi.33)=to want to be conjoined. Ex.

6177. 'He called his son Joseph' (Gen.xlvii.29)=the presence of the Internal. 'To call to himself'=to present one's self, thus presence. 7390. 7451.

6241. Occurs.

6335. 'Jacob called his sons' (Gen.xlix.1)=the arrangement in order of the truths of faith and goods of love in the natural. 'To call'=to arrange in order . . .

6681. 'To call' (Ex.i.18)=to form a design.

6742. 'To call' (Ex.ii.8)=to adjoin.

6790. 'To call' (ver.20)=to be conjoined.

6840. 'God called to him' (Gen.iii.4)=influx from the Divine. 'To call'=influx; for in the inward sense, calling by speech is not meant . . . but calling by influx into the will, which calling is internal.

7912. 'To call' (Ex.xii.21), when said of truth Divine, =influx and presence. Refs.

7955. '(Pharaoh) called Moses and Aaron by night' (Ex.xii.31)=the afflux of truth from the Divine in that state. 'He called'=presence and influx; here, afflux, because it is said of those who are in a state of damnation . . .

8761. 'To call to him,' or 'to call anyone to Himself' (Ex.xix.3), when said of the Divine, =conjunction; here, union . . .

8773. 'To call to himself' (ver.7)=choice.

9428. 'Jehovah called to Moses' (Ex.xxiv.16)=the Advent of the Lord with truth conjoined with good.

10650. 'To call' (Ex.xxxiv.15)=enticement and rejection.

10695. 'To call to them' (ver.31)=the approach of that nation; for he who is called, approaches.

R. 744. 'The called' (Rev.xvii.14) do indeed mean all, because all are called; but by 'the called' who are with the Lord, are meant those who are in Heaven with the Lord, as are called all who are in the wedding with the Bridegroom . . . They who are in the externals of the Church with the Lord are said to be 'called,' they who are in its internals are said to be 'chosen,' and they who are in its inmost things are said to be 'faithful.'

816. 'Blessed are they who are called to the wedding supper of the Lamb'=that there is eternal life for those who receive the things which are of the Lord's New Church.

—³. By 'the called' are meant all who receive; all are indeed called, but they who do not receive reject the calling.

T. 779. From the first day of that call . . .

E. 746¹³. 'Be not ye called teacher . . . and call no man your father in the earth' (Matt.xxiii.8,9) . . . In the Word, 'to call,' and 'to call by name'=to acknowledge the quality of anyone.

1074. 'The called' (Rev.xvii), when by the Lord, =those who are in love to the Lord . . . The Angels of the third Heaven are said to be 'called.'

Coro. 49°. The calling of the Sons of Israel to the Land of Canaan was done three times. Enum.

Call forth. *Evocare.*

A. 2875. (Truth called forth from the memory.)

3101. Truths called forth from the natural man into the rational . . . 3128°. 3153. 5119. 9034°.

9393. When truth is called forth from the memory into the understanding . . .

T. 596°. (In temptation) the devil calls forth man's evils, and the Lord protects him, and calls forth his goods.

Call on. *Invocare.*

Invocation. *Invocatio.*

A. 441. The invocation of the name of Jehovah . . .

1455. '(Abram) called on the name of Jehovah' (Gen. xii. 8) = the inward worship of His Father from that state. 1561.

2009°. To call upon the name of Jehovah' (Is. xii. 4) is not to make any worship to consist in a name, and to believe that Jehovah is invoked through His name; but through knowing His quality . . .

2724. 'To call on the name of God' (Gen. xxi. 33) = worship. 10576. 10615.

P. 257°. It is said that they invoke dead men, because the invocation of them has been established by a papal bull . . .

T. 560. To invoke any saint . . .

825. The invocations of them are only ridiculous.

E. 650¹³. 'The sons of a raven which cry to Him' (Ps. cxlvii. 9).

Call together. See ASSEMBLY—*convocatio.*

Calling. Under OFFICE—*officium.*

Callosity. *Callus.*

Hard. *Callosus.*

A. 571. Profanations of the Word produce as it were a callosity . . .

2492. The exterior memory presents the appearance, as of a callosity . . . With those who have cultivated the memory only, the callosity appears hard and striated within. H. 466.

H. 354°. Their head appears hard, as of ebony . . .

T. 639°. His whole mind . . . is encompassed with a callosity . . .

D. 958. On the hardness and softness of callosities.

963. Occurs. 4012. See 4049.

Calm. Under TRANQUIL.

Calmucks. *Calmucki.* D. 3411.

Calvin. *Calvin.*

C. J. 54. I have spoken with Calvin once; he was in a Society of Heaven; he said he did not agree with Luther and Melancthon about faith alone . . . Calvin is

accepted in his Society, because he is upright, and makes no disturbance.

B. 66°. Predestination was afterward adopted by Calvin and his followers.

T. 798. On Calvin in the Spiritual World. Gen. art.

— When Calvin first came there, he could not be convinced that he was not still in the natural world, for he was a sensuous man, believing nothing but what he drew in from the objects of the bodily senses. Hence it was that he framed all the dogmatic things of his faith from his own intelligence, and not from the Word. He quoted the Word merely to obtain the assent of the common people.

—². After this first period, having left the Angels, he wandered about in search of those who from ancient times have believed in predestination, and was led to a company of the disciples of Godoschalcus, where he was in the delight of his heart.

—³. But after these were led away to a cavern, he wearied, and sought some asylum, and was at last received into a Society of merely simple Spirits; but when he noticed that they could not apprehend anything about predestination, he betook himself to one corner of that Society, and there lurked a long time, not opening his mouth about anything of the Church. This was provided that he might recede from predestination.

—⁴. The modern predestinarians found him out; and he was then led to a certain governor, who was tinctured with the same dregs, and who received him into his house, and took care of him, until the New Heaven began to be established, when the governor being cast out, Calvin betook himself to a certain meretricious house, and there remained some time.

—⁵. On his approaching nearer to where I was, I spoke to him about the New Heaven, etc.

—⁶. He said Christ was only a man, and that He is in the lowest parts of Heaven.

—⁷, *et seq.* (A conversation here follows between Swedenborg and Calvin about the Lord and predestination.)

—¹¹. All the servants of the Lord then left him, and he hastily betook himself into a way leading to a cave, where are they who have confirmed themselves in the execrable dogma of predestination. (Their lot there, Des.)

D. 5920. (Calvin receded from Melancthon because he (Calvin) had lived a Christian life.)

6041. Calvin remained in faith with good works; he is upright. J. (Post.) 25.

J. (Post.) 24. Calvin is in Heaven . . .

De Just. 59. (Calvin confronted with the Athanasian Creed. (3.) He confesses that he had fallen into error. (10.) Also that he had believed Christ to be the son of Joseph.)

—⁶³. Calvin at first was in a certain lower Society of Heaven; but after being examined, he descended and betook himself to Luther in the World of Spirits . . . The priests said that Calvin was an upright man, but simple, and that he wrote according to his simple thought, not considering whether it agreed with the Scripture or not, nor with the Athanasian Creed.

Calvinism. *Calvinismu s. T.94.*

Came to pass. Under BE.

Camel. *Camelus, Camela.*

A. 1486. 'Camels,' etc. (Gen.xii.16)=all things in general which belong to scientifics. . . 'Camels'=general services. 4264.

2781. See BEAST at this ref.

— 'Camel'=what is scientific in general. III.

3048. 'The servant took ten camels of the camels of his lord, and went' (Gen.xxiv.10)=general scientifics in the natural man . . . 'Camels'=general scientifics.

—². The process of the conjunction of truth with good in the Lord's Divine Rational is here treated of; first the process of initiation, here, that the Lord separated those things which were from Himself in the natural man . . . from those which were from the maternal. Those things which were from Himself, or which were Divine, are those through which initiation took place, and are here 'the ten camels from the camels of his lord: hence it is that so much is here said about camels (III.) Their being so frequently mentioned is on account of the inward sense, in which they signify the general scientifics which are in the natural man, from which comes the affection of truth which is to be initiated to the affection of good in the Rational, and this according to the general way . . .

—³. 'Their treasures upon the back of camels' (Is. xxx.6)=the Knowledges which are in their Natural; 'the back of camels'=what is natural; 'the camels' themselves=the general scientifics which are there.

3054. 'He made the camels fall forward on their knees' (ver. 11)=the holy arrangement of general scientifics. 3057³.

3071. 'I will give thy camels drink also' (ver. 14)=the enlightenment thence of all scientifics in the natural man. 'Camels'=general scientifics; thus in general, or all. 3094. 3097. 3102.

3114. 'Camels'=the natural man as to the general scientifics there . . .

3143. 'A place for the camels' (ver. 31)=a state for all things which would be of service thereto. . . 'Camels'=general scientifics, and services; for all things of the natural man are of no other use than to be of service to the spiritual man; wherefore also 'servants,' maid-servants,' 'camels,' and 'asses,' in the inward sense, signify especially those things which are of the natural man.

3145. 'And he loosed the camels' (ver. 32)=freedom for those things which were to be of service. . . 'Camels'=general scientifics, thus those things which will be of service.

3146. 'And he gave straw and provender to the camels' (Id.)=instruction in truths and goods.

3154². 'Camels,' 'asses,' etc.=truths in special.

3190. 'They rode upon the camels' (ver. 61)=the Intellectual elevated above scientific natural things. . . 'Camels'=general scientifics in the natural man, thus scientific natural things.

3199. 'Behold, the camels coming' (ver. 63)=to the general scientifics in the natural man.

3203. '(Rebekah) fell down from upon the camel' (ver. 64)=the separation of (the affection of truth) from the scientifics in the natural man. . . 'Camels'=the scientific things in the natural man.

3762⁴. 'Camels' (Jer.xlix.29)=scientifics in general. 7503.

4038. 'Camels and asses' (Gen. xxx.43)=truths of good exterior and external. 'Camels'=general scientifics of the natural man. General scientifics are the lower or more exterior truths of good . . .

4104. '(Jacob) lifted his sons and his women upon camels' (Gen. xxxi. 17)=the elevation of these truths and affections, and their orderly arrangement in generals. . . 'Camels'=general scientifics in the Natural.

4156. '(Rachel) had put them in the straw of the camel' (ver. 34)=in scientifics . . .

4250. '(Jacob) halved the . . . camels, etc. into two camps' (Gen. xxxii. 7)=preparation and arrangement of the truths and goods in the Natural to receive the good represented by Esau. . . 'Camels'=exterior or general truths; thus also non-truths.

4264. 'Milch camels,' etc. (Gen. xxxii. 15)=general services. . . 'She-camels,' etc.=those things which are of the natural man.

4748. 'Their camels bearing spices,' etc. (Gen. xxxvii. 25)=interior natural truths. 'Camels,' in general=those things which are of the natural man and are of service to the spiritual; and specifically, general scientifics in the natural man.

5620¹². 'Raiment of camel's hair'=the Word such as is its literal sense as to truth . . . for what is natural is signified by 'hair,' and also by 'camels.' 7643³.

7503. 'Camels' (Ex. ix. 3)=scientifics in general.

9372⁸. 'Camels' hairs'=scientific truths such as are there before man in the world.

9594⁴. 'Camels' (Jer. xlix. 29)=general scientifics.

10161. Among the smaller animals (in the second Earth) they mentioned one which has its back raised like the camel.

10227⁵. 'The ass'=knowledge, and also 'the camel' (Is. xxx. 6).

H. 365³. As it is contrary to order (for man to introduce himself, from his Own intelligence, into the things which are of Heaven and the Church), it is said, that 'it is easier for a camel to pass through the opening of a needle;' for 'a camel'=the Cognitive and Scientific in general, and 'the opening of a needle,' spiritual truth.

W. 346². (The camel one of the perfect animals.)

M. 329. As many things in a beetle as in a camel.

D. 4705. It was Societies of Spirits which thus appeared (as animals), and to which such animals correspond; as elephants and camels to those who are in general knowledge.

E. 242¹⁷. 'A troop of camels' (Is. lx. 6)=all who are in Knowledges of truth and good.

417⁷. 'Camels' (Jer. xlix. 32)=scientifics which confirm.

543¹⁴. Camel's hair'=the ultimate of the natural man, which is the Sensual.

619¹⁶. 'Camel's hair'=the ultimates of the natural man, such as are the exterior things of the Word.

654⁴¹. 'To carry their wealth upon the shoulder of asses, and their treasures upon the back of camels'=the scientifics of the sensuous and natural man, from which they form conclusions about all things. . . 'Asses'=those things which are of the sensuous man; 'camels,' those things which are of the natural.

799¹². Knowledge of truth are signified by 'camels' (Jer.xlix.29).

1200³. (The camel included among animals which appear in the World of Spirits.)

Camp. *Castra.*

Encamp. *Castrametari.*

Encampment. *Castrametatio.* . . .

A. 2418⁹. 'The camp of the saints' (Rev.xx.9)=the goods of love and of charity.

3417. 'To encamp' (Gen.xxvi.17)=to dispose into order.

3708¹⁵. The encampment and order of march of the Sons of Israel . . . Ill. 3858⁶.

4236. 'Jacob said, This is the camp of God' (Gen.xxii.2)=Heaven. The reason 'the camp of God'=Heaven, is that 'an army'=truths and goods, and truths and goods are arranged by the Lord according to the heavenly order; hence their arrangement according to armies is 'encampment;' and the heavenly order itself, which is Heaven, is 'a camp.' This 'camp,' or this order, is of such a nature, that it cannot be at all broken by Hell, although it is the constant endeavour of Hell to break it; hence also this order, or Heaven, is called 'a camp;' and the truths and goods, that is, the Angels, are called 'an army.' . . It was this very order which was represented by the encampments of the Sons of Israel in the wilderness; thus Heaven itself; and their very dwelling together according to tribes was called 'camps' . . .

—4. In the opposite sense, 'camps'=evils and falsities, thus Hell. Ill.

4237. In the Original Language, 'Mahanaim' (Id.) means 'the two camps;' and 'the two camps'=the two Heavens, or the two Kingdoms of the Lord, the celestial and the spiritual; and in the supreme sense, the Divine Celestial and the Divine Spiritual of the Lord . . .

4250. '(Jacob) halved the people who were with him, and the flock, and the herd, and the camels, into two camps' (ver.7)=the preparation and arrangement of the truths and goods in the Natural to receive the good represented by Esau. . . 'Camps'=order; in a good sense, genuine order; and in the opposite, order not genuine. 4251. 4255.

4364. 'What to thee is all this camp which I have met?' (Gen.xxxiii.8)=the special things which are therefrom. 'Camp'=special things. Ex.

4396. '(Jacob) encamped on the face of the city' (ver.18)=application, namely, to the goods of that truth. 'To encamp,' properly=arrangement according to order;

but here, application; for 'to encamp' here means to settle down with his flocks and herds, which also are called 'a camp' above.

6335³. Their arrangement into order in the wilderness when they encamped was such that they thereby represented truths and goods in their genuine order; hence this prophecy of Balaam . . . 6367⁶.

8103. The journeyings and encampings of the Sons of Israel after they went forth out of Egypt=the spiritual states of those who have been delivered by the Lord. 8130.

8130. 'To encamp'=the orderly arrangement of truth and good; here (Ex.xiv.2) to undergo temptations. 8131. 8155.

8193. 'Marching before the camp of Israel' (ver.19)=which is around the truths and goods of the Church. 'Camp'=truths and goods; for by 'the camp' is meant the whole congregation of Israel . . .

8196. 'And came between the camp of the Egyptians and the camp of Israel' (ver.20)=between the falsities of evil on the one hand and the goods of truth on the other. 'Camp'=goods and truths in the complex; thus in the opposite sense, evils and falsities also in the complex . . . 8212. 8214.

8370. 'They encamped there by the waters' (Ex.xv.27)=that after temptation the truths of faith were arranged into order through the good of love. 'To encamp'=the orderly arrangement of truth and good. Ex. E.458⁹.

8453. '(The quails) covered the camp' (Ex.xvi.13)=that it filled the Natural of man. 'Camp'=goods and truths; here the Natural, which is the containant . . .

8561. 'They encamped in Rephidim' (Ex.xvii.1)=the orderly arrangement of the interiors to undergo temptation as to truth . . . 'To encamp'=the orderly arrangement of truth and good to undergo temptations. Refs.

8568. 'Where he encamped at the mount of God' (Ex.xviii.5)=near the truth of good. 'To encamp'=the orderly arrangement of the truth and good which are of the Church with man. 8753².

8757. 'They encamped in the wilderness' (Ex.xix.2)=a regular disposition into that (state). 'To encamp'=the orderly arrangement of the truth and good which are of the life; thus also regular disposition.

8758. 'And Israel encamped near the mount' (Id.)=regular disposition with those who are of the spiritual Church by Divine celestial good. 'To encamp'=regular disposition.

9642⁸. 'The encampments (of the tribes)' represented the orderly arrangement of all things which are in the Heavens according to the truths and goods of faith and of love. Refs.

9937⁸. The reason 'the wilderness' (Lev.xvi.21)=Hell, is that the camp where the Sons of Israel were=Heaven. 10037⁵.

9987¹. 'The camp of Jehovah' (Joel ii.11)=Heaven.

10038. 'Thou shalt burn (them) with fire without the camp' (Ex.xxix.14)=that they are to be consigned to

Hell and consumed by the evils of self-love. . . 'The camp'=Heaven and the Church, and in the opposite sense, where Heaven and the Church are not; thus Hell. —³, Ex. and Ill.

[A.] 1022⁸. The encampment of the Sons of Israel according to their tribes=arrangement in order and regular disposition. Refs.

10455. 'There is a voice of war in the camp' (Ex.xxxii. 17)=an assault upon the truth and good which are of Heaven and the Church by the falsities and evils which are from Hell. . . 'Camp'=Heaven and the Church. . . 'The camp,' here, where the golden calf was being worshipped=Hell. 10458, Ill. 10483. 10489.

10546. '(Moses) stretched (the tent) outside the camp, far away from the camp' (Ex.xxxiii. 7)=remote from the external things in which that nation was. . . 'The camp'=the heavenly order from and according to which are Heaven and the Church; and as all the truths and goods of Heaven and the Church belong to this order, it also signifies their containant. The reason these things are signified by 'the camp,' is that by the Sons of Israel, who formed the camp, are signified all truths and goods in the complex: but when the Sons of Israel worshipped a calf as Jehovah, their camp signified the contrary, thus infernal order, and also the containant of falsity and of evil, which make Hell. . .

10556. 'He returned to the camp' (ver. 11)=to the external in which was that nation. 'Camp'=the external of the Word, of the Church, and of worship in which was the Israelitish nation.

R. 861. 'They compassed the camp of the saints about' (Rev.xx.9)=that being stirred up by the dragonists, they endeavoured to destroy all things of the New Church. 862.

862. That 'a camp'=all things of the Church which relate to its truths and goods, Ill.

M. 75³. (The camp of the armies of the Lord Jehovah in the most ancient Heaven.)

426^e. He thus destroys the camp of marriage love with himself.

T. 569^e. The camp of Israel represented Heaven, and the wilderness outside the camp, Hell. 614². E.922.

E. 324⁵. Their being 'carried outside the camp' (Lev. x.4)=that their worship was not from Heaven; for the camp of the Sons of Israel represented Heaven and the Church.

434¹⁰. The encampments of the tribes of Israel represented the orderly arrangements of the angelic Societies in Heaven. . . 447^c.

Cana. Kana.

E. 376²⁹. 'The marriage at Cana of Galilee'=the Church with the Gentiles.

Canaan (Ham's son). Canaan.

A. 975. 'Canaan'=external worship separated from internal. 1083^e.

1063. 'Ham, he is the father of Canaan' (Gen.ix.18)=that from the corrupted Church originated worship in externals without internals. 1078.

1091^e. Worship in externals without faith and charity is the fourth in order, or 'Canaan.'

1093. 'Cursed be Canaan' (ver.25)=that external worship separated from internal turned itself away from the Lord.

—². Why Ham was not cursed, but his son Canaan, who was his fourth son, Ex.

1097. 'Canaan shall be his servant' (ver.26)=that such as make worship consist solely in externals are among those who are able to perform services for the men of the Church. 1103.

1135. External worship without internal, which is 'Canaan'; the derivations of its worship; and the extension thereof, treated of. 1140. 1211. 1227.

1141. They who are called 'sons of Canaan' were they who separated external worship from internal.

1150^e. If they deny the Lord, and love themselves only . . . their worship is external separated from internal, and they are 'sons of Canaan,' or Canaanites.

1163. 'Cush, Mizraim, Put, and Canaan' (Gen.x.6) were so many nations, by which in the inward sense are signified the Knowledges, knowledges, and rituals, which are of faith separated from charity. . . By 'Canaan,' or 'the Canaanites,' are signified rituals or externals of worship separated from what is internal. 1167.

1200. The external worship which is called 'Canaan' is such as that of the Jews. . .

1238. There was no such person as Canaan. . . 1140.

1241^e. The descendants of Ham and Canaan, who were idolaters. . .

3325¹¹. Occurs.

9960¹⁶. 'Canaan'=those who have not received the truths of faith in good, or in charity.

Canaan (Land of). Canaan.

See under LAND.

A. 1^e. Hence it is called the heavenly Canaan.

567. The rivers going forth from Eden describe. . . the boundaries of the Land of Canaan. . .

1025⁴. By the 'Land of Canaan' (the Angels) perceive nothing else but the Lord's Kingdom in the Heavens and on earth. . .

1093³. Moreover the inhabitants of the Land of Canaan were for the most part of such a character as to make all worship consist in externals. . .

1140^e. See ANCIENT CHURCH at these refs. 1238². 2913. 3686². Coro. 41.

1203². Here external worship without internal is 'Canaan' (Ezek.xvi.3).

1413. By 'the Land of Canaan' is represented the Lord's Kingdom. . . Hence the Land of Canaan is called the Holy Land, also the heavenly Canaan; and as it represented the Lord's Kingdom, it also represented and signified the celestial and spiritual things which belong to His Kingdom; here, those which belong to the Lord Himself. 1585.

1437. ('Abram, etc.) went forth to go into the Land of Canaan' (Gen.xii.5)=that thus He proceeded to the celestial things of love. 'The Land of Canaan' repre-

sents the Lord's Kingdom in the Heavens and on earth ; the reason of which is that the representative Church was instituted there . . . Hence it was called the Holy Land, although it was nothing less than holy, being inhabited by idolaters and profane people. This therefore is the reason why by 'the Land of Canaan' here and in the following verses is signified the celestial things of love ; for the celestial things of love alone exist in the Lord's Kingdom, and are what constitute His Kingdom. 1438. 1441.

1443°. The entrance of the Sons of Israel (into the Land of Canaan) represented the entrance of the faithful into the Lord's Kingdom. 2039⁸. 4255⁴. 5897⁴. 6639³.

1447. The Land of Canaan was given them for a possession in order that they might represent the celestial and spiritual things of the Kingdom and Church of the Lord, and in order that a representative Church might be instituted among them, and because the Lord was to be born there. 3686².

1580. 'Is not the whole Land before thee?' (Gen. xiii. 9)=all good. 'Land' in a good sense, and here 'the Land of Canaan'=what is celestial, thus good.

1585°. Hence all things which were in the Land of Canaan were representative ; those in the middle of the Land represented the Lord's internal man, as Mount Zion and Jerusalem ; the former celestial things, the latter spiritual ones ; those somewhat remote therefrom represented those things which are somewhat remote from internal things ; and those which were ultimate or at the boundaries represented the external man. 2973².

— See BOUNDARY at these refs. 1866. 4116. 4270. 5196. 8539. E. 518¹⁷.

1596. 'Abram dwelt in the Land of Canaan' (Gen. xiii. 12)=the internal man, that he was in the celestial things of love.

1607. 'All the Land which thou seest, to thee will I give it' (ver. 15)=the Celestial Kingdom, that it is the Lord's . . . for by 'the Land of Canaan' was represented the Lord's Kingdom in the Heavens, or Heaven, and the Lord's Kingdom on earth, or the Church.

1612. 'Arise, walk through the Land' (ver. 17)=that He should survey the Celestial Kingdom . . . By 'the Land,' or 'Land of Canaan,' is signified the Kingdom of God in the Heavens, or Heaven, and the Kingdom of God on earth, or the Church.

1664⁸. The wars which were waged against the idolatrous inhabitants of the Land of Canaan all represented the combats of the Lord with Hell ; and thence those of His Church and of the man of the Church. Ill.

1679. All the nations which were in the Land of Canaan represented kinds of falsities and evils. Ill. 1857. 1868².

1710°. 'The Land of Canaan,' in a holy sense, =the Lord's Kingdom, thus the Celestial of love, or good ; principally the good with the Lord.

1715. The last boundary of the Land of Canaan, or beyond Dan, is described by 'Damascus.' Ill.

1850³. In order that representatives might cease, the (Jews) were cast out of the Land of Canaan.

1857. See AMORITE at these refs. 6306⁴.

1865. 'The Land of Canaan'=the Lord's Kingdom ; wherefore 'to thy seed will I give this Land' (Gen. xv. 18)=that the heavenly Kingdom should be given for an inheritance to those who, from charity, have faith in Him. 2842⁷. 3038. 6233.

1906⁴. These are the remains which are signified by the ten years in which Abram dwelt 'in the Land of Canaan' (Gen. xvi. 3).

2028. 'All the Land of Canaan' (Gen. xvii. 8)=the heavenly Kingdom. 3481².

2658°. 'The Land of Canaan'=the heavenly Canaan, or Heaven. Refs.

2714⁵. That from the wilderness of Paran they explored the Land of Canaan (Num. xiii. 2, 3)=that through the Lord's Divine Human there is the heavenly kingdom for the spiritual.

2723³. The extension of the celestial and spiritual things which are of doctrine is signified in the inward sense where the extension of the Land of Canaan is described by 'from Dan to Beersheba ;' for by 'the Land of Canaan' is signified the Lord's Kingdom, also the Church, consequently the celestial and spiritual things which are of doctrine. 3693⁵.

2851⁴. When a man becomes spiritual, or is being regenerated, the evils and falsities, or what is the same thing, the Genii and evil Spirits are expelled from this gate, or from this mind, and then goods and truths, or charity and faith, succeed in their place ; which is signified by 'thy seed inheriting the gate of thine enemies' (Gen. xxii. 17) . . . This was represented by the Sons of Israel expelling the nations from the Land of Canaan.

2909. 'This is Hebron in the Land of Canaan' (Gen. xxiii. 2)=the Church as to good. 2982.

2928³. See LAND at these refs. 3705. 4069. 4429.

3038. As 'the Land of Canaan'=Heaven, or the Lord's Kingdom, it is the Lord's Divine Human itself which is meant by 'the Land of Canaan' in the supreme sense ; for the Divine itself cannot inflow into Heaven except through the Lord's Divine Human. Sig. 3705. 4069.

3481². (Restoration to Canaan, Ex.)

3662. 'Thou shalt not take a woman from the daughters of Canaan' (Gen. xxviii. 1)=that it should not be conjoined with affections of falsity and of evil. . . 'Canaan'=what is false and evil. Refs. 3683.

3665². Those Knowledge of external and corporeal truth which do not admit spiritual and celestial truth and good, are signified by 'the daughters of Canaan.'

3686. 'The daughters of Canaan,' here (ver. 8)=affections of truth from what is not genuine ; (because the daughters of Heth are understood).

3708¹⁶. From the most ancient people who dwelt in the Land of Canaan all the places there, according to their situation, distance, and boundaries, as to the quarters, became representative and significative. Ill. 4447².

3923⁶. By 'the Land of Canaan' was represented and signified the Lord's Kingdom, thus the Church ; thus

all things of love and faith, for these belong to the Lord's Kingdom and the Church; and hence all things which were in the Land of Canaan were representative as to situation, distance, boundaries . . .

[A. 3923]^o. The inmost of the Land of Canaan was Hebron, and afterwards Beer-sheba . . .

4057. The consummation of the second Church is described by the extirpation of the nations in the Land of Canaan . . .

4108. 'To come to Isaac his father in the Land of Canaan' (Gen.xxxi.18)=to conjoin with the Divine good of the Rational, in order that His Human may become Divine. 'The Land of Canaan'=the Lord's heavenly kingdom, and in the supreme sense, that is, when predicated of the Lord, His Divine Human.

4112. Aram or Syria was separated by a river, namely the Euphrates, from the Land of Canaan, thus was outside the Land of Canaan, by which in the inward sense is signified the Lord's Kingdom, and in the supreme sense, the Lord's Divine Human. 4234². 4240. 4667.

4117. The land of Gilead, where the mount was, was within the limits of the Land of Canaan understood in an extended sense . . .

4197². To speak in the idiom of Canaan, or 'with the lip of Canaan'=to apply one's self to what is Divine, Ill.; for by 'Canaan' is signified the Lord's Kingdom, and in the supreme sense, the Lord.

4240. Mount Seir was the boundary of the Land of Canaan on one side (Jos.xi.16,17).

4289^o. Hence it is evident that every genuine or internal representative of the Church had departed from (the Israelites) before they came into the Land of Canaan, where the outward representative of the Church was commenced among them in a full form; for the Land of Canaan was the very Land itself where the representatives of the Church could be presented; for all the places there and all the boundaries were representative from ancient times.

4394. 'In the Land of Canaan' (Gen.xxxiii.18)=in the Lord's Kingdom.

4430². The sons of Jacob did not constitute any Church, but their descendants; and these not before they went forth from Egypt, and not actually until they came into the Land of Canaan.

* 4431. See NATION at this ref.

4447². The remains of the Most Ancient Church . . . were still in the Land of Canaan, especially among those who were called Hittites and Hivites . . . for there was the Garden of Eden.

— Hence it is that 'the Land of Canaan,' in the supreme sense=the Lord; in the relative sense, Heaven and also the Church; and in the particular sense, the man of the Church. Refs.

4453^o. As there is such 'merchandise,' or goods and truths, in the Church and Kingdom of the Lord, the Land of Canaan, by which is signified the Church and Kingdom of the Lord, was so named from the most ancient time from merchandise or tradings; for in the Original Language, 'Canaan' means this.

4454^o. The Land of Canaan so called (in the time of the Most Ancient Church) was all the land from the river of Egypt to the river Euphrates (Gen.xv.18).

4535⁴. That 'land'=the Church, is from this, that the Land of Canaan was the Land where the Church had been from the most ancient times, and afterwards where, with the descendants of Jacob, there was the representative of the Church. 5136, Enum., and Ex. 5577, Refs. 6516². 7439^o. 8316. 8944².

4539². See ASCEND at this ref.

4576. 'The Land which I have given to Abraham and Isaac, to thee will I give it' (Gen.xxxv.12)=Divine good appropriated. . . For 'the Land of Canaan,' which is here meant by 'the Land,' in the inward sense=the Lord's Kingdom, and thence the Church, which is the Lord's Kingdom on earth; and therefore it=good, for this is the very essential of the Lord's Kingdom and Church. But in the supreme sense, 'the Land of Canaan'=the Lord's Divine good; for the good which is in the Lord's Kingdom in the Heavens and on earth is from the Lord.

4680³. See HEBREW CHURCH at this ref.

4715^o. As by 'the Land of Canaan' is signified the Lord's Kingdom and His Church, it is called 'a Land of mountains and valleys, at the rain of heaven drinking in the waters' (Deut.xi.11).

4815. What was beyond the boundaries of the Land of Canaan represented those things which are outside the Lord's Kingdom, which are falsity and evil.

4816^o. The reason so many things have an opposite sense, is that before the Land of Canaan became the inheritance of the Sons of Jacob, it was possessed by nations by whom are signified falsities and evils; and also afterwards, when the Sons of Jacob went into what is contrary; for lands put on the representation of the nations and peoples in them, according to their quality.

5406^o. In the representative sense, 'the Land of Canaan'=the heavenly kingdom, consequently celestial and spiritual goods and truths, which exist inwardly with a man who is the Lord's Kingdom.

5415. 'Because the famine was in the Land of Canaan' (Gen.xlii.5)=desolation as to those things which are of the Church in the Natural. . . 'The Land of Canaan'=the Church; and as it=the Church, it=the things of the Church. 5425. 5442. 5507. 6017. 6025^o. 6067. 6229. 6457. 6516. 6658.

5620^o. As the Land of Canaan=the Lord's Kingdom in the Heavens . . . it is called 'a Land flowing with milk and honey.' Ex. E.6197.

5757. 'We have brought back (the silver) to thee from the Land of Canaan' (Gen.xliv.8)=submission from what is religious. . . 'The Land of Canaan'=what is religious. 'The Land of Canaan'=various things, because it=that which includes so many things; for it=the Lord's Kingdom, and it=the Church, consequently also the man of the Church, for he is a Church; and as it=these things, it also=the Celestial which is of the Church, namely, the good of love, and also its Spiritual, which is the truth of faith, and so on; here, therefore what is religious belonging to the Church . . .

5940. 'Go, come ye unto the Land of Canaan' (Gen.

xlvi.17)=their habitation, namely, that of the truths of the Church in the Natural. . . 'The Land of Canaan'=the habitation of those who have been of the Church; has the habitation of the truths of the Church with good, because these things constitute the Church. 5965.

6079. 'The famine was grievous in the Land of Canaan' (Gen.xlvii.4)=a want of such things in the Church. 6111. 6113. 6116.

6306. 'The Amorites'=evil, and also the Canaanites; and the other nations in that Land which are named in the Word=various kinds of evil and of falsity. Such things were represented by the nations when the Sons of Israel came into possession of the Land of Canaan; the reason was, that when the Sons of Israel represented the Church, these nations represented infernal things; and thus the Land of Canaan represented every state in the other life. . .

6516. See BURY at this ref.

—². Hence also Abraham was commanded to go (to Canaan), and hence also the descendants of Jacob were introduced into it, and this not because that Land was more holy than others, but because from the most ancient times all the places there, the provinces, the cities, the mountains and rivers, were representative of such things as belong to the Lord's Kingdom, and the very names given to them involved such things; for every name which is given to any place or person from Heaven involves what is celestial and spiritual; and when it has been given from Heaven it is perceived there. . . 9340². S.102².

6589. ('Land' here, meaning Canaan (Gen.i.24)=the Ancient Church, or the state of the Church in which the ancients were.)

6658². The Church is indeed instituted with a man when he acts from the affection of good; but still it is not fully instituted until after he has fought against evils and falsities, thus until after he has undergone temptations; after this he becomes truly a Church, and is then introduced into Heaven, which is represented by the introduction of the Sons of Israel into the Land of Canaan.

6856. 'To a Land good and broad' (Ex.iii.8)=Heaven, where are the good of charity and the truth of faith. 'Land,' here 'the Land of Canaan'=the Lord's Kingdom; thus Heaven.

7196. 'To give them the Land of Canaan' (Ex.vi.4)=by which they would be elevated into Heaven.

7844². Their elevation into Heaven is represented by the introduction (of the Israelites) into the Land of Canaan. 9305. E.433²⁷.

7932². 'Ye shall come to the Land which Jehovah will give you' (Ex.xii.25)=to Heaven which is with them from the Lord.

8054². This state of Heaven was represented by the Land of Canaan being occupied by the nations, and by the Sons of Israel casting them out. . . 8294².

8099. This was represented by the Sons of Israel not being at once introduced into the Land of Canaan. . .

8317. 'All the inhabitants of Canaan have melted away' (Ex.xv.15)=that it is the same with those who are of the Church, and that they have adulterated goods

and falsified truths. 'The inhabitants of Canaan'=those who are of the Church. . . The reason they signify those who have adulterated goods and falsified truths, is that the nations there who were driven out by the Sons of Israel, represented the evils and also the falsities of faith. . .

8539. 'They ate manna until they came to the boundary of the Land of Canaan' (Ex.xvi.35)=that they experienced the appropriation of good from truth until they came to the region of Heaven. . . 'The Land of Canaan'=Heaven.

—². Before regeneration all good is acquired through truth, but after regeneration man is led by the Lord through good. . . The latter state is represented by the introduction of the Sons of Israel into the Land of Canaan. . .

8657². The latter state (of the regenerate) is described by the state of the Sons of Israel in the Land of Canaan under Joshua.

9192². Hence it was commanded that the nations in the Land of Canaan should be accursed. . . 9320².

9294⁴. Similar things to what were represented by these three feasts were represented by the leading forth of the Sons of Israel from the land of Egypt, by their introduction into the Land of Canaan, and by their dwelling there. Ex.

—³. 'The Land of Canaan'=the Church as to good, thus the good of the Church. Refs.

10038². After the Land of Canaan had been divided among the Sons of Israel, that Land and the other lands which surrounded it had a similar signification to the camp and what was outside the camp. . .

10500². After the Lord had come into the world, that nation could not be kept in such ignorance as they had been in before; therefore they were expelled from the Land of Canaan, lest they should defile and profane internal things by denial in that Land where from the most ancient times all the places had become representative of such things as are of Heaven and the Church.

10507. 'To lead the people to the Land of Canaan' (Ex.xxxii.34)=to cause them to be the Church.

10559². The reason the Israelitish nation were introduced by Jehovah into the Land of Canaan, is that the Church had been in the Land of Canaan from the most ancient times, and because the Word could not be written anywhere but there, thus among the nation which possessed that Land. . . because all the places in that universal Land, and around it, as the mountains, the valleys, the rivers, the woods, and all others, had become representative of celestial and spiritual things. . . N.5. W.H.12.

S. 21. The science of correspondences was not only known, but also cultivated in many kingdoms of Asia, especially in the Land of Canaan, etc.

71². In the Word in Heaven. . . instead of 'the Land of Canaan,' there is 'the Church itself.'

102. Those ancient people with whom that Word is still in use in Heaven, were partly from the Land of Canaan and its confines. . . T.279.

W. 345². That the noxious things on the Earth derive their origin from man, and thus from Hell, may be con-

firmed by the state of the Land of **Canaan** . . . for when the Sons of Israel lived according to the commandments, the earth gave forth her increase . . . and when they lived contrary to the precepts of the law, the ground was barren . . . it yielded thorns and briars . . . and wild beasts broke in.

P. 260. The Messiah, Who as they suppose is to lead them back to the Land of **Canaan** . . . But by the Land of **Canaan**, into which it is said that they are to be introduced, is meant the Lord's Church. E.433²⁷.

328⁴. The consummation of the Ancient Church is described . . . especially by the casting out of the nations from the Land of **Canaan** by the Sons of Israel.

444. 'The Land of **Canaan**'=the Church . . . The Spiritual of the Church is signified by the Land of **Canaan** and by the rivers in it.

T. 279^e. (The significations of places in **Canaan** were from the ancient Word.)

845. (How the Jews explain the way in which they suppose that they will all come into the Land of **Canaan**.) D.287⁸.

D. 5503. Their habitations were given them, as the lands of the nations were given to the Sons of Israel in **Canaan**.

E. 141⁹. 'The Land of **Canaan**'=Heaven and the Church with its truths. 374⁷. 403¹¹. 475¹⁸. 638¹⁴. 644⁶. 654¹².

223¹⁴. 'The lip of **Canaan**'=the genuine truths of the Church. 391¹³. 654⁷.

434¹¹. 'The Land of **Canaan**' represents and thence signifies in the Word the Church; the region of it beyond the Jordan, the external Church; and the region of it on this side Jordan, the internal Church. 440⁷. 569⁴.

447⁴. 'Then fought the kings of **Canaan**' (Judg.v.19) =the falsities of evil against which there is combat.

503⁶. By the nations which were driven out of the Land of **Canaan**, were signified the evils to be cast out of the Lord's Kingdom. 650⁶⁰. —⁶².

514⁷. By the last boundaries of the Land of **Canaan**, are signified the ultimates of the Church, which are knowledges containing the Knowledges of truth and good. Sig.

518¹⁸. The ultimates of Heaven . . . were represented by the two seas and the two rivers which were the boundaries of the Land of **Canaan**; the two seas were the sea of Egypt and the sea of the Philistines where Tyre and Sidon were; and the two rivers were the Euphrates and the Jordan; but the Jordan was the boundary between the interior and the exterior Land of **Canaan**. 569⁴.

569⁵. All those things which were outside the Land of **Canaan** signified such things as are of the natural man, but those things which were within the Land of **Canaan** signified such things as are of the spiritual, thus which are of Heaven and the Church . . .

—¹⁰. The Scientific . . . is signified by the Nile, and the Rational . . . by the Euphrates; to these two the spiritual Church extends itself which is signified by the

Land of **Canaan**; in like manner the spiritual mind with the man of the Church.

633⁷. The beginning of a New Church after the end of forty years is described by their introduction into the Land of **Canaan**.

654¹². That the extension of the Land of **Canaan** . . . was from the Nile to the Euphrates, Ill.

—⁵⁷. See ASSYRIA at this ref.

—⁶³. The Land of **Canaan**, into which the Sons of Israel were at last introduced, represented the Church, which regarded in itself is spiritual. 700¹².

700¹⁵. When the Land of **Canaan** was possessed by idolatrous nations, the signification of the places and cities in that Land was changed into the contrary.

—²⁵. (The signification of the various quarters, regions, and cities of **Canaan** explained in general.)

730³⁶. That after temptations man becomes spiritual, and is introduced into the Church, and through the Church into Heaven, was represented by the introduction of the Sons of Israel into the Land of **Canaan**, for the Land of **Canaan** signified the Church, and also Heaven.

876⁸. The states of Heaven and of the earth being according to the states of the Church, was represented among the Sons of Israel by the face of the Land of **Canaan** . . . being changed according to the states of the Church with them. Des.

Coro. 41². The consummation of the Church of the nations within the Jordan, or in the Land of **Canaan**, is described by the expulsion and slaughter of some of them.

51. The second state of this Church was instruction and at last intromission into the Land of **Canaan** . . .

52². After these instructions the Sons of Israel were intromitted into the Land of **Canaan**; for the Land of **Canaan** represented and thence signified the Church; for that Land was in the central part of the whole of our world, having Europe in front, Africa on the left hand, and Asia behind it and on the right hand.

Canaanite. *Canaanaeus, Canaanita.*

See under AMORITE.

A. 1093³. See CANAAN (the Land) at these refs. 1664⁹. 1679. 4057. 4816^e. 6306. 8054^e. 8317. 9192³. P. 328⁴. E. 503⁶. Coro. 41³.

1150^e. See CANAAN (Ham's son) at these refs. 1163.

1206. 'The **Canaanites**' (Gen.x.18)=the rest of the idolatrous worships.

1211. 'The boundary of the **Canaanites** was from Zidon in coming to Gerar, even to Gaza' (ver.19)=the extension of Knowledges with those who have external worship without internal.

1444. 'The **Canaanite** was then in the Land' (Gen. xi.6)=the hereditary evil from the mother in His external man.

—³. The **Canaanites** were those who dwelt near the sea and near the banks of Jordan (Num.xiii.29), which also=evil in the external man, such as is what is hereditary from the mother.

—^e. All kinds of evils are signified by the idolatrous nations in the **Canaanitish** Land, among whom were the **Canaanites**. Ill.

1573. 'And the **Canaanite** and the Perizzite were then dwelling in the Land' (Gen.xiii.7)=evils and falsities in the external man. 'The **Canaanites**'=hereditary evil from the mother in the external man. 1574.III.

1868. 'The **Canaanite**'=evil ; 'the Perizzite,' falsity.

2913. They who had cultivated the doctrinal things of faith were called '**Canaanites**,' and were separated from the rest of the inhabitants of Canaan (Num.xiii.29).

3024. 'Thou shalt not take a woman for my son (Isaac) from the daughters of the **Canaanite**' (Gen.xxiv.3)=that the Divine Rational should not be conjoined with any affection which is discordant with truth. . . 'The **Canaanite**'=evil ; hence 'the daughters of the **Canaanite**'=affections which are discordant with truth. 3154³.

4517. 'The **Canaanite** and the Perizzite' (Gen.xxxiv.30)=those who are in good and truth. 'The **Canaanite**' here=those who are in the good of the Church ; and 'the Perizzite,' those who are in the truth of the Church. The reason they have this signification, is that the Ancient Church was still among them . . . So long therefore as anything of the Church remained among them, 'the **Canaanite**'=the good of the Church, and 'the Perizzite,' the truth of the Church ; but when everything of the Church had been consummated among them, 'the **Canaanite**'=evil, and 'the Perizzite,' falsity.

4818. 'Judah saw there the daughter of a **Canaanite** man' (Gen.xxxviii.2)=the affection of evil from the falsity of evil. . . 'A **Canaanite**'=evil.

6024². 'Shaul the son of a **Canaanitess**' (Gen.xlvi.10) =what is doctrinal not from a genuine origin.

6541. 'The inhabitant of the Land, the **Canaanite**' (Gen.I.11)=the good of the Church.

6858. 'To the place of the **Canaanite** and the Hittite' (Ex.iii.8)=the region occupied by evils and falsities. 'The **Canaanites**'=evils from the falsities of evil ; and 'the Hittites,' falsities from which are evils. The nations in the Land of Canaan here enumerated=all kinds of evil and falsity. III. 8054. 10638. E.650⁵⁹.

7230². 'Shaul the son of a **Canaanitess**' (Ex.vi.15) =the things which are of truth in act outside the Church.

9332. 'The **Canaanite**' (Ex.xxiii.28)=falsity from more grievous evil.

Cancer. See CRAB.

Candle. *Candela.*

See under LAMP=*lucerna*.

A. 1053². Like the light of the sun compared with that of a candle.

7801. Like the reflected light of a candle.

P. 167. The light in the highest Hell is like the light from candles.

M. 380⁴. On the table he had a candle . . . and the candle seemed to be carried about.

T. 396. Like a lantern without a lighted candle.

D. 385. See READ at this ref.

4047. On candles and lights.

2 H

E. 252⁴. 'Let your loins be girded and your candles lighted' . . . 'The candles they are to have lighted'=truths of faith from the good of love.

675¹⁰. 'A lighted candle' (Luke xv.8)=inquiry in herself from affection.

Candlestick. *Candelabrum.*

A. 552. (Angelic Spirits forming a lamp-stand with its lamps and flowers in honour of the Lord.) D.2646.

716⁴. 'The candlestick with its seven lamps'=the Lord ; 'the lamps'=the holy things of love . . . 886².

4197⁴. 'Candlesticks' (Rev.xi.4)=the truths of these goods.

6432⁷. 'Golden candlesticks'=truths of good.

6832⁶. In order to represent Divine truth proceeding from the Lord's Divine good, they were commanded to make a **candlestick** of pure gold with seven lamps, and to set it in the tent of the assembly at the table containing the show-bread . . . III. 10206⁶.

9277³. 'The candlestick' (Zech.iv.11)=the Lord as to Divine truth.

9455. 'The candlestick'=the celestial things, and Aaron's garments the spiritual things which are from the Lord in the Heavens.

9548. 'Thou shalt make a **candlestick**' (Ex.xxv.31)=the Spiritual Heaven. 'A **candlestick**'=the Divine Spiritual in Heaven and in the Church from the Lord. The reason 'the **candlestick**'=the Divine Spiritual, is that the table=the Divine celestial. . . The reason 'the **candlestick**'=the Divine Spiritual, is from the illumination, for the Divine truth which proceeds from the Lord's Divine good is what shines in Heaven. 9561. 9562.

—². That 'the **candlestick**'=the Spiritual Heaven from the Divine truth which is from the Lord, thus also the Church,III.

9549. Why the **candlestick** was of pure gold. 'The **candlestick**'=the Divine Spiritual, or the Divine truth which is from the Lord in Heaven and the Church ; and because this comes forth from Divine good, the **candlestick** was of gold.

9550. 'The **candlestick** shall be solid'=that the whole is from good.

9554. 'The **candlestick**'=the Divine Spiritual which is from the Divine Celestial.

9567. 'The **candlestick**'=the Divine Spiritual which is in Heaven and in the Church from the Lord.

9684. 'The **candlestick** opposite the table upon the side of the habitation towards the south' (Ex.xxvi.35) =the illumination of the Spiritual Kingdom by means of the Divine truth proceeding from the Lord's Divine Human to those who are in good. 'The **candlestick**'=the Lord as to Divine truth, thus the Divine truth proceeding from His Divine Human, and thence illumination for His Spiritual Kingdom . . .

—². 'The **candlestick**' in the Habitation represented the Moon from which there is light for those who are of the Spiritual Kingdom ; thus it represented the Lord as to Divine truth there . . . Hence it is evident why the **candlestick** was placed towards the south . . .

—³. That 'a **candlestick**'=Divine truth proceeding from the Lord's Divine Human,III.

[A.] 9780³. 'The two olive-trees,' and 'the two candlesticks' (Rev.xi.4)=these same goods (that is, the good of love to the Lord and the good of charity towards the neighbour).

9782. 'The luminary, or candlestick'=the Spiritual Heaven.

10177⁶. By the lamps of the candlestick were represented charity and faith.

10271. 'The Candlestick and its vessels' (Ex.xxx.27) =in the spiritual truth which is of the second Heaven, and in ministering truths. 'The candlestick'=a representative of the Lord as to spiritual truth, which is of the second Heaven.

10342. 'The pure candlestick and all its vessels' (Ex. xxxi.8)=a representative of truth from that good, and the ministering things. 'The candlestick with its lamps and branches'=a representative of the Spiritual Heaven, and of faith and intelligence from the Lord there; thus of truth from good.

S. 52. To them the Word is like a candlestick without a light . . .

54. Like a candelabrum with its lampslighted. T.227.

R. 43. 'Being turned, I saw seven golden candlesticks' (Rev.i.12)=the New Church which will be in enlightenment from the Lord out of the Word. Ex.

—². The candlesticks were not one near another, placed in contact with each other, but at a distance from one another in a kind of circle . . .

—³. The golden candlestick in the tabernacle represented the Church as to enlightenment from the Lord.

44. As the Church is the Church from the Lord through the Word, the Son of Man was seen in the midst of the candlesticks . . .

66. 'The seven candlesticks which thou sawest are the seven Churches' (ver.20)=the New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. . . By 'the seven candlesticks' are not meant seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception . . .

75. 'Walking in the midst of the seven golden candlesticks' (Rev.ii.1)=from Whom comes all enlightenment to those who are of His Church. 'The seven candlesticks' in the midst of which is the Son of Man'=the Church which is in enlightenment from the Lord.

85. 'I will move thy candlestick out of its place if thou dost not repent' (ver.5)=that otherwise it is certain they will no longer be enlightened to see truths. 'Candlestick'=the Church as to enlightenment.

237. 'The seven candlesticks'=a New Church on earth which will be in enlightenment from the Lord.

493. 'They are the two olive-trees and the two candlesticks, which stand before the God of the earth' (Rev. xi.4)=love and intelligence, or charity and faith, both from the Lord with them. . . 'A candlestick'=enlightenment in truths, and thence intelligence and faith.

M. 20. On the table was placed a magnificent candelabrum fitted with seven branches and cups of gold . . .

T. 227. Like a candelabrum with its lamps lighted.

E. 62. 'Being turned, I saw seven golden candlesticks'=a new Heaven and a new Church which are in the good of love. Ex and Ill. 89. 91. 96. 97.

106. 'To remove the candlestick out of its place'=to separate from the Church and Heaven. 62².

324³. 'The candlestick with its lamps'=the Spiritual itself of that Kingdom. Refs.

—²⁵. 'The candlestick with its lamps' represented and thence signified spiritual good and truth.

638. 'These are the two olive-trees and the two candlesticks'=the good of love to the Lord and of charity towards the neighbour, and the truth of doctrine and of faith, from which are Heaven and the Church. . . 'Candlestick,' in a wide sense=the Lord's Spiritual Kingdom, and thence the spiritual Church, and as the principal thing of that Church is the truth of doctrine and the truth of faith, these are also signified by 'candlesticks.'

—¹⁰. By that luminary, or candlestick, was signified the Lord's spiritual Church, and by the fire kindled in the lamps was signified spiritual love, which is love towards the neighbour.

Candlestick. *Lychnuchus*.

R. 484⁶. He took up the candlestick to throw it.

Cane. *Calamus*.

A. 25. 'A bruised reed He shall not break.'

1171⁶. By 'Sheba' are signified Knowledges and adorations, which are 'incense,' and 'the sweet cane' (Jer. vi.20).

3923⁵. 'Cassia and calamus were in thy market' (Ezek.xxvii.19).

5212. 'Seven ears ascending in one stalk' (Gen.xli.5) =the scientifics which are of the Natural conjoined together. . . 'In one stalk'=conjoined together, for the things in one stalk are conjoined together in their origin.

7313. They are driven like a reed by the wind.

9551. 'The shaft, the branch, and the bowls (of the candlestick)'=spiritual things in the Natural. The shaft, branch, and bowls, which are prolongations from the candlestick itself, are like the arms, hands, and palms from the body, and which are spiritual things in the Natural; for the Natural is prolonged and derived from the Spiritual . . . Hence it is evident that as 'the candlestick'=the Divine Spiritual, its prolongations and derivations, which are called 'the shaft, the branch, and the bowls'=spiritual things in the Natural.

9555. 'Six branches going out from its sides' (ver.32) =all things of truth from good in the complex. . . 'The branches going out from the sides'=truths from good; for the branches from the candlestick have a similar signification to the arms and hands in man.

9556. 'The branches of the candlestick'=truths from good, and thence power.

9561. 'So in the six branches that go out of the candlestick' (ver.33)=the power of truth from good as to all things in the Spiritual Heaven. . . 'Branches'=truths from good, and thence power. 9565. 9567.

10256. 'Aromatic calamus' (Ex.xxx.23)=the per-

ception and affection of interior truth. . . 'Calamus' = that truth ; and 'aromatic,' the perception and affection of it.

—³. That 'calamus' = interior truth, is evident from the places in the Word where it is mentioned ; but there it is not called 'aromatic calamus,' but only 'calamus,' and 'good calamus.' Ill. 10264².

R. 485. 'There was given me a reed like a staff' (Rev. xi.1) = that there was given to him by the Lord the capacity and the power of Knowing and seeing the state of the Church in Heaven and in the world. 'A reed' = feeble power, such as a man has from himself ; and 'a staff,' strong power, such as a man has from the Lord ; wherefore by 'there was given a reed like a staff' is signified power from the Lord. That 'a reed,' or cane-*canna*, = feeble power such as a man has from himself, Ill.

904. 'A golden reed' (Rev. xxi.15) = power or capacity from the good of love ; 'a reed' = power or capacity.

T. 676. Like a field of mere canes-*cannis*, and reeds.

E. 518⁷. That thus there will no longer be truths, not even natural and sensuous truths, which are the lowest, is signified by 'the reed and flag shall wither, the paper reeds by the stream . . .' (Is. xix.6). 627⁹.

627. 'There was given me a reed like a staff' = the method of visitation, that is, of the investigation of the quality of the Church as to truth and as to good. 'A reed' = that by which the quality is investigated.

—². The reason 'a reed' also = visitation, is that visitation is the investigation of the quality of the men of the Church . . .

—³. The reason it was a reed by which the measuring was done, is that 'a reed,' or cane-*canna*, = Divine truth in the ultimate of order. —⁴, Ex.

—⁵. Divine truth in the ultimate degree . . . is such as is the Divine truth in the sense of the letter of the Word . . . This Divine truth is what is signified by 'a reed' or cane-*canna* ; and as investigations take place with all by means of this ultimate Divine truth . . . the measurings and weighings in the representative Churches were effected by means of reeds or canes. Ill.

—⁷. 'A bruised reed shall He not break' = that He will not injure the sensuous Divine truth with little children and the simple.

—⁸. That then there will be knowledge through natural Divine truth with those with whom there had before been only sensuous truth, is signified by 'grass instead of the reed and the 'rush' (Is. xxxv.7) . . . 'The reed' and the 'rush' = knowledge from a sensuous origin, or that through which the fallacies of the senses are confirmed . . .

—¹³. That we are to beware of a false Scientific, that is, of a Scientific falsely applied out of the natural man separated from the spiritual, is meant by 'Rebuke the wild beast of the reed, of the cane-*cannae*, or of the rush' (Ps. lxxviii.30).

—¹⁴. The vastation of the Church among the Sons of Israel is compared to 'the nodding of a reed or rush in the waters' (1 Kings xiv.15) ; because 'a reed' or 'rush' = the truth of the sensuous man, which is ultimate ;

and this truth, when separated from the light of the spiritual man, is falsity . . .

—¹⁶. Their putting a reed into the Lord's hand, and afterwards smiting His head with it, signified that they had falsified Divine truth or the Word, and that they utterly derided the understanding of truth and the Divine wisdom ; 'A reed' = falsity in the outermost things.

Cane. *Canna*.

See under CANE-*calamus*.

T. 342². Like those who construct a vessel of rushes and canes.

375². Driven . . . as marsh canes by the wind.

617. Like one who makes himself a tent out of marsh canes.

Cankerworm. *Melolontha*. A.9331⁵.

Cannibal. *Anthropophagus*.

T. 380². Such are spiritual cannibals. D.3994. See A.819.

Cannon. *Bombarda*. T.123³.

Canon. *Canon*.

A. 4190². The received canon . . .

5962². It is a general canon . . .

6056. It is a universal canon . . .

8149². It is a canon . . . M.313.

M. 77⁴. (Our fathers) gave us canons of life . . .

I. 11. It is among the canons of wisdom . . .

T. 50. This may serve for a canon . . .

330². To this shall be added two canons for the New Church . . .

508⁵. It is a canon of the New Church . . .

Can. The Work entitled Canons, or the whole Theology of the New Church.

Coro. 29³. Those eat from the trees of life who procure canons for the Church from the Word, and afterwards confirm them by means of intelligence.

Canon. See CLERGYMAN-*Canonicus*.

Canopy. See CURTAIN-*Aulaea*.

Canticles. See SONG.

Cap. See HAT.

Capacity. See FACULTY.

Capacity. *Capacitas*.

A. 545². According to his capacity . . . H.413.

Caphtor. *Kaphtor*.

Caphtorim. *Kaphtorim*.

A. 1194. 'Mizraim begat Caphtorim,' etc. (Gen. x.13. 14) = so many nations, by which are signified so many rituals.

9340⁶. 'Philistines from Caphtor' (Amos. ix.7) = those who are initiated into interior truths by means of exterior ones, but who pervert them, and apply them to confirm falsities and evils. Refs.

[A. 9340⁷. The interior truths of faith are 'the Philistines;' and the exterior truths are 'the remains of the isle of **Caphthor**' (Jer.xlvii.4). E.406¹³.

Captain. See under *GENERAL-dux*.

Captain. *Chiliarchus*.

R. 337. 'Chief captains' (Rev.vi.15)=those who are in Knowledges of good.

832. 'Captains' (Rev.xix.18)=those who are in Knowledges of good and truth; and abstractedly, those Knowledges.

E. 355³. 'Captains' (Rev.xix)=Divine truths in special.

408. 'Chief captains' (Rev.vi)=external goods.

Captain. *Naulerus*.

A. 1201². 'Tyre'=interior Knowledges, wherefore its wise men are called 'ship-masters' (Ezek.xxvii.8).

P. 198^e. Like a current to which the captain pays no attention, but only to the sails he spreads. 235.

R. 463⁶. A ship seen flying in the air... and in it officers and sailors... T.462.

767. The officers and sailors, by whom are meant... the laity. 786, Ex. and III.

T. 504⁴. Like a wreck at the bottom, with the captain standing on the mast-head crying I can do nothing...

619^e. See CAPTAIN-*navarchus*, at this ref.

E. 514². Those who teach, lead, and rule are meant by 'the pilot,' 'ship-masters,' 'rowers,' and 'sailors' (Ezek.xxvii).

—⁴. 'Ship-masters' (ver.28,29)=those who are wise through Knowledges from the Word.

637¹². 'Ship-masters' (Ezek.xxvii)=all who bring and communicate the Knowledges of good and truth.

C. 170. Charity with ship-captains. Captains, to whom ships and merchandize are entrusted, or to whom they belong, also become charities, if they look to the Lord, and shun evils as sins, and do their work sincerely, justly, and faithfully. Their work is a greater good of use than many others, since it is the means of a communication, and as it were of a conjunction, of the whole world with its parts, and of the parts with the whole. And this excellent work becomes in them a good of use, which is a good of charity, whilst in watchfulness and sobriety they act prudently from the knowledge they have obtained, use all their efforts to make the voyage successful, and do not rashly expose themselves to danger; when in unforeseen danger they are not dejected; when saved from it give thanks to the Lord; act justly and sincerely with the crew, faithfully with the owners of the vessel, justly with foreigners among whom they come; hold no dealings with pirates; and are content with their pay and their other lawful gains.

Captain. *Navarchus*.

T. 422^e. With captains and sailors...

533². Occurs.

619^e. As invisible as ships in an eastern sea to the

captains and officers-*nauleris*-who navigate a western one.

803^e. Some captains strike their sails in passing...

Captivate. *Captare*.

A. 5388. He could captivate or catch minds (by his talk).

6907². In order to captivate minds, and dupe them...

H. 579. These had been men who had deceitfully captivated the minds of others...

Captive. *Captivus*.

Captivity. *Captivitas*.

Take captive. *Captivare*.

See PIR.

A. 395². The times of vastation until nothing heavenly remains were represented by the many captivities of the Jews, and by the last Babylonish one, which lasted seven ages, or seventy years. 728⁴.

755³. The number 'seventeen' (Jer.xxxii.9) also = their Babylonish captivity, by which is represented the temptation of the faithful, and the devastation of the unfaithful; and in fact the beginning of temptation, and at the same time the end of temptation, or deliverance...

1228². Their being gathered together again from their dispersion by enemies, and their being brought back from captivity, means the creation of a new Church.

1327⁵. The Babylonish captivity, into which the Israelites were carried away, and afterwards the Jews, had a similar signification, (namely, that the worship of the Church had become external in which there was no internal worship). —^e.

2417⁸. (Captives, or those in prison = a class of those who are in good.)

2906⁵. See SEVENTY at these refs. 6508³.

3147¹⁰. All their captivities were for this end... 4208^e. 4281^e. 4289^e.

4135. 'As captives with the sword' (Gen.xxxi.26)=that they were taken away from him.

4511. 'They took captive and spoiled' (Gen.xxxiv.29)=that they deprived them, and perverted.

5117⁷. 'To bring back the captivity of the people' (Amos ix.14)=to deliver from falsities.

5376⁸. The vastation and desolation of the man of the Church, or of the Church with man, was represented by the captivity of the Jewish people in Babylon; and the resuscitation of the Church, by the return from that captivity... For desolation is captivity, man being then held as it were bound... P.246^e.

5886⁷. 'A wife from the captive women' (Deut.xxi.14)=foreign truth not from a genuine stock, which can however be somehow conjoined with the good of the Church with him...

5897⁵. The reason the goods and truths stored up by the Lord in the interiors of man, were represented by the residue and the remnant among the nations whither they were scattered and where they were made captives, was that man is continually among evils and falsities, and is

held in **captivity** by them; the evils and falsities are what are signified by the nations.

7950. 'The **captives** who are in the house of the pit' (Ex.xii.29)=those who are in the last place, for they are opposed to 'the first-born of Pharaoh that sat on his throne,' by which is signified the truth of faith falsified which is in the first place. In the proximate spiritual sense, by 'the **captive** in the house of the pit' is meant him who is in what is sensual corporeal, thus in mere thick darkness concerning truths and goods, because he has not even the capacity of perceiving them, as they have who are in the interior Sensual; hence it is that those are signified who are in the last place.

7990. 'To bring them out of the land of Egypt' (Ex.xii.42)=deliverance from spiritual **captivity** . . . 'The land of Egypt'=where they were being infested by evils, thus where they were in spiritual **captivity**. (Refs.) They are said to be in spiritual **captivity**, who, as to the interiors, are kept by the Lord in good and truth, but as to the exteriors, are kept by Hell in evil and falsity; whence there is a combat of the external man with the internal: in this state are those kept who are being infested; and then the Lord is combating for them by means of influx through the interiors against the afflux of evil and falsity from the Hells: then are they kept as it were **captives**, for through the influx from the Lord they will be in good and truth, but through the afflux from the Hells they seem to themselves not to be able. This combat exists to the end that the external man may be reduced to obedience to the internal, and thus natural things be subordinated to spiritual. So49.

8866. 'The house of servants' (Ex.xx.2)=spiritual **captivity** . . . and also Hell, because servitude consists in being held **captive** and in being led by those who are in Hell; and freedom in being led by the Lord. Refs.

9164. 'To be led away **captive**' (Ex.xxii.10), when predicated of the good and truth with man,=removal . . . The reason such removal is signified by being 'led away **captive**,' is that when falsities take truths **captive**, they withdraw them in this manner. Ex. and III.

9594⁶. 'To bring back the **captivity** of the tents of Jacob' (Jer.xxx.18)=to restore the goods and truths of the external Church, which have been destroyed.

10458². 'Captivity' (Amos iv.10)=the deprivation of truth.

J. 74. That slavery and **captivity** in which the man of the Church has been heretofore is now taken away . . .

P. 328⁴. The consummation of the Israelitish and Jewish Church is meant by the destruction of the Jerusalem temple and the carrying away of the Israelitish people into perpetual **captivity**, and of the Jewish nation into Babylonia . . .

R. 591. 'If anyone shall lead into **captivity** he shall go away into **captivity**' (Rev.xiii.10)=that he who, by means of this heresy, leads others away from believing well and from living well shall be led off into Hell by his own evils and falsities. 'To lead into **captivity**'=to persuade and draw over to their own side, so that they may consent and adhere to that heresy which is meant by 'the dragon' and 'the beast,' and thus to lead away from believing well and from living well . . . By

'**captivity**' is here meant spiritual **captivity**, which consists in being seduced, and thus led away from truths and goods, and led into falsities and evils. III.

D. 214. The gentiles, although in Heaven, are in a certain kind of **captivity**, but not grievous . . . But those who are instructed . . . are not in **captivity** . . . But I was told that a change takes place, namely, that the gentiles are to be loosed from their **captivity**, and the instructed who have not received the faith will be cast into bonds.

218. That in the other life very many of the good are kept in **captivity**, while the evil enjoy freedom . . . I was permitted to feel their state of **captivity** . . . Sometimes they have a respite from **captivity**, being sometimes, for whole days, elevated from **captivity**, and again relapsing into **captivity** . . . But at the time of the Last Judgment, the upright who have lived in ignorance, and are called 'the gentiles' by the Prophets, are to be loosed from their **captivity**, and the evil Spirits will be thrust down into severe **captivity** and into Hell . . . I have spoken about these things with those who are in **captivity**, and also with those who are in freedom. They who are in **captivity** have consolation, thus hope.

219. That it has been granted me to communicate as it were heavenly delight to the upright Souls in **captivity**, Des. . . Thus they received consolation. They are also called sheep, which likewise is a great comfort to them. How they ascend from **captivity** into a species of freedom, both of speaking, of understanding, of perceiving, and of seeing, cannot be described.

220. This night . . . I perceived that many who were in the ultimate Heaven were thrust down, and many who were in **captivity** ascended. . . The unhappy who had been long in severe **captivity** . . . were contending with those who were in freedom in the ultimate Heaven, in fact they wanted to take all mercy from them, thus all hope of salvation . . . When I awoke, they greatly complained, with much anxiety, and repeatedly, that they wanted to take away all mercy from them, Des. . . At last the hope beamed upon them that they would not lose the mercy which had been promised them . . . They were wonderfully delivered by means of a kind of ascent . . . I afterwards spoke with them, and they are very modest, thus are now among the happy. . . Mercy was almost taken away from them . . . so that they were brought to the last degree of strainness and of eternal death before they were delivered; but I was told that these had led an evil life.

E. 175¹². 'To be taken **captive** among all nations' (Luke xxi.24)=to be taken possession of by evils of every kind.

270⁴. 'The virgins who have gone into **captivity**' (Lam.i.18)=the affection of spiritual truth; 'the young men'=intelligence; '**captivity**'=removal from them.

355²⁵. Spiritual **captivity** exists when the mind is closed up, so that it does not perceive good or understand truth.

376⁶. By 'the **captivity** of the people Israel which shall be brought back' (Amos ix.14) is signified the restoration of the Church among the gentiles; for by '**captivity**' is meant spiritual **captivity**, which exists

with those who have been removed from goods and truths, and still are in longing for them.

[E.] 403¹⁸. The **captivity** of the Jews in the land of the Chaldeans has a similar signification to the spiritual **captivity** or the removal of the good by the evil in the Spiritual World ; namely, that those who were interiorly evil, but could still live in externals a moral life like a spiritual life, remained upon the earth in the Spiritual World, and made for themselves habitations upon the more lofty places there, the interiorly good being removed by them, and stored away by the Lord in the Lower Earth : this was represented by the transportation of the Jews into the land of the Chaldeans, and by the remaining of the rest of them in the Land ; wherefore it is said of those who suffered transportation into the land of the Chaldeans, 'I acknowledge the transmigration of Judah into the land of the Chaldeans for good, and I will set Mine eyes upon them for good, and I will bring them again upon this Land, and I will build them, and I will plant them ;' and concerning those who remained, it is said, 'I will give those who are left in this Land into trouble, and into evil with all nations, and I will send the sword, the famine, and the pestilence upon them, that they be consumed' (Jer.xxiv).

405¹⁷. The subject here treated of is the establishment of a new Church, which was represented and signified by the return of the Jews from the land of Babylon into the Land of Canaan.

419¹⁷. '**Captivity**' (Jer.xxii.22) = detention in the Hells.

433²⁷. Where the introduction of the Jews into the Land of Canaan is treated of in the Prophets, there is meant the introduction of the faithful into Heaven and into the Church ; which also took place when the Lord came into the world ; for then all those who had lived in the good of charity, and had worshipped God under a human form, were introduced into Heaven ; these had been preserved under Heaven until the Lord's Advent, and were introduced after the Lord had glorified His Human. These are they who are meant in many places in the prophetic Word, where the **captivity** of the Sons of Israel and of Judah is treated of, and the bringing back of them into their Land. Those also are meant who were to be introduced into the Church and thence into Heaven from various countries after His Advent, not only where the Christian religion has been received, but also from every other place. Ill.

555⁴. The Church is said to be in spiritual **captivity** when there is no truth and still it is longed for ; in such **captivity** were the gentiles with whom the Church was established.

—¹⁶. '**A captive woman beautiful in form**' (Dent. xxi.11) = what is religious among the gentiles with whom there is a longing or affection for truth ; that she 'shall be brought into the midst of the house, and there shave her head, make her nails, and afterwards remove the garment of **captivity**' = that it shall be led into the interior or spiritual things of the Church, and by their means reject the evils and falsities of the natural and sensual man . . . 'The garment of **captivity**' = the falsity of religion in which he who from affection longs for truth is held as it were **captive**.

632³. 'They shall be **taken captive** among all nations' (Luke xxi) = that evils shall make a prey of the goods and truths of the Church.

654²³. Their **captivity** in Assyria and Egypt = the spiritual **captivity** which exists with man from the falsities of religion.

706¹⁸. 'He shall build my city, and let go my **captivity**' (Is.xlv.13) = that He will restore the doctrine of truth, and deliver those who are in falsities from ignorance ; for 'city' = the doctrine of truth, and '**captivity**,' the falsities of ignorance in which were the gentiles, and by means of which they were in spiritual **captivity**.

724¹⁷. 'Their **captivity**' (Jer.xxx.18) = spiritual **captivity**, which exists when they are not able to perceive the goods and truths of the Church on account of the falsities which reign. To disperse the falsities and teach truths is signified by 'bringing back the **captivity**.'

810. 'If anyone shall lead into **captivity** he shall go away into **captivity**' = that those who have shut off others from truths are shut off from the Divine truths in the Word. '**Captivity**' = to shut off from truths, here, by reasonings from the natural man, for this is the spiritual **captivity** which is meant by '**captivity**' in the inward sense . . .

811. That '**captivity**' in the Word = spiritual **captivity**, which is a being shut off from Divine truths, namely, from the understanding of them in the Word ; and also destruction through falsities of evil and evils of falsity, fully Ill.

—'. 'To be **taken captive** among all nations' = persuasions and consequent obsessions by evils of every kind ; for when truths are destroyed, not only falsities succeed in their place, but evils also. 'All nations' = evils of every kind.

—³. That every affection of truth is destroyed, is signified by, 'My virgins are gone into **captivity**' (Lam.i.18).

—⁴. 'If they have gone into **captivity** before the enemies' (Amos ix.4) = if they suffer evils to take possession of them ; 'enemies' = evils ; and 'to go into **captivity**' = to be taken possession of by them. —⁶.

—⁵. 'The strength which He gave into **captivity**' (Ps.lxxxviii.61) = spiritual truth from celestial good ; and 'to give into **captivity**' = the shutting off from the understanding of it, and thus destruction through falsities.

—⁷. That they will destroy all truths by means of falsities, is signified by 'he shall gather the **captivity** as the sand' (Hab.i.9).

—⁸. 'They who are for **captivity to captivity**' (Jer.xliiii.11) = destruction by the shutting off and destruction of truth. . . 'To **take them captive**' (ver.12) = to destroy them by the falsities thence derived.

—⁹. 'They who are for **captivity to captivity**' (Jer.xv.2) = that those who love evils and falsities are taken possession of by them.

—¹⁰. 'The king of Assyria leading the **captivity** of Egypt' (Is.xx.4) = that reasoning from falsities will destroy all truths in the natural man, which are such as are the truths of the sense of the letter of the Word.

—¹¹. 'Their gods and their princes, the vessels of

desire, and the gold and silver, which shall be led captive into Egypt' (Dan.xi.8)=that truth protecting will take away all the truths and goods of the Church from those who are in falsities . . . The taking away and protection of them is signified by 'to lead into captivity into Egypt' . . . 'To fall by captivity and spoil' (ver.33) =the deprivation of all things of truth and good.

—¹². The **captivity** of the tribe of Judah in Babylon seventy years, represented the full destruction of truth, and the devastation of the Church.

—¹³. 'Thy lovers shall go into **captivity**' (Jer.xxii.22)=the shutting off from all truths and from the understanding of them.

—¹⁴. 'With the blood of the slain and of the **captivity**' (Deut.xxxii.42)=the extinction and shutting off of all truth. . . '**Captivity**'=the shutting off of truth by falsities.

—¹⁵. 'Their soul shall go into **captivity**' (Is.xlvi.2) =into Hell, where they will be shut off from all truth.

—¹⁶. 'The strangers who have led **captive** his strength' (Obad.i.11)=the falsities of the Church destroying its truths.

—¹⁷. Thy sons carried off into **captivity**, and thy daughters into **captivity**' (Is.xlviii.46)=that the truths and goods of their Church are shut off by falsities and evils . . . 'I will bring back the **captivity** of Moab in the extremity of days' (ver.47)=that truths shall be opened for those who are meant by 'Moab,' and that they will be instructed in them . . . It is often said in the Word that 'the **captives** shall be brought back,' and by 'the **captives**' are meant the gentiles, who are called '**captives**' because they are shut off from truths; but these will be opened for them by the Lord.

—¹⁸. 'The **captives** to whom He will preach liberty' (Is.lxi.1)=those who are shut off from truths, and consequently from goods, for whom truths will be opened, and goods thereby imbued. (Further Ill.)

—²¹. 'To lead **captivity captive**' (Ps.lxviii.18)=to deliver from the falsities which have held them **captive**. (Still further Ill.)

1029¹⁷. As the Lord was to be born in that nation, and was to manifest Himself where the Church then existed, and where His Word was, that nation was brought back after a **captivity** of seventy years in Babylon, and the temple was rebuilt; but still no Church, except such a one as is called Babylonia, remained among them . . .

Carbuncle. *Carbunculus*.

A. 9865. 'A ruby, a topaz, a **carbuncle**' (Ex.xxviii.17) =the celestial love of good . . . The reason these stones =this love, is their red and flaming colour.

—^e. '**Carbuncle**,' in the Original Language, is derived from a word which means flashing, as from fire.

E. 401²⁵. '**Carbuncles**' (Is.liv.12)=their resplendence from good.

Carcase. See CORPSE.

Cardiac. See HEART.

Cardinal. *Cardinalis*.

A. 3913. The twelve general or **cardinal** things . . .

J. 56¹. No one dare enter who has been a pope or **cardinal**, because there is implanted in their minds an image of Divine authority . . . D.5229. 5234.

R. 752². He called the popes and **cardinals** stupid . . .

Cards. See under PAPER.

Care. *Cura, Curare*.

See TO-MORROW.

A. 2. **Cares** little for the Old Testament.

1110^e. The Lord takes much **care** of them, because they have lived a pious life . . .

1389. A Spirit receives much more excellent capacities when separated from the body, (and thus from) **cares** for food, clothing, habitation, children, and many other things, about which they think nothing in the other life . . . 1941. 3660³. 4214³.

2493. The Lord gives the Angels what to think every moment . . . thus are they devoid of **cares** and solitudes . . .

2540³. These things appear of slight consequence to man, in whose **care** and heart are worldly and corporeal things . . . but the same are precious to the Angels, in whose **care** and heart are celestial and spiritual things. 3688². 4096². 5224². 6648.

2892. He trusts in the Lord, and **cares** nothing about all other things . . .

3122². He who acts from charity . . . **cares** nothing for the things of faith, or truth . . .

3696. See ANXIETY at these refs. 3938⁷. 6202. 8247.

4269^e. If they do not apprehend them in the life of the body, on account of worldly **cares**, and the gross ideas consequent thereupon, still they do so in the other life, where worldly and bodily things are removed . . .

4364¹. Unless this truth is insinuated, man does not **care** for Heaven . . .

4459⁶. He who is in merely external pleasure **takes** care of his skin (that is, takes too much **care** of himself).

4946. Some who in the life of the body have imbued the idea that man ought not to **care** for the things of the internal man . . .

5028². He does not **care** whether (the poor whom he assists) are good or evil . . . —^e.

5948. Instrumental things are not a subject of **care**. Sig. and Ex.

5949. If essential and not instrumental things are a subject of **care** to them, they will have instrumental things in abundance. Sig. and Ex.

5992^e. The Lord has such **care** for man, and that constantly . . .

6210. It has sometimes happened that I thought much about worldly things, and about such things as are a subject of **care** to many . . . I then observed that I had relapsed into the Sensual . . .

6315. When a man is in worldly **cares** . . . he is in sensuous life . . .

6396⁴. They who are in truth and not yet in good

adore external things, and do not care for internal things . . .

[A.] 6408. See BLESS—*beare*, at this ref. H. 401.

7097. They do not care for the Lord. Sig.

8375. They said that this is a sign that bodily and earthly things are more a subject of care (to the Spirits of our Earth) than heavenly things.

8380. (The inhabitants of Jupiter) care little for worldly things . . . Their greatest care is the education of little children.

8381^e. The scientifics which belong to human learning they do not care for.

8395. Spiritual good given without any care of ours. Sig.

8717². The Lord has not only a universal care . . .

9031. 'Curing he shall cure' (Ex. xxi. 19)=restoration, namely, by interpretation. Ex.

9094. The cares of the world and of the body (extinguish the light of Heaven).

H. 391. Societies whose function it is to have the care of little children.

N. 9³. When he is such, he cares little for the things of Heaven . . .

F. 30. There are many who have no internal acknowledgment of truth, and yet have the faith of charity, being those who in life have looked to the Lord, and from religion have avoided evils; but have been withheld by cares in the world and by business from thinking about truths.

W. 334^e. According to their care . . .

M. 256^e. According to the presence of their minds not distracted by cares . . .

284. For the sake of the care of infants . . .

D. 1573. On those who indulge too much in domestic cares. I saw a habitation rather deep down . . . there was a large room with utensils . . . through the court there went out a woman, small in stature, who was ugly. . . They who in the life of the body have been excessively devoted to domestic cares have such habitations, and are in their cares. Most of them are from the lower orders, like old women, who although such cares are no business of theirs, still assume them, like Martha, caring not for those things which are better, as the things of faith.

1908. (On a state of freedom from bodily and worldly cares.)

E. 375⁴². (The Samaritan's saying) that they were to take care of him=that those who are instructed can heal him better than he could, being as yet in ignorance. 444^e.

Care. See PROTECT—*tulare*.

Care for. See under STUDY.

Carlscrona. D. 6026.

Carmel. *Carmel*.

A. 1971⁴. The spiritual Church, which is 'Carmel' (or, 'fruitful field') (Is. xvi. 10).

5201⁵. 'To pasture in Carmel and Bashan' (Jer. l. 19)=to be instructed in the goods of faith and charity.

5922¹². 'Lebanon'=the spiritual Church; 'Carmel and Sharon' (Is. xxxv. 2)=the celestial Church; of the latter is predicated the 'glory of Jehovah,' when there is meant the celestial truth which is charity; of the former is predicated 'the honour of the God of Israel,' when there is meant the spiritual good which also is charity.

9011⁶. 'Carmel' (Is. x. 18)=the Church as to the Knowledges of good; in like manner 'Lebanon,' and 'Hermion.'

R. 316. 'Carmel' (Is. xvi. 10)=the spiritual Church, because there were vineyards there. E. 223⁷.

E. 288¹¹. 'The honour of Carmel and of Sharon' (Is. xxxv. 2)=the Divine good which they receive.

376¹³. The good of the Church is meant by 'Carmel' (Is. xvi. 10); and the truths thence by 'vineyards,' etc.

601¹⁵. 'The top of Carmel' (Amos i. 2)=all the truths of the Church . . . because in Carmel there were vineyards . . .

730⁷. 'Carmel' (Jer. iv. 26)=the spiritual Church which is in truths from good; its being 'a wilderness'=that there were no truths from good there. 1100¹³.

—¹⁵. 'Lebanon'=the Church as to the rational understanding of good and truth; 'Sharon, Bashan, and Carmel' (Is. xxxiii. 9)=the Church as to the Knowledges of good and truth from the natural sense of the Word.

750⁸. 'The glory of the forest, and Carmel, which the fire and the flame shall devour and consume' (Is. x. 18)=the truth and the good of truth of the Church, which, being turned into falsities and evils of falsity, will be destroyed.

919⁴. That the delight of spiritual and celestial love, which is the very joy of the heart, will perish, is signified by 'the gladness and joy from Carmel being gathered together.'

Carnal. See FLESH.

Carpenter. *Lignarius*.

Ath. 98. The reason the Lord was the son of a carpenter was that 'a carpenter'=the good of life from the doctrine of truth.

Carpets. See HANGING.

Carriage. *Rheda*.

A. 9293⁵. 'Horses, chariots, coaches—*rhedae came-ratae*'—etc. (Is. lxvi. 20)=intellectual, doctrinal things, etc.

R. 781. 'Horses, and carriages,' etc. (Rev. xviii. 13)=all these things according to the understanding of the Word, and doctrine thence derived, etc. . . 'Chariots'=doctrine from the Word; hence 'carriages' have a similar signification.

T. 342^e. May be likened to those who are borne in a chariot or carriage upon thin ice.

E. 355¹⁵. 'Coaches' (Is. lxvi)=Knowledges of truth.

1155. 'Carriages' (Rev. xviii)=goods from a rational

origin, because they are drawn by horses, by which are signified truths from that origin; for **carriages** are a kind of chariot, and by 'chariots' are signified doctrinal things.

—. 'Coaches' (Is.lxvi)=doctrinal things of good.

Carriage. *Vehiculum.*

A. 5945. 'Take your **carriages** out of the land of Egypt' (Gen.xlv.19)=the doctrinal things of scientifics. . . 'Carriages'=doctrinal things. Ex. and III. 5952. 5971. 6015.

Carry. See under BEAR—*ferre*.

Cart. *Plaustrum.*

P. 176^e. Like a beast before a **cart** . . .

327¹². 'The new **cart**' on which they sent back the ark=new doctrine, or natural doctrine; for 'a chariot'=doctrine from spiritual truths. . . The cows together with the **cart** being offered for a burnt-offering=that thus the Lord is propitiated. T.203².

E. 700²³. 'A **cart**'=the doctrine of natural truth, and 'a new **cart**,' that doctrine unimpaired and not defiled by their falsities of evil.

Cartesian. See DES CARTES.

Cartilage. *Cartilago.*

Cartilaginous. *Cartilagineus.*

See under BONE.

A. 4656^e. They who attend little to the sense of a thing are they who belong to the **cartilaginous** and bony part of the external ear.

5552. The things in man which have less life correspond to such Societies as are in less life; such things are the cuticles . . . also the **cartilages** and bones, which support all things in the body . . .

5564. These Spirits relate to the scutiform **cartilage** . . . (These are the Spirits of the moon, 9236.) D.3245.

Cartouche. *Cartush.* D.5560.

Carve. See under ENGRAVE.

Case. See under So.

Cask. See under JAR.

Casket. See CABINET.

Casluhim. *Kasluchim.* A.1196.

Cassia. *Casia.*

Kesia. *Kesia.*

A. 3923⁵. 'Cassia and calamus' (Ezek.xxvii.19)=natural truth, but that from which good comes.

10258. 'Cassia' (Ex.xxx.24)=interior truth from good. 'Cassia'=the interior truth of the internal man . . . It is the inmost truth which is signified by 'cassia,' for it is the fourth in order. The reason 'cassia'=truth from good, is that inmost truth proceeds immediately from good, and acts conjointly with good in lower things; which takes place when the Intellectual acts entirely as one with the will . . . III.

—³. 'Cassia' is not mentioned elsewhere in the Word, but 'kesia' is in Ps.xlv.8, which is a species of **cassia** . . . The 'kesia' here, which is a species of **cassia** =the Divine truth which proceeds immediately from Divine good, which truth is the inmost truth.

10264². Inmost truth with its perception and affection is signified by 'cassia.'

E. 684¹⁷. 'Kesia' (Ps.xlv.)=good of the third degree.

Cast. *Conjicere.*

Casting. *Conjectio.*

A. 2447⁴. Thus have they **cast** themselves into the laws of order from truth alone . . .

4214^e. They **cast** themselves towards Hell . . .

5650. 'To **cast** one's self upon anyone' (Gen.xliii.18) =to reduce under Power; here, absolute power . . .

6203. At last, from the delight of affection he **casts** himself into evil . . .

6574². Infernal Spirits . . . will to drag the good forcibly down from Heaven, and **cast** them into Hell . . .

6692². They are **cast** towards the Hell of the magicians . . .

7351. See HELL at these refs. 8210². 8232. 8321. 8334. 8626. 9937⁸. 10810. 10812.

7711^e. Still less does He **cast** them into Hell, but they themselves do so.

7926^e. In the Lord's presence the infernals **cast** themselves into the evils of vastation, and at last into damnation . . . Hence it is evident that the Lord does not present Himself before them in order to inflict on them the evils of punishment, but that they **cast** themselves into them.

8227. In the same proportion, from a law of order, they **cast** themselves into punishments, vastations, condemnation, and at last into Hell . . .

8228. 'Jehovah shook off the Egyptians into the midst of the sea' (Ex.xiv.27)=that thus they themselves **cast** themselves into Hell, where are falsities from evil. 'To shake off into the sea'=to **cast** into falsities from evil. 8275.

8265. See CAST DOWN—*projicere*, at this ref. 8343.

8282. When they devastate themselves, and **cast** themselves into condemnation and Hell, it appears to come from the Divine . . .

H. 491. Some . . . immediately after death . . . are **cast** into Hell. Ex. and from experience. —².

510. Then the evil Spirit **casts** himself into Hell . . .

545. God does not **cast** anyone into Hell . . .

548². The Lord draws every Spirit to Himself . . . but evil Spirits from freedom **cast** themselves into Hell . . . It appears otherwise only to those who **cast** themselves thither . . . They who enter from an ardent love of evil appear to be **cast** in headlong, head downwards . . .

574. (How it is that evil Spirits **cast** themselves into Hell of their own accord, although there are such torments there).

R. 766. When they feel the angelic sphere flowing

down from the Lord out of Heaven, they flee away and cast themselves into Hell.

[R.] 843. 'He cast him into the bottomless pit' (Rev. xx.3)=that the Lord entirely removed those who were in faith alone.

872. 'Death and Hell were cast into the lake of fire' (Rev.xx.14)=that the wicked at heart who were really devils and satans, and yet were as men of the Church in externals, were cast down into Hell among those who were in the love of evil, and thence in the love of the falsity which is in agreement with that evil.

E. 411. Therefore they cast themselves from the mountains and rocks deep down into the Hells, according to the quality of their evil and falsity; some into clefts and caverns, some into openings and rocks, which stand open before them; and after they have cast themselves in thither, the openings are closed . . .

413. These . . . are cast into Hell before the Last Judgment.

540². That then the evil . . . are to be cast into Hell, is signified by 'the Angels shall gather together all things that offend . . . and cast them into a furnace of fire' (Matt.xiii.41,42).

Cast down. See under PRECIPITATE.

Cast down. *Deficere.*

Casting down. *Dejectio.*

A. 2057³. Are cast down of themselves . . .

2121. All are not cast down into Hell in a moment . . . The Lord casts no one down into Hell, but everyone does so himself. 7877⁴.

3219². The Angels cast no one down . . .

3894². Wherefore they cannot but cast themselves down headlong thence.

4226². They cast themselves down thence . . .

4459². On account of their aversion, they cast themselves down headlong into Hell.

4627³. Other Spirits were then seen, who were cast down thence . . . This casting down was observed whenever angelic choirs came . . . They said of those who were cast down that they relate to the mucus of the nostrils . . .

4674². They appear to themselves as devils . . . wherefore they cast themselves down headlong . . . 5057².

6321². These Spirits were cast down into their own Hell.

6657². They fear . . . that thus they will be cast down into Hell . . .

6677. When the infernals try to attack goods, they are cast down deep into Hell . . .

6914⁴. Then the evil Genii and Spirits who had taken possession of the lower region of Heaven were cast down. . . . The evil who were cast down were then deprived of external bonds . . .

7502³. The reason they are devastated before they are cast down into Hell . . .

7541². It is according to order for one plague to follow

another, and for the evil thus to be successively cast down into Hell . . .

7545². So long as they have communication with Heaven by truths, they cannot be cast down into Hell . . .

7879. Casting down into Hell does not come immediately from the Spirit who is in evil, but it comes from the Hells . . .

7964². Hence it is that those who are in evil cast themselves deep down into Hell according to the quantity and quality of their evil . . .

8146. In this chapter (Ex.xiv) the casting of them down into Hell is treated of, for casting down into Hell follows condemnation. With this state of casting down into Hell the case is this . . .

8258. In this chapter (Ex.xv) the Lord is celebrated, after . . . He had cast down into Hell the evil who were infesting the good in the other life . . .

8273². Whenever the Hells make this attempt, many therein are cast down more deeply.

8797². They then suffer hard things . . . wherefore they cast themselves down thence as if they were about to die, nor do they receive life until they are cast down out of Heaven.

9642⁶. 'To cast down into the earth of the army and of the stars' (Dan.viii.10)=to destroy the goods and truths of Heaven, and the Knowledges of good and truth themselves. E.316¹⁶.

10187. They lie as it were in the death agony, wherefore they at once cast themselves down into Hell . . .

10412². When they are in that profane worship the mountain opens into a cleft, and they are swallowed up, and are thus cast down into Hell.

H. 545. The Lord casts down no one into Hell, but a Spirit does so himself. Gen.art.

P. 310⁵. Therefore they are immediately cast down into that Hell as soon as they come into the World of Spirits.

324⁸. As evil cannot but infest good . . . they are cast down into their places in Hell . . .

R. 528. The casting down into Hell of those who have destroyed the Church, Sig.

611². Over a precipice, which then appears to them, they cast themselves down . . .

791. 'A strong Angel took up a stone like a great millstone, and cast—*projecit*—it into the sea, saying, Thus with violence shall Babylon be cast down' (Rev.xviii.21) =that by the strong influx of the Lord out of Heaven, that religiosity, with all its adulterated truths of the Word, will be cast—*conjicietur*—headlong into Hell.

872. See CAST—*conjicere*, at this ref.

M. 10⁵. I crawled to a precipice and cast myself down . . .

T. 40². In the same proportion he casts down his mind from Heaven to earth . . .

224³. God, through the Human . . . cast down the Hells, which had grown up even to the Heavens . . .

D. 417. One of these great stars was yesterday, unless

I am mistaken, **cast down** from the highest place, and with him a crowd then remaining of from five to six hundred, who adored him as an idol.

E. 316¹³. 'To **cast down** the horns of the gentiles which lifted up with the horn against the land of Judah' (Zech.i.21). 'The horns of the gentiles'=the falsities of evil which have laid waste the Church, and which are to be dissipated in order that it may be restored.

357¹³. 'To **cast down** the wretched and the needy' (Ps.xxxvii.14)=to pervert those who are in ignorance of truth and good.

388¹². 'Strangers and the violent of the nations shall cut him off, and shall **cast him down**' (Ezek.xxxi.12)=that falsities and the evils thence derived will destroy the Rational.

405⁵³. See CAST FORTH at these refs. 739.

411³¹. 'They are **cast down** through places of the rocks' (Ps.cxli.6)=that they are let into their own falsities, and dwell in Hells according thereto.

419. When the Divine from the Lord flows in intensely, the goods with the evil are dissipated . . . thus the externals with them are closed, and the interiors opened, in which there are nothing but evils and falsities; whence come pain, anguish, and torment to them, on account of which they **cast themselves down** into Hells where there are the like evils and falsities. 419¹⁰.

504²⁶. 'Ye shall be as an oak **casting down** the leaves' (Is.i.30)=that there is no longer any scientific truth.

514¹³. 'To **cast down** their bars' (Is.xliii.14)=their principles of falsity, and falsities devastating truths.

535². 'To fall, and be **cast down** from Heaven into the earth'=no longer to have a place in Heaven, but in Hell, thus to perish.

537¹⁰. 'Thou O God shalt **cast them down** into the well of the pit' (Ps.lv.23)=into Hell where there are destructive falsities of this kind.

654²⁴. ('To **cast down**'=to scatter.)

1183. 'Thus with violence shall Babylon be **cast down**' (Rev.xviii)=the total destruction of the doctrine.

Cast forth. *Projicere.*

Projection. *Projectio.*

A. 505⁸⁰. He began to be inwardly tortured, and . . . **cast himself** thence into Hell.

6948. 'Cast (thy rod) on the earth' (Ex.iv.3)=the influx of the power of the Lord's Divine Natural into the Sensual . . . 'To **cast**,' or let go=what proceeds, thus influx.

6952¹. 'To **cast them** to the earth' (Rev.xii.4)=to destroy. 10071⁰. R. 541.

7292. 'Take thy rod, and **cast it** before Pharaoh' (Ex.vii.9)=the power which is shown . . . 'To **cast** before Pharaoh'=to show. 7295. 7298.

8265. 'The horse and his rider hath He **cast** into the sea' (Ex.xv.1)=that at His mere presence falsities of evil are damned and *cast-conjecta*-into Hell. 8275. 8343.

8355. 'He **cast** (the wood) into the waters' (Ex.xv.25)=with which he affected truths.

10461. 'To **cast** the tables out of his hand, and break them' (Ex.xxxii.19)=to destroy the genuine external sense . . .

N. 260⁴. Rude projections . . . 11⁴.

R. 395. 'The Angel took a censer and filled it with the fire of the altar, and **cast it** into the earth' (Rev.viii.5)=spiritual love, in which there is celestial love, and its influx into lower things, where there were those who were in faith separated from charity.

550. 'That great dragon was **cast forth**' (Rev.xii.9)=those who are meant by the dragon, turned away from the Lord to themselves, and from Heaven to the world.

552. 'He was **cast forth** into the earth, and his angels were **cast forth** with him' (Id.)=into the World of Spirits . . .

560. 'When the dragon saw that he was **cast forth** into the earth' (ver.13)=that the dragonists, after their casting down=*dejectio*-into the World of Spirits . . .

791. See CAST DOWN at this ref.

M. 10². Cast him out and **throw** his clothes after him. —⁴. I **threw** myself flat on the ground.

E. 316¹⁴. ('To **cast** into the earth'=total vastation.)

316¹⁶. ('To **cast it** to the earth'=completed destruction.) 403⁶. 727³.

405⁴⁶. 'To be **cast forth**' (Is.xxxiv.3)=to be damned. —⁶³. 'Be thou **cast** into the sea' (Mark xi.23)=to be cast down=*dejici*-into Hell, whence they come.

659²⁰. 'Thou art **cast forth** out of thy grave' (Is.xiv.19)=that it is damned to Hell.

720. 'He **cast** them to the earth' (Rev.xii)=the extinction and destruction of them.

739. 'That great dragon was **cast forth**, that old serpent'=that there are separated from Heaven and cast down=*dejecti*-into Hell those who are in evils of life, and thus have become sensuous . . . 'To be **cast forth**,' when said of the dragon,=to be separated from Heaven, and cast down into Hell.

742. 'He was **cast forth** into the earth, and his angels were **cast forth** with him'=that these evils and falsities were condemned to Hell. 'To be **cast forth** into the earth'=to be separated from Heaven and condemned to Hell. Ex. 746.

757. 'When the dragon saw that he was **cast forth** into the earth'=when the religion of faith alone separated from the life of charity was not acknowledged, but was held cheap. Ex.

Cast out. *Ejicere.*

Casting out, Ejection. *Ejectio.*

A. 306. 'To **cast out** the man' (Gen.iii.24)=to utterly deprive of all will of good and understanding of truth, to such an extent that he is separated from them, and is not man.

386. 'To be **cast out** from upon the faces of the ground' (Gen.iv.14)=to be separated from all the truth of the Church.

2657. 'Cast out this handmaid and her son' (Gen.xxi.10)=that the things of the Rational which were merely human were to be extirpated. 'To **cast out**'=to extirpate.

[A.] 4225². The interiors are full of anguish . . . wherefore they **cast** themselves out headlong . . .

4689². That faith separated from charity now prevails is evident, for . . . he who believes differently from what dogma teaches is **cast out** from their communion . . .

4796. They who put on another face are **cast out** from the Society.

5387². They who correspond to the **ejection** of the urine . . .

8174. The falsities with man are not **cast out**, but removed . . .

8273^e. Like **upheavings** of a man's back . . .

9193. 'He shall be accursed' (Ex.xxii.20)=a **casting out**. 'To be accursed'=to be **cast out** of the Church. III. and Ex.

9960^e. This is signified by the **ejection** from paradise.

10058^e. With the Lord, there was not removal, but **ejection** of those things which he derived from the mother . . .

10529. The **ejection** of all evils and falsities, Sig.

Life 27^e. After death, the man himself also **casts out** (the Knowledges which do not agree with the love of his will). 44.

P. 79². Still, these evils cannot be so **cast out** that they may be said to be extirpated . . .

145². The Internal wills to **cast out** these delights . . .

147. How the Lord **casts out** the concupiscences of evil . . .

279. It is an error . . . that evils are separated from man ; nay, **cast out**, when they are remitted . . .

313³. The **ejection** from the garden=the deprivation of wisdom.

R. 487. 'The court which is outside the temple **cast out** without' (Rev.xi.2). 'To **cast out** without'=to remove, here, from Heaven.

M. 10². **Cast him out** . . . thus was I **cast out**.

75^e. When this was perceived, they were **cast out** of our land.

E. 417⁶. 'To **cast out** into the furthest corners' (Dent. xxxii.26)=to be deprived of all good and truth.

Castigate. See CHASTISE.

Castle. *Castellum*.

A. 3271. 'In their castles' (Gen.xxv.16) = internal things. 'Castles'=the internal things of faith, here, of the Church, because they are especially predicated of the gentiles, who have not the truth of faith, but rational and natural truth ; these truths are called 'castles' when the truths of faith are called 'cities.' In the Original Language, these words, which mean 'towns' and 'castles,' also means courts and palaces . . .

Cat. *Felis*.

A. 2745. Women who do not love their husbands, but despise them . . . are represented by a cock, a wild cat, and a tiger of a dull colour. They begin by talking much, then they advance to scolding, and at last put on the nature of the tiger. **D.** 3198.

R. 566³. Their light . . . is not unlike the light of cats, whose eyes appear like candles in the night-time from their keen appetite for mice. On hearing this, they were angry, and said that they are not cats, nor like cats, because they can see (truths) if they want to do so. **T.** 162³. 334⁴. 380³.

M. 512. They appear at a distance like cats . . .

T. 455^e. They are like cats which lie in ambush for birds on their nests . . .

D. 3191. See ADULTERY at this ref.

5899. On cats. Some, when looked into by the Angels appear like cats, being those who are able to be in the Divine sphere without being tortured . . . Such can ascend into some of the Heavens ; nor can they be driven away, like others, by the angelic sphere. But there are some there who order them by word of mouth to go away, and so they do go away . . . The reason there are such cats, is that those are cats who have been in external worship, and have lived morally, and have gone to church and listened to preaching, but have paid no attention whatever to what was preached, and thus have drawn in no Knowledges of truth and good : to these they did not listen, but merely to words without thought. Such also was B. Stjernerona, who only sang out Amen, and paid no attention to any Knowledges.

6110⁵. I asked why cats have such a nature. They said that with the female cat there is first excited the pleasure of fighting, and that this is observed by the male cat . . .

D. Min. 4705. There ascended a troop behind . . . which was perceived as if in one body ; it was said that they were those who relate to cats, by whom those who relate to mice are struck with terror . . . They are silent, soft, very deceitful, when acting into such, and the smell of mice was perceived with them ; but the troop was divided, and so the terror ceased.

De Conj. 12. There are some Spirits of both sexes who in the appearance of their passions appear like cats ; those mice fear them as mice on earth fear cats. Those appear like cats who care nothing for religious things ; they merely hear them, but retain nothing.

Cataract. *Cataracta*.

A. 576³. 'The cataracts of heaven' (Mal.iii.10).

757. 'The cataracts of heaven being opened' (Gen. vii.11)=the last degree of temptation as to intellectual things. . . 'The cataracts of heaven' are spoken of from the inundation of falsities, or of reasonings ; which are also spoken of in Isaiah . . . 'The cataracts from on high are open' (xxiv.18). 760^e. 845. 1066.

E. 400⁵. 'The cataracts which are open from on high' (Is.xxiv)=an inundation of evil and falsity.

Cataract. *Cataracta*.

T. 346². A wandering faith, which is a faith in a number of gods, may be compared to the disease of the eye which is called cataract, and which is loss of sight arising from an obstruction between the sclerotic coat and the uvea.

Catch. *Aucupari, Aucupatio.*

A. 1484. That they **captivate** the mind, Sig.

H. 309^e. Who have got a reputation for learning . . . 481. 496.

T. 425^a. The hunt for renown . . .

441². If they do not get honours and wealth as rewards . . .

459⁸. Who does not get glory thence . . .

Catch. *Prehendere, Deprehendere.*

See APPREHEND—*apprehendere*.

A. 1085³. 'To lay hold of the palm' (Ezek.xxix.7)=to confide therein.

3304. 'His hand **catching** in the heel of Esau' (Gen.xxv.26)=the lowest of natural good, to which there adhered some power. . . 'To catch'=to adhere.

5006. 'She caught him in his garment' (Gen.xxxix.12)=that truth not spiritual applied itself to the ultimate of spiritual truth. . . 'To catch,' here=to apply itself.

6952. 'Put forth thy hand and lay hold of the tail' (Ex.iv.4)=the power of elevating from the ultimate of the Sensual. . . Elevation is signified by 'putting forth and laying hold.' 6953.

9151. 'And the thief be caught' (Ex.xxii.7)=remembrance. 'To catch,' when said of truths and scientifics laid aside in the memory,=remembrance. 9153.

Catechism. *Catechesis, Catechismus.*

P. 329². When the Decalogue or **catechism** was mentioned, they rejected it with contempt . . . —.

R. 531^e. Is not the **catechism** the doctrine of the universal Christian Church which teaches repentance . . .

T. 282. On the catechism, or Decalogue. Gen.art.

325. In the catechism now in people's hands, these two commandments are combined into one . . .

530². From the Decalogue, or catechism, which is in the hands of all Christians . . .

777. In the chapter on the Decalogue, or catechism . . .

Caterpillar. See BRUCHUS, and under WORM.**Catholic.** *Catholicus.*

See ROMAN CATHOLIC.

T. 636^e. This (Apostles') creed, like the two others, has been acknowledged as truly catholic by the universal Christian Church . . .

Cattle. *Pecus, pecoris.*

A. 413. 'The father of the dweller in tents and of cattle' (Gen.iv.20)=celestial things, because they=the holy things of love, and the goods thence derived. 415, Ex. and III.

1550. See ABRAHAM at this ref.

1572. See SHEPHERD at this ref.

4105. The reason 'acquisition'=truth . . . is that in the Original Language 'acquisition' is a word which also

means cattle in general, by which specifically are signified truths, when goods are signified by 'flocks' . . .

5201². 'Cattle' (Is.xxx.23)=those who are in good and truth.

6016. 'They took their cattle' (Gen.xlvi.6)=the goods of truth. 'Cattle'=the good of truth; for by 'cattle' are meant both flocks and herds, and also horses, camels, mules, asses; and as, in the inward sense, 'flocks'=interior goods, and 'herds,' exterior goods, but 'horses,' 'camels,' 'mules,' and 'asses,' those things which belong to the Intellectual, which all relate to truths, 'cattle'=the good of truth. 6049.

6045. 'For they are men of cattle' (ver.32)=that they have good from truths. 'Cattle'=the good of truth, or good from truths.

6049. 'Ye shall say, Thy servants have been men of cattle from our childhood and even now' (ver.34)=that they have had truths from which comes good from the beginning, and still have them. 'Men of cattle'=truths from which comes good. Ex. and III.

— See ACQUISITION at this ref.

—². See CATTLE—*pecudes*, at this ref.

6087. 'Thou shalt set them princes of the cattle upon which is to me' (Gen.xlvii.6)=that they are the primary things of scientifics. . . 'Cattle'=the truths from which comes good; here, the scientifics in which these truths are, because it is said 'over that cattle which is to me,' namely, to Pharaoh, by whom is not represented the truths in which there is good, but the scientifics in which are those truths.

6121. 'Give your cattle, and I will give you for your cattle' (ver.16)=that they should offer goods of truth, and they would be supported. 'Cattle'=the goods of truth. 6123. 6128.

6126. 'For the cattle of the flock, and for the cattle of the herd' (ver.17)=the interior and exterior goods of truth. . . 'Cattle'=the good of truth. 6134.

7502. 'Behold, the hand of Jehovah shall be upon thy cattle which is in the field' (Ex.ix.3)=the vastation of the truth and good of faith which they had from the Church in which they had been. . . 'Cattle'=the truths and goods of faith.

7506. 'Jehovah shall distinguish between the cattle of Israel, and between the cattle of the Egyptians' (ver.4)=the difference between the truths and goods of faith of those who are of the spiritual Church, and the truths and goods of faith of those who are infesting. . . 'Cattle'=the truths and goods of faith.

7556. 'And now send and gather thy cattle' (ver.19)=that the truth of good is to be gathered. . . 'Cattle'=the good of truth, and also the truth of good. Refs.

7728. 'Our cattle also shall go with us' (Gen.x.26)=that from the good of truth there shall be worship. 'Cattle'=the good of truth.

8571. 'To cause me to die, and my sons, and cattle, of thirst' (Ex.xvii.3)=that from deficiency of truth everything of spiritual life will expire. . . 'Sons'=interior truths of faith; 'cattle,' exterior truths from which comes good.

10042¹⁰. 'Cattle' (Ezek.xxvii.21)=goods of love;

'rams,' goods of charity; 'he-goats,' goods of faith. In the Word, there are mentioned 'flocks,' 'cattle,' and 'cattle-*pecudes*,' which in the Original Language are distinguished by their own names; and by 'flocks' are signified internal things in general; by 'cattle-*pecudes*,' the same in special; and by 'cattle,' inmost things in special; but by 'herds,' external things. Ill.

[A.] 10660. **Cattle**=the goods and truths with man, for **cattle** of every kind correspond to affections such as belong to man.

E. 282⁵. 'The flocks of Arabia' (Is.lx.7)=the Knowledges of truth and of good. (=external goods. 391⁹).

417⁷. '**Cattle**' (Jer.xlix.32)=the Knowledges of good and truth.

503⁴. 'Beasts and **cattle**' (Ps.lxxviii.48)=evil affections, or cupidities originating from evil love.

644¹². '**Cattle**' (Is.xxx.23)=goods and truths with man.

Cattle. *Pecus, pecudis.*

A. 2805. 'Where is the **cattle** for a burnt-offering?' (Gen.xxii.7)=where are those of the human race who are to be sanctified?

2807. 'Abraham said, God shall see for Himself a **cattle** for a burnt-offering, my son' (ver.8)=an answer that the Divine Human will provide those who are to be sanctified.

— **Cattle** for the burnt-offering and sacrifice signified various things. (The **cattle** enum.)

3786. 'It is not time for the **cattle** to be gathered together' (Gen.xxix.7)=that the goods and truths of Churches and of doctrinal things are not yet made into one. . . '**Cattle**'=the goods and truths of Churches and of doctrinal things in general, because the animals in the rituals of the representative Church, and in the Word=affections of good or of truth.

3993. 'Removing thence all the speckled and spotted **cattle**' (Gen.xxx.32)=that everything good and true shall be separated with which evil . . . and falsity are mixed. 3994.

3995². By 'cattle' are here signified lambs, sheep, she-goats, rams, he-goats.

4487. 'Acquisition,' when it is also **cattle**=the good of truth, for this is signified by 'cattle'; the good of truth being truth in will and act.

6049². '**Cattle**'=interior goods, for these are of the flock; as lambs, sheep, kids, goats, rams.

7831. The paschal **cattle**=the good of innocence which is inmost.

7832. 'They shall take to them everyone a **cattle**' (Ex.xii.3)=as to innocence, as is evident from the signification of a lamb or she-goat, which here are '**cattle**' . . .

7833. 'To the house of the fathers, a **cattle** for a house' (Id.)=according to the special good of each.

7834. 'If the house be too little for a **cattle**' (ver.4)=if the particular good be not sufficient for innocence. . . 'A **cattle**'=innocence.

7837. 'A whole **cattle**' (ver.5)=innocence unspotted. '**Cattle**'=innocence.

7838. The reason the paschal **cattle** was to be a male, was that that **cattle** signified the innocence of those who are of the spiritual Church . . .

8078². '**Cattle**' (Ex.xiii.13)=the truth of innocence; because by 'cattle' is meant a lamb or kid; and by these is signified innocence, because it is called '**cattle**.'

9099. 'When a man shall steal an ox or a **cattle**' (Ex.xxii.1)=him who takes away from anyone his exterior or interior good. . . '**Cattle**'=interior good; for the animals of the flock=those things which are of interior good.

9103. 'Four **cattle** for a **cattle**' (Id.)=a corresponding penalty to the full. . . '**Cattle**'=interior good.

9135. 'Even to **cattle**' (ver.4)=if from interior truth and good. '**Cattle**'=spiritual truth and good, thus interior truth and good. In the Word, 'flocks' are sometimes mentioned, and sometimes '**cattle**'; and in the inward sense by 'flocks' are signified interior goods and thence truths, but by '**cattle**' are signified interior truths and thence goods. Ex. . . The goods and truths with a man in the latter state of regeneration are signified by 'flocks,' but the truths and goods with him in the former state are signified by '**cattle**.' 9157.

10042¹⁰. See **CATTLE-pecora**, at this ref.

P. 168⁸. They are called rational **cattle** . . .

D. 1453⁶. They had been shepherds of **cattle**.

E. 617²⁶. 'To kill an ox and slaughter a **cattle**' (Is.xxii.13)=to extinguish natural good and spiritual good.

650³⁸. 'The flocks of **cattle** are desolated' (Joel.i.18)=a want of the spiritual truth and good which are of faith and charity.

Caul. *Reticulum.*

A. 10031. 'The **caul** upon the liver' (Ex.xxix.13)=the interior good of the external or natural man. . . The reason 'the **caul**'=that good, is that it is all fat, and by fat is signified good. The reason it=interior good, is that that fat is in a higher or more interior position in the body than the fat which covers the intestines.

10073. 'The **caul** of the liver' (ver.22)=the interior good of the natural man purified . . .

Cause. *Causa.*

Caused. *Causatus.*

See under **END**.

A. 1568. An effect is not of the effect, but of the efficient **cause**. **Examp.**

1769⁶. In my thoughts and affections he could perceive . . . the **causes**, etc.

1807³. All effects are representative of the uses which are the **causes** . . .

1895⁶. In themselves, scientifics and Knowledges are nothing but dead things, or instrumental **causes** . . .

2329. For the **sake** of honours, etc. 2354². 2400⁶, etc.

2992⁶. The Angels know all things in the body and in creation from spiritual things, without fallacy, because thence are **causes**, and the beginnings of **causes**.

2993. The **causes** of all natural things are from

spiritual things, and the beginnings of **causes** from celestial things ; or what is the same thing, all things in the natural world derive their **cause** from truth which is spiritual, and their beginning from good which is celestial.

3483. How gross . . . is the human intelligence which attributes each thing to nature separated or devoid of influx from what is prior, or from an efficient **cause**.

3533°. The Natural sees from the effect, but the Rational from the **cause**.

3562. Unless what is lower exists from interior things, as an effect from its own efficient **cause**, it does not exist.

3908. This was indeed on account of **causes** in the world ; but as every **cause** exists from a **cause** prior to itself, thus every **cause** in the natural world from a **cause** in the spiritual world ; so also these . . .

4073°. Hence the Angels are in **causes** themselves, for the Societies see and perceive them ; but man is in effects, and does not see those **causes**, being able to perceive them merely through some changes of state . . .

4318. See *BEGINNING-principium*, at this ref.

4321. If all things were denied of which the **causes** are not known, innumerable things which exist in nature would be denied, the **causes** of such things being known scarcely as to the ten thousandth part . . .

5116°. They do not consider that the effect is the continuation of the **cause**, and that when the **cause** ceases the effect ceases, and thus that every effect perishes without a continuous influx of the **cause**.

5326°. With a man who is being regenerated, the Spiritual . . . constitutes the Natural just as the **cause** constitutes the effect, for in every effect there is nothing which acts but the **cause** . . . In the effect there are more things than in the **cause**, but they are such as merely make it possible for the **cause** to act out the effect itself in the effect, and actually to produce itself in that degree.

5373°. All prior things tend to ultimates . . . and exist together therein, as **causes** in their effects, or as higher things in lower ones, as in their vessels.

5573°. They would have attributed it to natural **causes** . . .

5651°. It is called the Spiritual Natural from this, that the Spiritual is what acts through it, and manifests itself through it, as the **cause** does through the effect. It is known that the **cause** is the all of the effect . . .

5711. Whatever in universal nature has not correspondence with the Spiritual World does not exist ; it has no **cause** from which it may exist, consequently from which it may subsist. The things in nature are nothing but effects ; their **causes** are in the Spiritual world ; and the **causes** of these **causes**, which are ends, are in the interior Heaven. Nor can an effect subsist unless there be a **cause** constantly in it, for when the **cause** ceases the effect does so. Regarded in itself, the effect is nothing but the **cause** so outwardly clothed as may serve in a lower sphere to enable the **cause** to act as a **cause** there. (Continued under *END* at this ref.)

6048°. The **reason** is that the natural world is from the Spiritual World as an effect from its **cause**, to the end that the Spiritual may inflow into the natural world and there act out **causes** . . .

6077. All things in the Spiritual World, and thence all things in the natural, seek something ulterior in which to be, and act out the **cause** in the effect . . .

6125. The Intellectual with man . . . consists also in the view of **causes** from effects, and of consequences in connexion with **causes**.

6262°. The agent is the **cause**, and the reagent is the thing **caused** ; therefore the reacting is also of the agent, as the thing **caused** is of the **cause**, for all the force in the thing **caused** is from the **cause**.

6325°. It is known . . . that the principal **cause** and the instrumental one act together as one **cause** ; man, being a form recipient of the Lord's life, is an instrumental **cause**, but the life from the Lord is the principal **cause** . . . W.4². I.11. T.473. Ad.645.

6389. For the sake of reward . . . 6393°. etc.

8211°. Whatever exists in the natural world derives its origin and **cause** from the things which exist in the Spiritual World . . .

8620°. All acts proceed from final **causes** which lie deeply concealed within ; according to these **causes** man is judged ; no one knows them but the Lord . . .

8717. Exterior things are all formed to serve interior ones, as instrumental **causes** their own principal **causes**, and the former without the latter are dead **causes**.

8812°. Natural things exist from spiritual ones as effects from their own **causes** ; hence there is a correspondence of all things in the world with those in Heaven . . .

9473°. Each and everything that exist are as **cause** and effect ; no effect can exist without an efficient **cause** ; the efficient **cause** is the internal of the effect, and the effect is the external of it . . .

H. 38°. Discrete degrees are discriminated as prior and posterior, as **cause** and effect . . . W.184².

547. It is thus that man is the **cause** of his own evil . . .

W. 107°. Effects may indeed be seen, but unless the **causes** of the effects are seen at the same time, the effects can only appear as it were in night.

119. To treat of these subjects otherwise than from their very origin, would be to treat them from effects, and not from **causes** ; and yet effects teach nothing but effects, and when they alone are examined, they do not bring forth any **cause** ; but **causes** bring effects to light ; and to know effects from **causes** is to be wise, but to seek out **causes** from effects is not to be wise, because then fallacies present themselves which the inquirer calls **causes**, and so wisdom is turned into foolishness. For **causes** are prior things and effects posterior ones, and prior things cannot be seen from posterior ones, but posterior ones can from prior. This is the order. This is the **reason** why the Spiritual World is here treated of first, for all **causes** are there ; and afterwards the natural world, where all things which appear are effects.

[W.] 134°. All things which exist in the natural world are effects, and all things which exist in the Spiritual World are the **causes** of those effects; there does not exist a natural thing which does not derive its **cause** from a spiritual one.

184. The knowledge of degrees is like a key to open the **causes** of things, and to enter into them; without this knowledge scarcely anything of a **cause** can be known...

185°. From this it is evident that those who are ignorant of (discrete) degrees, cannot from any judgment see **causes**; they see only effects and judge of **causes** from them, which for the most part is done from an induction continuous with effects; when yet **causes** do not produce effects by continuity, but by discreteness; for the **cause** is one thing and the effect is another, the difference between them being like that between what is prior, and what is posterior, or as between the thing forming and the thing formed. 187°. 188. 189.

256°. These things can be better comprehended from effects; for, provided the **causes** be first to some extent known, effects place **causes** in themselves in the light...

375. The **causes** of things can indeed be seen rationally, but not clearly, except by means of effects; for the **causes** are in the effects, and make themselves visible through them; nor before this is done does the mind confirm itself concerning **causes**.

P. 12. There is a marriage of good and truth in the **cause**, and there is a marriage of good and truth from the **cause** in the effect. Ex.

212. Nothing can exist without a **cause**...

217°. The latter regard the honours and gains of the thing as the principal **causes**, and the honours and gains of their own person as the instrumental **causes**; but the evil regard the honours and gains of the person as the principal **causes**, and the honours and gains of the thing as the instrumental **causes**...

246°. This was the **cause**, and whatever takes place from any **cause** takes place from the Divine Providence according to some law thereof.

292. That the Lord is not the **cause** of man's thinking evil and falsity... T.366°.

R. 510°. The reason man is not regenerated before, is that before this his internal is not in an effect, but only in a **cause**, and a **cause** is dissipated unless it is in an effect...

M. 75°. The speech (of the Heaven of the Golden Age) is the speech of wisdom, because they speak from **causes**.

234. On the **causes** of colds, separations, and divorces in marriages. Gen.art.

237. On the **causes** of colds. 238. 240. 241. 242. 243. 244. 246. 247. 248. 249. 250. 256. 257. 258. 259.

251. On the **causes** of separation. 252. 253. 254.

255. Adultery is the **cause** of divorce. Gen.art.

271. On the **causes** of apparent love, friendship, and favour in marriages. Gen.art.

461°. They who investigate **causes** are called Spirits of intelligence, abstractedly, Intelligences...

468. On the **causes** of concubinage. 470. 471. 472. 474. 475.

T. 37°. They make the things **caused** the **causes**...

374. The internal and external man are related together as **cause** and effect, for the **causes** of all things are formed in the internal man, and all effects take place thence in the external...

442. If a man's faith be that all the good which he does as of himself is from the Lord, the man is then the instrumental **cause** of it, and the Lord the principal **cause**, which two **causes** appear before the man to be one, when yet the principal **cause** is the all in all things of the instrumental **cause**.

489. Without free-will in spiritual things, God would be the **cause** of evil... Gen.art.

679. He who investigates effects even to **causes**...

685. The three uses of baptism cohere together as a one, in the same way as the first **cause**, the mediate **cause** which is the efficient one, and the ultimate **cause** which is the effect, and is the end itself for the sake of which the others exist.

Causticity. See BURNING.

Caution. *Cautela.*

Cautioned. *Cautus.*

A. 8836. **Cautioned** by the Divine, Sig.

B. 58. The dogmas of the present Church cannot be preached without great **caution**...

Cavalry. Under RIDE.

Cave. *Antrum.*

H. 429. The **caves** which lead down to the Hells...

481°. They hide themselves in **caves** and caverns...

R. 484. The entrance was through a **cave**; I went down and entered...

T. 487°. They could not bear to have this passage explained; but some of them rushed away into a **cave**...

Cave. *Spelunca.*

See HOLLOW-cavus.

A. 2313. The fifth state; that impure good or the good of falsity succeeds, which is Lot in the **cave** of the mountain.

2463. 'And he dwelt in a **cave**' (Gen.xix.30)=the good of falsity... A **cave** is a kind of dwelling in a mountain, but dark, and since every kind of dwelling, like a house, signifies goods, but such goods as they are themselves; here therefore a **cave**, being a dark dwelling, signifies such good.

—. Elijah when fleeing from Jezebel, 'came to a **cave** in Mount Horeb in which he spent the night'... Here by a '**cave**' in the inward sense is signified obscure good, but such as there is in temptations.

2935. 'Let him give me the **cave** of Machpelah' (Gen. xxiii.9)=what is obscure of faith. A '**cave**'=what is obscure... The reason why a **cave** signifies what is obscure is because it is a dark place. When it is said the '**cave** of a mountain' it is then what is obscure of

good, but when it is said the 'cave of the field of Machpelah,' it is then what is obscure of truth. 2946. 2980. 6548.

2970. By 'Machpelah,' when 'cave' is joined to it, or when it is said 'the cave of Machpelah,' is signified faith that is in obscurity; but by 'Machpelah,' when it is mentioned without 'cave,' and it follows that there was a 'field and a cave,' is understood regeneration; for by a 'field and a cave' is signified the good and truth of faith, through which regeneration is effected. 2971.

6453. 'The cave' (Gen.xlix.30) = what is obscure. 6455. 6461.

6551^e. 'The cave of the field of Machpelah' = the beginning of regeneration.

10582^s. Such are all merely sensual men. . . In the other life they do not dwell upon rocks, but in either caves or fissures.

—7. 'To dwell in the holes of the rocks' = in falsities of faith. This treats of those who exalt themselves above others, believing that they are more learned than anyone else, when yet they are in falsities, and are not even able to see truths. In the other life these dwell in holes of the rocks, and do sometimes project themselves forth upon the rocks, but still are cast down thence into their holes and into caves that are under the rocks.

H. 586. Some of the Hells appeared to the view like dens and caves, such as wild beasts inhabit in forests.

E. 581^s. 'The hole of the viper and the den of the basilisk' (Is.xi.8) = the Hells in which are deceitful and cunning Spirits.

655^s. 'The cave of Makkedah' (Jos.x.16) = direful falsity from evil.

Cavern. *Caverna.*

A. 814^e. Where there are many very dark caverns tending downwards. . .

1270^e. They were afterwards cast down through dark-some caverns beneath the misty rock into their Hell.

4936. These magicians are in front a long way to the right, in caverns deep down.

5394. A horrible stink exhales from the caverns there, and you could hardly move a foot without falling into some cavern. A cadaverous stench also exhaled from the caverns. . .

8593. The evil Genii have their Hell behind man. . . and are there in various caverns.

8816^e. They who are in evil are in terror at the presence of the Divine, and therefore flee away; and then are enveloped in their falsities, as with a dusky cloud, and are hidden. These things are signified by the caverns of the rocks into which they then betake themselves.

H. 491^s. There are some who are thrown into caverns immediately after death, and thus are separated from those who are in the World of Spirits, and are by turns taken out and sent back again. These are they who have acted maliciously with the neighbour under pretence of civility.

585. Some of the gates of Hell are like cavities and caverns.

586. Some of the Hells appeared to the view like caverns and cavities in crags tending inwards, and then into the deep, either sloping or perpendicularly.

W. 254^e. There is no other light in their caverns than light as from live or burning coals.

R. 153¹⁰. Their eyes are then opened, and they see a way tending to a certain cavern. As soon as they come to it the door is opened, and they enter, and ask if there is food there, and when it is answered that there is food there, they ask to be allowed to remain there, and it is said that they may, and they are led in and the door is shut behind them. And then the overseer of that cavern comes and says to them, You cannot go out any more; you see your companions; they all labour, and as they labour so is food given them from Heaven. . . If any one does evil to another he is cast into a corner of the cavern, in which there is a bed of damned dust, where he is miserably tortured, until the overseer sees signs of penitence in him, and then he is taken out and ordered to his work, and he is told that after work everyone is allowed to walk about, converse, and afterwards to sleep; and he is led further into the cavern, where there are harlots, one of whom each is allowed to take for his woman, but is forbidden promiscuous whoredom under a penalty. Of such caverns, which are nothing but eternal workhouses, consists the universal Hell. I have been permitted to enter some of them, and to see them, in order that I might make them known. All there were seen as vile, and not one of them knew whom and what he had been in the world. . . Such is the lot of those who have put far away the life of charity. . . T.281¹⁰.

—12. As concerns the Hells in general, they consist merely of such caverns and workhouses. . . 281¹².

531⁴. Depart hence, everyone into his place; you will see openings into caverns; enter in there, and there will be given to each of you work to do, and then food according to the measure of the work. If you will not, hunger will drive you to enter. B.114⁴. T.567⁴.

M. 212. At the first scent of marriage love, they flee away into caverns and shut the doors. . .

231⁵. The ground suddenly yawned, and the tables fell upon one another, and they were swallowed up together with the whole amphitheatre, and were cast into caverns, and incarcerated.

425². When they who have been adulterers from confirmation perceive the sphere of marriage love flowing down from Heaven, they at once either flee away into caverns and hide themselves, or if they set themselves against it. . . become like furies.

512². They are then transferred into a cavern where they are forced to work; but as they stink, on account of having dissipated the marriage principle. . . they are sent away to the ends of the western quarter. . .

522. The satyrs dragged them into a cavern that was in the middle of the wood deep underground, and above upon the earth round about the cavern there lay a great serpent wound into a coil, breathing poison

into the **cavern** . . . Afterwards they came out of the **cavern** . . .

T. 69^o. Like one who stays in a **cavern** beneath that tower . . .

224³. As soon as devils and satans scent Divine Truth, they at once precipitate themselves into the deep, and cast themselves into **caverns**, and stop them completely up so that not a chink is open . . .

380³. No satan can bear to hear any truth from the Word, nor to hear Jesus named; if they do hear it they become like furies . . . and then if any light flows in from Heaven, they cast themselves headlong into **caverns**, and into their thick darkness, in which they have a light like owls in the dark.

470^e. On account of this horrid faith, that thus they are gods, they lie deep down hidden in a **cavern** which no one can go near . . .

569^o. A certain devil . . . on the approach of Angels was seized with convulsions . . . but on being carried into a **cavern** was revived by the stinking odour of his delight.

D. 4453. Sirens seen in the **caverns** of Hell . . .

4596. The **caverns** leading to Hell . . . 5864.

5984. A **cavern** where are those who are being vated . . .

E. 388¹⁹. 'Caverns' (Ezek.xxxiii.27) = confirmations from scientific things.

410³. The correspondence of **caverns**, etc. Ex. and III.

De Conj. 14. The **caverns** where harlots dwell. Des.

Cease. *Cessare.*

Cessation. *Cessatio.*

A. 857^e. The cessations of cupidities and falsities . . .

930^e. 'Shall not **cease**' (Gen.viii.22)=in all time.

931. There first **ceases** to be an inhabitant on the Earth when there is no longer any Church . . .

5116³. See CAUSE at these refs. 5711.

5173³. Action . . . would **cease** in a moment, for . . . when endeavour **ceases**, motion **ceases**.

6587. A prediction that the internal of the Church would **cease**, Sig. . . 'To die'=to *cease-desinere*-to be such, thus to **cease**.

—^e. When the good of charity **ceases**, the Church **ceases**.

7048. 'She **ceased** from him' (Ex.iv.26)=permission to represent.

7909. 'Ye make them **cease** from their burdens' (Ex.v.5)=that they have not infested enough.

7597. 'To **cease**' (Ex.ix.29)=the end of that state.

8168. 'Cease from us that we may serve the Egyptians' (Ex.xiv.12)=that they would not be withheld from giving themselves up.

8968. Temptations **cease** . . .

9030. 'Cessation' (Ex.xxi.19)=indemnification.

9258. 'To **cease** from removing' (Ex.xxiii.5)=not to instruct and amend.

9279. 'On the seventh day thou shalt **cease**' (ver.12) =the state of good when in internals, and the quiet of peace then. . . 'To **cease**,' or rest from works=the quiet of peace then.

9812^e. When will **ceases**, action **ceases**.

H. 447. The total **cessation** of the heart . . .

P. 3^o. If you take away will from act, work **ceases**; or if you take away thought from speech, speech **ceases**; or if you take away endeavour from motion, motion **ceases**.

E. 304⁶⁰. 'The evil wild beasts shall **cease**' (Lev.xxvi.6)=that there would be no evil affections and concupiscences . . . 388⁷. 650⁹¹. 701¹⁸.

323⁸. Vastation as to Knowledges of good is described by, 'I will make the noise of thy songs to **cease**' (Ezek.xxvi.13). 326⁷.

412²². 'Make the Holy One of Israel to **cease** from our faces' (Is.xxx.11)=the Lord, from thought and affection . . .

475¹³. 'To wash'=to remove falsities and evils, therefore it is said . . . 'Cease to do evil' (Is.i.16).

540⁴. Occurs. 684³⁴. 706²³. 768¹⁷. 866⁴.

652⁶. Desolation is described by 'the ways **ceased** . . . the broad places in Israel **ceased**' (Judg.v.6,7).

Cease. *Desinere.*

A. 726^e. Being cannot be predicated of those things which **cease** to be, but of those which never **cease** to be.

840. When temptation **ceases** . . .

1356. At last they **cease** in mere externals . . .

1648. They **cease** in unities . . .

1692^e. The sea would never **cease** . . .

4283. That temptation **ceased**, Sig.

4284. That temptation would not **cease**, Sig.

6587. See CEASE-*cessare*, at this ref.

W. 26. Angelic speech thus . . . **closes** in one . . .

259^e. See BOUNDARY at this ref.

260. Not only would the action **cease** . . .

303. See ATMOSPHERE at this ref.

304. Proceed to ultimates . . . in order that they may **cease** and subsist.

318. The propagation (of seeds) never **ceases**.

344. The bird . . . would vanish or **cease**, together with its affection.

P. 178. Love with reason **ceases** in effect.

T. 351². The human mind . . . is a spiritual organism **ceasing** in a natural one.

760. This last time of the Christian Church is the very night in which former Churches have **ceased**.

762. Every year . . . **ceases** in winter . . . The sun . . . **ceases** in the north.

Cedar. *Cedrus.*

See LEBANON.

A. 119. The Rational is called 'a cedar in Lebanon' (Ezek.xxxi).

776³. 'Tree of fruit' (Ps.cxlvi.9)=the celestial man ; 'cedar'=the spiritual man.

886². 'Lebanon' (Hos.xiv.6) stands for cedars, which =spiritual things, or the truths of faith.

1188^o. 'The cedar shall be made bare' (Zeph.ii.14)=intellectual truth.

1306. Self-love is described by 'cedars,' etc. (Is.ii.13), which are lofty.

1443. The rational things (of the celestial man) are compared to a forest of cedars and similar trees, such as were on Lebanon.

2162¹¹. The Church, whose celestial spiritual things are 'the glory of Lebanon,' or cedars (Is.lx.13).

2588¹⁵. 'The Assyrian' and 'a cedar' (Ezek.xxxi)=the Rational. 2831⁶.

3391³. 'To cut him out windows and planked with cedar and painted with vermilion' (Jer.xxxii.14)=to falsify intellectual and spiritual truths.

4014^o. 'Cedars' (Ezek.xxxi)=rational things.

6306⁴. The evil of self-love is described by 'the height of the cedars, and the strength of the oaks' (Amos ii.9).

7918³. 'Wood of cedar' (Num.xix.6)=internal spiritual truth ; 'hyssop,' external ; thus by 'cedar' is signified an interior means of purification ; by 'hyssop,' an exterior one.

8369². 'Palm' (Ps.xcii.12)=good ; 'cedar,' truth.

9277⁴. 'The cedars of Lebanon which (the bramble) would consume' (Judg.ix.15)=the truths of good.

9406². 'The glory of Lebanon,' or the cedar (Is.lx)=spiritual good and truth.

9472. 'Shittim wood' was the wood of the most excellent cedar ; and by 'a cedar' is signified the Spiritual of the Church. (See SHITTIM WOOD at this ref.)

9489². 'The Assyrian' (Ezek.xxxi.5)=an enlightened Rational ; 'a cedar in Lebanon'=the spiritual Church ; 'the height of it'=the degree of good.

10199⁵. 'Lebanon' (Ezek.xvii.3)=the spiritual Church ; 'a cedar' here=the truth of the spiritual Church.

10261⁵. 'The cedar' and 'the wood of oil' are mentioned (Is.xli.19), because 'the cedar'=spiritual good, and 'the wood of oil,' celestial good ; spiritual good is charity towards the neighbour . . .

S. 18³. By the olive, vine, cedar, poplar, and oak are meant the good and truth of the Church, celestial, spiritual, rational, natural, and sensual.

—⁵. By 'the cedars and Lebanon, which He will break' (Ps.xxix.5) are meant the falsities of the rational man.

23². With the ancients . . . the cedar=rational good and truth.

R. 242. 'The cedars of Lebanon' (Ps.xxix)=the Knowledges of truth ; hence it is said that 'the voice of Jehovah will make them skip like a calf.'

875⁵. (A temple seen with a floor of cedar.)

—¹⁵. I saw a cedar-*cedrinam*-table on which was (the Divine Love and Wisdom).

M. 75³. Occurs. 103³. 155a².

E. 175¹⁴. The Assyrian is here called 'a cedar in Lebanon' (Ezek.xxxi), because 'a cedar' has the same signification as 'the Assyrian,' specifically, the truth from good therein ; and 'Lebanon'=the mind where it is, because on Lebanon there were cedars.

283¹². 'A magnificent cedar' (Ezek.xvii.22)=the spiritual Church.

294². 'The cedar of Shittah' (Is.xli.19)=genuine truth.

372⁴. 'A cedar' (Ezek.xxxi.15)=the truth of the spiritual Church.

375³³. Those things of the Church which are in the spiritual or internal man are signified by 'the cedar of Shittah,' etc. (Is.xli).

—²⁸. The growth of the Rational through scientific truths and Knowledges, is described by 'a cedar in Lebanon' (Ezek.xxxi.3-9), by which also the Rational is signified.

388¹². 'The Assyrian' (Ezek.xxxi)=the Rational ; and 'a cedar,' the Intellectual.

405¹⁵. 'The cedars of God' (Ps.lxxx.10)=spiritual truths.

—²⁹. 'Lebanon' (Is.xxxvii.24)=the spiritual Church ; and 'the cedars'=its internal truths which are from good . . .

410³. By 'the cedars of Lebanon, and the oaks of Bashan' (Is.ii.13) is signified conceit from man's Own intelligence ; interior conceit, by 'the cedars of Lebanon,' and exterior, by 'the oaks of Bashan.'

458⁶. 'Palm' (Ps. xcii)=spiritual good ; 'cedar,' the truth of that good ; and 'Lebanon' the spiritual Church.

514³. 'Cedars,' in the Word, are predicated of the rational man ; and 'oaks,' of the natural.

518¹³. 'Lign aloes' (Num.xxiv.6)=those things which are of the natural man ; 'cedars,' those things which are of the rational man.

638²³. 'The cedars of Lebanon' (Judg.ix)=the rational things which are from truths.

650³⁷. 'The cedar which He has made bare'=the Rational destroyed.

654¹³. 'A cedar' (Ezek.xxxi)=the Rational of the man of the Church which is from a spiritual origin.

730³⁴. 'The cedar' (of Shittah)=higher rational truth ; 'the myrtle,' lower rational truth.

1029¹³. 'Oaks, and cedars of Lebanon' (Is.xiv.8)=Knowledges of good and truth in the external sense, and in the internal.

1100⁵. 'A cedar' here (Ezek.xvii), as elsewhere in the Word=the spiritual rational Church, such as the Church with the ancients after the flood.

1144². Wood from . . . the cedar=rational good.

Cedercreutz. D.4825.

Cederholm. D.4705. D. Min. 4676.

Cederstedt. D.4701. 4826. 5967. 6032².

Ceiling. *Laquear.* T.353².

Celebrate. *Celebrare.*

Celebration. *Celebratio.*

Celebrated. *Celeber.*

A. 3893. Angelic choirs which were **celebrating** the Lord . . . The **celebration** was sometimes heard as sweet singing . . .

4948^e. There do many pass their time who had been among the more **celebrated** in the world.

6354. 'Thy brethren shall **celebrate** thee' (Gen. xlix. 8) = that the (celestial) Church is pre-eminent above the rest. 'To be **celebrated**' = to be pre-eminent.

8115. The **celebration** of the Lord in the Heavens takes place for the most part by choirs.

8261². The glorification of the Lord, that is, the **celebration** of Him from joy of heart. Sig.

8339. **Celebration** from joy and gladness, Sig.

10412. This is the very essential of the Church which is to be **celebrated**, Sig. . . 'A feast' = the worship of the Church as to **celebration**, for the **celebration** took place on the days of the feast.

H. 108². They **celebrate** marriages, and lay eggs . . .

354. It has been granted to speak . . . with some who have been **celebrated** in the literary world . . .

383^e. (At marriages in Heaven) they also **celebrate** a feast . . .

404. They had believed that heavenly joy consists in merely praising and **celebrating** God.

R. 811. 'A voice' = the joy of the worship, confession, and **celebration** of the Lord.

M. 81. The glorifications and **celebrations** of the Lord (in Heaven) take place from the Word . . .

Celebrated. *Famigeratus.* A. 1114. H. 354.

Celestial. *Coelestis.*

See BETHEL, LOVE, MOST ANCIENT CHURCH, and NAZARITE.

A. 12. Until love reigns, and the man becomes **celestial**.

24^e. It is a heavenly arcanum . . .

27. Whatever is insinuated into the memory of the external man, whether it be natural, spiritual, or **celestial**, remains there as a scientific . . .

29. When man is thus prepared to receive heavenly seeds . . .

41. Whatever is from the Lord has life, there is in it what is spiritual and **celestial** . . .

47. Man brings forth as if from himself, until he becomes **celestial** . . .

51. The **celestial** man is 'a likeness,' or effigy . . . The **celestial** man is treated of in Gen. ii. . . The **celestial** man, who is 'a likeness,' is called 'a son of God' (John i. 12).

52. When a man becomes **celestial**, and acts from good of love, the dominion proceeds from the internal man to the external; as the Lord describes Himself, and so at the same time the **celestial** man, in Ps. viii. 6-8. Here 'beasts' are mentioned first . . . because the **celestial** man proceeds from love, which is of the will . . .

53. Love, which is of the will . . . in the spiritual man follows, but in the **celestial** man precedes.

56. The **celestial** man is delighted solely with **celestial** things, which, as they agree with his life, are called **celestial** meats . . .

57. 'Fruit' (Gen. i. 29) is what the Lord gives to the **celestial** man . . . That **celestial** food is called 'fruit from a tree,' is evident from the following chapter, where the **celestial** man is treated of. Ill.

60. It is now said 'very good' (ver. 31) . . . because now those things which are of faith make one with those which are of love; thus is a marriage made between spiritual and **celestial** things.

61. All things are called spiritual which belong to the Knowledge of faith, and all things which belong to love to the Lord and towards the neighbour are called **celestial** things; the former appertain to the understanding, the latter to the will.

73. As from being dead, man has become spiritual, so from being spiritual he becomes **celestial**, which is now treated of.

74. The **celestial** man is 'the seventh day, in which the Lord rests.'

79. The **celestial** man is such a 'garden' . . .

80. He is allowed to know what is good and true by every perception from the Lord, but not from himself and the world, or to inquire into the mysteries of faith by means of sensuous and scientific things, by doing which his **Celestial** dies.

81. A spiritual man acknowledges spiritual and **celestial** truth and good, but he does so from faith, from which he also acts, but not so much from love. A **celestial** man believes and perceives spiritual and **celestial** truth and good, and does not acknowledge any other faith, than that which is from love, from which he also acts . . . The ends of a spiritual man have regard to eternal life and thus to the Lord; the ends of a **celestial** man have regard to the Lord, and thus to His Kingdom, and eternal life. . . A spiritual man is in combat, but always overcomes; the bonds by which he is actuated are internal, and are called the bonds of conscience. A **celestial** man is not in combat, and if evils and falsities attack him he despises them, wherefore he is called a conqueror; he has no bonds which appear by which he is actuated, but is free; his bonds which do not appear are perceptions of good and truth. 337.

83. When the man has been made the sixth day, faith and love make one; and when they make one, not faith, but love, begins to be the principal, that is, not what is spiritual, but what is **celestial**; which is to be a **celestial** man.

84. The **celestial** man is 'the seventh day' (Gen. ii. 2). 85, Ex. 1988.

85². So is every regenerate man 'the sabbath' when he becomes **celestial**, because he is 'a likeness' of the Lord: the six days of combat, or of labour, precede.

—³. The rest of the **celestial** man is described by 'the sabbath' in Is. lviii. 13, 14 . . . The **celestial** man is of such a character that he does not act from his own

desire, but from the good pleasure of the Lord, which is his desire . . .

86. When a spiritual man who has been made the sixth day begins to become **celestial**, it is the eve of the sabbath, which was represented in the Jewish Church by the sanctification of the sabbath from the evening. The **celestial** man is the morning.

87. The reason the **celestial** man is the sabbath, or rest, is also because combat ceases when he becomes **celestial**. Evil Spirits depart, and good ones approach, also **celestial** Angels . . .

88. When a spiritual man becomes **celestial**, he is called 'the work of God' . . .

89. 'The nativities of the heavens and of the earth' (ver.4)=the formations of the **celestial** man . . .

—e. In the spiritual man, reformation begins from the earth or external man; but here, where the **celestial** man is treated of, it begins from the internal man, or from Heaven.

91. While the man is spiritual, the external man does not will to obey and serve the internal, wherefore there is combat; but when he becomes **celestial**, the external man begins to obey and serve the internal, wherefore combat ceases, and quiet ensues. Sig. 95.

93. The state of the **celestial** man endowed with the calm of peace, refreshed by the rain, and delivered from servitude to evil and falsity, is described in Ezek.xxxiv. 25, 26, 27, 31.

98. 'The garden in Eden on the east' (ver. 8)=the intelligence of the **celestial** man which flows in through love from the Lord.

99. The life, or order of life, of the **celestial** man, is that the Lord flows in through love and the faith of love into his intellectual, rational, and scientific things, and as there is no combat, he perceives that it is so; thus order, which is still inverted with the spiritual man, is restored with the **celestial**: this order, or man, is called 'the garden in Eden on the east.' 'The garden planted by Jehovah God in Eden on the east' . . . =the Lord's Kingdom, and Heaven, in which the man is placed when he is made **celestial**; his state then is that he is in Heaven with the Angels, and is as it were one among them . . .

100. With (the prophet Isaiah) there constantly occur two expressions for the same thing, of which one =**celestial** things, the other spiritual.

110. Such is the **celestial** man. Sig.

117². In David, where the Lord is treated of, thus the **celestial** man (lxxii.7,10).

121. The nature of **celestial** order . . . may be evident from these 'rivers'; namely, from the Lord, Who is 'the east,' (proceeds) wisdom, through wisdom intelligence, through intelligence reason, thus through reason the scientifics are vivified which belong to the memory; this is the order of life; such are **celestial** men; wherefore, as the elders of Israel represented **celestial** men, they are called 'wise, intelligent, and knowing' (Deut. i.13,15).

123. The **celestial** man acknowledges, because he perceives, that each and everything are from the Lord . . .

139. In ancient times, those were said to dwell 'alone' who were led by the Lord as **celestial** men; because evils, or evil Spirits, no longer infested them. This was represented in the Jewish Church by their dwelling alone after the nations had been driven out. III.

— This posterity of the Most Ancient Church did not want to dwell alone, that is, to be a **celestial** man, or to be led by the Lord as a **celestial** man . . .

141. The **celestial** man acknowledges that the Lord is the life of all, that He gives to think and to act; for he perceives that it is so; nor does he ever desire a proprium, yet although he does not desire a proprium still a proprium is given him by the Lord which is conjoined with all perception of what is good and true, and with all happiness . . . This proprium is the veriest **Celestial** itself . . .

159. The state of the **celestial** man is such that the internal man is distinct from the external, and in fact so that he perceives what things are of the internal and what of the external, and how the external is ruled through the internal by the Lord.

162. All the laws of truth and right flow from **celestial** beginnings, or from the order of life of the **celestial** man, for the whole Heaven is a **celestial** man, from the fact that the Lord alone is a **celestial** man, and is the all in each and all things of Heaven and of the **celestial** man; hence they are called **celestial** . . . 197.

184. Then there appears a kind of shadiness of a **celestial** colour with stars . . .

186. This signifies that the first life (of a resuscitated person) is **celestial** with what is spiritual.

243. In the most ancient **celestial** man, the sensual things of the body were of such a character, that they were compliant to and served their internal man, and beyond this they did not care for them . . .

276. The **Celestial** and Spiritual in Heaven corresponds to bread on earth . . .

310. Their first parents, who constituted the Most Ancient Church, were **celestial**, thus **celestial** seeds were inseminated into them; hence their descendants had in them seed from a **celestial** origin; seed from a **celestial** origin is of such a nature that love rules the whole mind, and makes it a one. Ex.

318^e. While he was in this anxiety, he was translated among **celestial** Spirits, who were from the province of the heart . . .

337². The **celestial** man, who is called 'the king's son' (Ps.lxxii.1).

353. 'Fat'=the **Celestial** itself, which also is of the Lord. The **Celestial** is everything which is of love; faith also is **celestial** when it is from love; charity is **celestial**; all the good of charity is **celestial**; all of which were represented by the 'fats' in the sacrifices . . .

—3. As there are **celestial** things of innumerable genera, and of still more innumerable species, they are described generally in Deut.xxxii.14.

418. In the former verse (Gen.iv.20), **celestial** things are treated of, which are of love; in this (ver.21), spiritual things, which are of faith.

— The affection of the heart is **celestial**, the singleness is spiritual.

—². The angelic choirs are of two kinds, **celestial** and **spiritual** . . . The most ancient people referred what is **celestial** to the province of the heart, and what is **spiritual** to that of the lungs.

[A.] 449. On heavenly joy. Gen. art.

459. Spirits, angelic Spirits, and Angels, are all distinguished into the **celestial** and the **spiritual**; the **celestial** are they who, through love, have received faith from the Lord . . . The **spiritual** are they who, through Knowledges of faith, have received charity from the Lord, from which, when received, they act. 1525. 1997. 2069.

511. To know truth from good is **celestial** . . .

530². Remains are like some **celestial** star . . .

549. The heavenly form . . . 1394^o.

— Hence it is that **heavenly** happiness is ineffable.

590^e. The **Spiritual** of the Lord's mercy is wisdom, the **Celestial** is love.

597. The **celestial** have perception, the **spiritual** conscience; the Most Ancient Church was **celestial**, the Ancient **spiritual**.

598². 'Mercy' is applied to those who are **celestial**, but 'grace' to those who are **spiritual**; for the **celestial** do not acknowledge anything but mercy, and the **spiritual** scarcely anything but grace; the **celestial** do not know what grace is, the **spiritual** scarcely know what mercy is . . .

633. When men become **celestial**, it appears as if the will of good and understanding of truth were in them; but they are of the Lord alone, which they also know, acknowledge, and perceive . . . With every man, and with every Angel, even the most **celestial**, the proprium is nothing but what is false and evil . . .

680. It is plain that what precedes and what follows involves **celestial** and **spiritual** things . . . The Word of the Lord is **celestial** and **spiritual**.

775². The origin of all things is thus circumstanced; each and all things are from the Lord; what is **celestial** is from Him; through what is **celestial** from Him there comes forth what is **spiritual**; through what is **spiritual**, what is natural; through what is natural, what is corporeal and sensual . . . 1055. 1096².

776². 'A tree of fruit' (Ps.cxlvi.9)=the **celestial** man; 'a cedar,' the **spiritual** man . . .

793. There are expressions peculiar to **spiritual** things, and others peculiar to **celestial** things; or what is the same thing, to intellectual things and to voluntary things. Examp.

805². After these times inward breathing ceased, and with it communication with Heaven, thus **celestial** perception; and outward breathing succeeded; and as communication with Heaven had ceased, the men of the Ancient Church could no longer be **celestial** men, as the most ancients could, but **spiritual**.

847². There are many kinds of temptations; in general there are **celestial**, **spiritual**, and natural ones; **celestial** temptations can only exist with those who are in love to the Lord, **spiritual** ones with those who are in charity towards the neighbour . . . Ex.

865². It is entirely different with the **celestial** man,

who has perception from the Lord; into him particulars, and the singulars of particulars, can be insinuated. Examp.

880². The Natural is the receptacle which receives . . . the **Spiritual**; and the **Spiritual** is the receptacle which receives . . . the **Celestial**; thus through **celestial** things life from the Lord. Such is the influx. The **Celestial** is all the good of faith; with the **spiritual** man it is the good of charity . . . The **Spiritual** does not live, except from the **Celestial**, which is from the Lord.

933³. **Celestial** and corporeal things can never be together with man, for man's will is utterly destroyed . . . Such is the condition of man, that **celestial** and **spiritual** things in him cannot be together with his corporeal and worldly ones, but they take their turns. Sig. and Ex.

978². With every man there is a **Celestial** and a **Spiritual**, which correspond to the angelic Heaven; a rational, which corresponds to the Heaven of angelic Spirits; and an interior Sensual, which corresponds to the Heaven of Spirits . . . the **celestial** and **spiritual** things form the internal man . . .

981². The **celestial** do not speak of grace, but mercy; but **spiritual** men do not speak of mercy, but grace; the reason is that the **celestial** acknowledge that the human race is nothing but filth, and in itself, excrementitious and infernal . . .

1001². The **celestial** things which the regenerate **spiritual** man receives from the Lord are **celestial** **spiritual** things.

—⁴. With the **spiritual** man there does not exist what is **celestial**, because charity is implanted in his intellectual part, but what is **celestial** **spiritual**.

1005. In the genuine sense, 'blood' = what is **celestial**, and, relatively to the regenerate **spiritual** man, charity, which is his **celestial**.

1043⁴. With the **celestial** man the clouds are not so great, because he has love to the Lord, which is implanted in his voluntary part, and therefore he does not receive conscience, as the **spiritual** man does, but the perception of good and thence of truth from the Lord. When man's Voluntary is of such a nature that it is able to receive the rays of **celestial** flame, his Intellectual is enlightened, and, from love, he knows and perceives all things which are truths of faith . . .

—^e. This is the reason why the intellectual part can never be enlightened with the **spiritual** man, as it can with the **celestial** man . . .

1053². In Heaven there is **celestial** light, and there is **spiritual** light; **celestial** light, to speak comparatively, is like the light of the sun; but **spiritual** light is like the light of the moon . . . It is the same with the colours.

1071. What is **celestial** is of the will, what is **spiritual** is of the understanding . . . 1203.

1073. **Spiritual** things, relatively to **celestial** ones, are like the body which clothes the soul, or like the garments which clothe the body . . .

1096². The **Celestial** is love to the Lord and towards the neighbour; where there is no love, the coupling is broken and the Lord is not present, Who only flows in

through what is **celestial**, that is, through love. When the **Celestial** does not exist, neither can the Spiritual, because all the Spiritual is through the **Celestial**, from the Lord . . .

1097. **Celestial** men are here called 'the priests of Jehovah' (Is. lxi. 6); spiritual ones, 'the ministers of God.'

1118°. As they were **celestial** men, whatever they thought shone out from their faces and eyes. . . .

1155. 'The sons of Gomer' (Gen. x. 3) relate to the class of spiritual things, and 'the sons of Javan,' to the class of **celestial** things. . . The class of spiritual things is distinguished from the class of **celestial** things by this, that the former have regard to truths of faith, and the latter to goods of faith, which are of charity.

1203. 'Heth' (ver. 15) = exterior Knowledge of **celestial** things. Ex.

— With the Prophets, it is customary for spiritual and **celestial** things to be conjoined together, that is, when spiritual things are treated of, so also are **celestial** ones; the reason being that the one is from the other; and there is no perfection unless they are conjoined. 1826°, Refs.

1361°. Sheep and lambs represent **celestial** things; pigeons and turtledoves, spiritual ones. . . .

1404. 'Abram' . . . specifically, represents the **celestial** man; 'Isaac,' the spiritual man; 'Jacob,' the natural man. 1409°.

1414°. With Him alone was there a most perfect correspondence of all things of the body with the Divine . . . hence the union of corporeal things with Divine **celestial** ones, and of sensuous things with Divine spiritual ones . . . 1428.

1416. In the supreme sense, the Lord Himself is 'the great nation,' because He is the **Celestial** itself. . . .

1434°. This sensuous truth is not insinuated, except with the **celestial** man; and as the Lord alone was a **celestial** man, these and the like sensuous truths were insinuated into Him in His earliest childhood; thus was He prepared to receive **celestial** things.

1435. Wherefore scientifics are the vessels of spiritual things, and affections from the good pleasures of the body are vessels of **celestial** things.

1438. 'They came into the Land of Canaan' (Gen. xii. 5) = that the Lord arrived at the **celestial** things of love. . . . The **celestial** things of love are the essential things themselves; all the rest come therefrom; He was first of all imbued with these, for all things were afterwards thence made fruitful as from their seed; the very seed was the **Celestial** itself, because He was born from Jehovah; hence He alone had this seed in Him. . . .

1440. The Lord's second state, when the **celestial** things of love appeared to Him, Sig. . . In **celestial** things there is the very light of the soul, because in them there is the Divine itself, that is, Jehovah Himself; and as the Lord conjoined the Human essence with the Divine when He arrived at **celestial** things, it could not be otherwise than that Jehovah Himself should appear to Him.

1441. 'Shechem' (Gen. xii. 6) = the first appearance of **celestial** things. Ex.

1442. All perception is from **celestial** things. . . . Everyone receives perception from the Lord when he comes to **celestial** things. . . . They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, or a dictate of conscience, more or less clear, as they are in the **celestial** things of charity. . . .

1443. The intellectual things of the **celestial** man are compared to a garden of all kinds of trees; the rational things, to a forest of cedars and similar trees; the scientific things to oakgroves. . . .

1447. That those who would have faith in Him should be endowed with **celestial** things, Sig.

1450. The **celestial** things of love are love towards Jehovah, and love towards the neighbour, and, in these, innocence itself. . . . These **celestial** things are insinuated into man especially in his state of infancy even to childhood, and in fact, without Knowledge, for they flow in from the Lord. . . .

1451. The advancement of the **celestial** things of love, Sig. 'A mountain' = what is **celestial**. . . **Celestial** things are insinuated into man both without Knowledge, and with Knowledge; **celestial** things without Knowledge from infancy to childhood, but **celestial** things with Knowledge from childhood afterwards to adult age. . . .

1453. It is one thing to be in **celestial** things, and another to be in the Knowledge of **celestial** things. Ex.

— 2. While a man is being regenerated, he is introduced by means of the Knowledge of spiritual and **celestial** things; but when he is regenerated, he has then been introduced, and is in the **celestial** and spiritual things of Knowledge.

1458°. Into Knowledge, as into their vessels, **celestial** things inflow. 1461.

1460. The Lord was born as another man, and instructed as another, but the interiors with Him were **celestial**, which adapted the vessels to receive Knowledge. . . .

1464. As the Lord was to be instructed in **celestial** things, before He was instructed in spiritual ones, differently from other men. . . .

1469. The reason it is called truth adjoined to **celestial** things, is that all truth was with the Lord before, for the **Celestial** has truth with it. . . . These vessels (that is, scientifics) were to be formed by the Lord, or rather opened, by means of instruction in Knowledge from the Word, not only that **celestial** things might be insinuated into them, but that they also might become **celestial**, and thus Divine. . . .

1470. **Celestial** happiness and delight are of good, spiritual happiness and delight are of truth.

1472. When they see **celestial** Knowledge. . . .

1474. That they would not care for **celestial** things, but for mere Knowledge, Sig.

1475. Knowledge is of such a character, that it desires nothing more than to introduce itself into **celestial** things and investigate them, but this is contrary to order, for thus it does violence to **celestial** things. The real order is for the **Celestial** through the Spiritual, to

introduce itself into the Rational, and thus into the Scientific, and adapt it to itself.

[A.] 1476. That thus the **Celestial** might not have violence done to it, Sig. . . The order is for the **Celestial** to inflow into the Spiritual, the Spiritual into the Rational, and this into the Scientific. When this order exists, the Spiritual is adapted by the **Celestial**, the Rational by the Spiritual, and the Scientific by this . . . When this order exists, the **Celestial** cannot have violence done to it; otherwise it has.

1477. That thus the **Celestial** may be saved, Sig. 'Soul' = the **Celestial**, for this is the very soul, because it is the very life . . . **Celestial** or Divine things were not so adjoined to the Lord as to act as one essence, before He had undergone temptations.

1480². **Celestial** food is all the good of love and of charity from the Lord . . .

1489. For the sake of truth to be adjoined to the **Celestial**, Sig.

1493. That He ought to have no other truth than that which might be conjoined with the **Celestial**, Sig.

1495. When the Lord imbibed scientifics as a child, He at first knew no otherwise than that the scientifics were solely on account of the intellectual man, or that He might know truths by their means, but it was afterwards discovered that they were for the sake of arriving at **celestial** things. This took place lest **celestial** things should have violence done to them . . . When a man is being instructed, the order of progression is from scientifics to rational truths, then to intellectual truths, and at last to **celestial** truths, which are here signified by 'a wife.' If we proceed from scientifics and rational truths to **celestial** truths without intellectual truths as media, the **Celestial** has violence done to it, because there is no connexion of rational truths, which are from scientifics, with **celestial** truths, except by means of intellectual truths, which are the media. . . The order is for the **Celestial** to inflow into the Spiritual and adapt it to itself, for the Spiritual thus to inflow into the Rational and adapt it to itself, for the Rational thus to inflow into the Scientific and adapt it to itself. And there is really such an order when a man is being instructed in his earliest childhood, but it appears otherwise, namely, that he advances from scientifics to rational things, from these to spiritual, and thus at last to **celestial** things. The reason it so appears, is that the way may be opened for **celestial** things, which are inmost. All instruction is merely the opening of a way, and as the way is opened . . . so do they inflow, in order; from **celestial** spiritual things, rational things; into these, **celestial** spiritual things; and into these, **celestial** things. 1496².

1496. Regarded in itself, the truth which is learned from childhood is nothing but a fit vessel into which the **Celestial** can insinuate itself. Truth has no life from itself, but it has life from the **Celestial** which flows in. The **Celestial** is love and charity, and all truth is thence derived.

1499. When **celestial** things are conjoined with intellectual truths, and these become **celestial**, all unprofitable things are dissipated of themselves. The **Celestial** has this [power] in it.

1500. Unprofitable things leave **celestial** ones, as vain things leave wisdom.

1502². Besides the deep arcana concerning the Lord, these things involve arcana concerning the instruction and regeneration of man, in order to his becoming **celestial** . . .

1525². The **celestial** are they who are in the love of good, the spiritual are they who are in the love of truth.

1529. In proportion to the **Celestial** and Spiritual with the Angels they have light, and according to the quality of the **Celestial** and Spiritual is that of the light; thus the very **Celestial** and Spiritual of the Lord manifests itself through light before their outward sight.

1530². As the **Celestial** and Spiritual of the Lord appears before the sight of the Angels as a Sun and Moon, 'the sun,' in the Word, = what is **celestial**; and 'the moon,' what is spiritual.

1542. There are two things with man which prevent his becoming **celestial**; one pertaining to the intellectual, the other to the voluntary part; the former is the unprofitable scientifics which he draws in during childhood and youth, the latter is the pleasures and cupidities which he favours. These are what hinder his arriving at **celestial** things. These are first to be dispersed, and then first can he be admitted into the light of **celestial** things, and at last into **celestial** light.

1545. Man has his being from the things he has in him, but the Lord (had His) from **celestial** things, for He alone was **celestial** so as to be the **Celestial** itself; wherefore by 'Abram,' and still more by 'Abraham,' are signified **celestial** things.

1547. In proportion as a man indulges in the pleasures which originate in cupidities, he is withdrawn from the **celestial** things which are of love and charity, for there is in them love from self and from the world, with which **celestial** love cannot agree. But there are other pleasures which entirely agree with **celestial** things, and which in outward appearance are similar to the former. But the pleasures which originate in cupidities are to be curbed and wiped off, because they close up the approach for **celestial** things. Sig.

1548. 'Towards the south' (Gen. xiii. 1) = into **celestial** light. . . There are two states from which there is **celestial** light; the first is that into which man is introduced from infancy; for it is known that little children are in innocence and the goods of love, which are **celestial** things . . . The other state is that he is introduced into spiritual and **celestial** things by means of Knowledge, which ought to be implanted in the **celestial** things conferred from infancy. With the Lord, these were implanted in His first **celestial** things; and hence He had the light which is here called 'the south.'

1554. From His earliest infancy, according to all Divine order, the Lord advanced towards **celestial** things, and into **celestial** things. Sig.

1555². The will in man is formed by the Lord from infancy to childhood, which is effected by the insinuation of innocence, and of charity towards parents, nurses, little children of a similar age, and by many things of which man is ignorant, all of which are **celestial** things. Unless these **celestial** things were first insinuated into

man while he is an infant and a child, he could never become man. Thus is formed the first plane.

—³. While he is being regenerated, truths and goods are implanted by the Lord by means of Knowledges in his celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make one with the celestial things.

1556. [The Lord's advance] to the celestial things which He had before He was imbued with knowledges and Knowledges, Sig.

1557. 'Between Bethel and Ai' (Gen. xiii. 3) = the celestial things of Knowledges and the worldly ones.

—³. The holiness of ignorance . . . especially consists in his making little of scientific and intellectual things relatively to celestial things, or those which are of the understanding relatively to those which are of life . . . The Lord now first arrived at that celestial state, such as He had when a child, in which state worldly things also are present; thence He advanced into a state still more celestial, and at last into the celestial state of infancy, in which He fully conjoined the Human essence with the Divine.

1561. When what is true and good is conjoined by means of Knowledges with the former Celestial, its activity is thus described; worship itself is nothing but a certain activity coming forth from the Celestial which is within; the Celestial itself can never exist without an active, and worship is the first active . . .

1568². With all things that stream out from the love of self and from the love of the world . . . celestial things, which are of love to the Lord and of love towards the neighbour, cannot agree, for these regard the Lord as an end . . .

1572. By celestial things, which are 'the shepherds of Abraham's cattle,' are meant celestial things in worship, which are of the internal man; and by 'the shepherds of Lot's cattle' are meant the sensuous things which are in worship, which are of the external man; and which do not agree with the celestial things of the worship of the internal man.

1577. There are two things in the internal man, namely, the Celestial and the Spiritual, which two constitute one when the Spiritual is from the Celestial . . .

—³. The internal man is said to be united to the external, when the Celestial Spiritual of the internal man inflows into the Natural of the external, and causes them to act as one; hence the Natural also becomes celestial and spiritual, but a lower Celestial and Spiritual; or what is the same thing, the external man also becomes celestial and spiritual, but an exterior Celestial and Spiritual . . .

—⁵. As in the internal man there are two things, namely, the Celestial and the Spiritual, which constitute a one, so also it is in the external man; his Celestial is called natural good, and his Spiritual, natural truth . . .

1613. 'According to its length and according to its breadth' = what is celestial and spiritual, or, what is the same, good and truth.

1616². Conjunction with celestial things gives perception, for in the celestial things which are of love to Jehovah there is the very life of the internal man; or,

what is the same thing, in the celestial things which are of love, that is, in celestial love, Jehovah is present . . .

—³. Into the Lord's Knowledges, as into receptacles, celestial things were continually being insinuated, so that the Knowledges were constantly made vessels recipient of celestial things; and they themselves were also made celestial. Thus did He continually advance towards the celestial things of infancy. For celestial things, which are of love, are insinuated from earliest infancy even to childhood, and even to adolescence, as the man, then and afterwards, is being imbued with knowledges and Knowledges. If the man is of such a character that he can be regenerated, these knowledges and Knowledges are infilled with celestial things, which are of love and charity, and so are implanted in the celestial things with which he had been endowed from infancy to childhood, and thus is the external conjoined with the internal man. They are first implanted in the celestial things with which he was endowed during adolescence, then in those with which he was endowed during childhood, and at last in those with which he was endowed during infancy . . . This implantation is effected by the Lord alone, wherefore nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, of His own power, conjoined His external man with the internal, and infilled the Knowledges with celestial things, and implanted them in celestial things, and this according to Divine order; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, and at last in the celestial things of His infancy.

—⁵. As the Lord implanted Knowledges in celestial things, so He had perception. Sig.

1624. All the visible colours in the other life represent what is celestial and spiritual. Ex.

1659^e. The Word . . . is heavenly, not earthly.

1702². The Celestial is distinct from the Natural, and still more from the Corporeal, and unless there is a medium through which there is communication, the Celestial can never operate into the Natural, and still less into the Corporeal . . .

1707². The influx from the internal into the interior or middle man, and so into the exterior man, is twofold; being either through celestial things, or through spiritual things; or, what is the same thing, being either through goods, or through truths; through celestial things, or goods, it flows in only with regenerate men, who are endowed either with perception, or with conscience; thus it flows in through either perception or conscience; wherefore influx through celestial things has no existence except with those who are in love to the Lord and in charity towards the neighbour; but through spiritual things, or truths, the Lord flows in with every man . . . When a man is of such a character as to pervert goods and truths, and when he cares nothing for celestial and spiritual things, there is no influx of celestial things, or of goods, but the way for celestial things and goods is closed; but still there is an influx of spiritual things, or of truths . . . 1725.

1725. 'Melchizedek' = the celestial things of the interior man with the Lord.

[A.] 1727. 'Brought forth bread'=celestial things, and the refreshment thence . . . In the Ancient Church, bread was representative of all celestial things . . .

1732^e. When there is a communication of celestial things, the interior man is called 'Melchizedek;' but when there is a communication of spiritual things, it is called 'Abram the Hebrew.' 1741^e.

1759. The speech of celestial Spirits cannot easily inflow into articulate sounds or words with man, for it cannot be applied to any word in which there is any harshness of sound, or in which there is a doubling of the harder consonants, or in which there is any idea from what is scientific; wherefore they rarely inflow into speech otherwise than through affections . . .

1772^e. From an earthly paradise to see a heavenly paradise.

1774^e. Heavenly ornaments . . .

1775. (Necessity of there being) heavenly truths for the instruction of man, because he is born for heavenly things, and after death ought to come among the celestials.

1783^e. He who is in heavenly wisdom . . .

1807². The heavenly things thus represented . . .

1823². Celestial things are signified by animals, and spiritual things by birds.

1824. 'A cow-calf' (Gen.xv.9)=those things which are representative of exterior celestial things; 'a she-goat,' those which are representative of interior celestial things; and 'a ram,' those things which are representative of celestial spiritual things . . . Exterior celestial things are those of the external man, interior celestial things are those of the internal man, celestial spiritual things are those which are thence derived. The Celestial itself is love to the Lord and love towards the neighbour; this Celestial flows in from the Lord, and in fact through the internal man into the external; in the interior man it is called the interior Celestial; in the exterior, the exterior Celestial. The exterior Celestial is every affection of good, nay, it is also every pleasure which is from an affection of good; in proportion as the good of love and of charity is in the affection of good and the pleasure thence derived, it is celestial, and it is happy. But the Celestial Spiritual is every affection of truth in which is affection of good . . .

1831. Parallelism and correspondence as to celestial things, (but not so as to spiritual things). Sig. 1832. (See below, 3514.)

1866. 'To the river of Egypt'=the extension of spiritual things; 'to the river Euphrates'=the extension of celestial things.

1879². I was then introduced into a certain celestial state. Des.

1880. The light of Heaven, or heavenly light . . .

1894. The very being from which man is, is Divine, consequently is celestial and spiritual; without the Divine Celestial and Spiritual there is nothing human with man . . . The Celestial which makes man is that he loves the Lord, and that he loves the neighbour . . .

1898. There is somewhat similar with the celestial

man, who receives perception; there is a certain truth adjoined to good which dictates; and afterwards there is good from which or by means of which truth is perceived.

1909^e. If he has for an end the good of the neighbour, the common good, the Lord's Kingdom, especially the Lord Himself, he may know that he is heavenly.

1911⁵. A celestial man has perception from the Lord of what is good and true.

1928. (Truths) first receive life when the form is alike on both sides, or when the little heaven of man is a corresponding image of the grand Heaven; before this, no one can be called a heavenly man.

1937⁶. The Lord wills to communicate to everyone what is His, thus what is celestial, so that it should appear as his . . .

1997². The affection of good can only be predicated of the celestial man, but the affection of truth of the spiritual man . . .

2023^e. They who have love to the Lord are celestial men, but they who have love towards the neighbour, or charity, are spiritual. 2048². 2088².

2027. By self-love . . . they destroy that which is celestial, namely, mutual love . . .

2034⁶. After all the Celestial with man had perished, that is, all love to God . . .

2054^e. The celestial are like the heart, the spiritual are like the lungs.

2069⁵. Divine good can flow in only with the celestial man, because it inflows into his voluntary part . . . But Divine truth inflows with the spiritual man, because solely into his intellectual part, which in him is separated from his voluntary part. Or, what is the same thing, celestial good inflows with the celestial man, and spiritual good with the spiritual man . . .

2078. There are two kinds of men within the Church, namely, the spiritual and the celestial; the spiritual become rational from truth, the celestial from good.

2085. By 'seed' are here signified those who have the faith of love, that is, love to the Lord, thus the celestial, or those who are of the Celestial Church, for the seed of Isaac are treated of.

2088². The celestial are they who are in the affection of good from good, but the spiritual are they who are in the affection of good from truth. In the beginning all were celestial, because in love to the Lord; hence they received perception, by which they perceived what is good, not from truth, but from the affection of good . . .

2094³. The celestial (in Heaven) regard (the things in the internal sense of the Word) from good, that the case is so; but the spiritual (regard them) from truth . . .

2114. 'Those born in the house' (Gen.xvii.27)=the celestial; 'those bought with silver,' the spiritual. . . All who constitute the Church are either celestial or spiritual.

2135⁴. 'Judah'=the celestial; 'Israel,' the spiritual, in Heaven and earth.

2137. That His Human would approach nearer to the Divine by putting on the celestial, treated of.

2144². When man was no longer in celestial ideas,

but only in worldly and corporeal ones, perception with him began to perish . . .

2157. They who perceive the Word in the internal sense as to affection . . . form for themselves **celestial** ideas, which can scarcely be called ideas, but so many lights of affections and perceptions . . .

2162. **Celestial** and spiritual things are represented by the head . . . By the breast, rational things . . . By the feet, natural things . . . Sig.

—¹⁴. 'Oil' = what is **celestial**.

2165. See BREAD at this ref.

—³. See BURNT-OFFERING at these refs. 8680.

2173. There is a Divine marriage between **celestial** things and spiritual things; or, what is the same, between those things which are of love and those which are of faith; or, what is still the same, between the things of the will and of the understanding . . .

2176. The **celestial** of His love in that state, Sig.

—^e. When man reads the Word, the Angels have therefrom **celestial** ideas . . .

2180. Animals of the herd = **celestial** natural things; those of the flock, **celestial** rational things.

2183. Then the Angels approach nearer, and insinuate into him charity, which is the **celestial** that comes through the Angels from the Lord.

2184. See BUTTER at these refs. 5620.

2187. The Nazarite represented the **celestial** man, and the **celestial** man is of such a character that he is unwilling even to mention spiritual things . . .

—³. 'The tree of life' (Rev. ii. 7) = the **Celestial** itself; and, in the supreme sense, the Lord Himself, because from Him is everything **celestial**, that is, all love and charity.

—⁴. 'To recline with Abraham, Isaac, and Jacob' (Matt. viii. 11) = that they shall enjoy the **celestial** goods which are signified by 'Abraham, Isaac, and Jacob'; namely, the inmost **celestial** things of love, which are 'Abraham'; the lower ones, which are intermediate, as are those of the Rational, which are 'Isaac'; and the still lower ones, which are **celestial** natural, such as there are in the first Heaven, and which are meant by 'Jacob.'

2189. The life of charity, which is the **celestial** life itself . . .

2228. Heavenly consociations are according to lives . . . In general, life is twofold, one infernal, the other heavenly. Ex.

2231. Love and charity are a **celestial** flame, and faith is the spiritual light thence derived . . . In the other life, the **Celestial** of the Lord manifests itself before the Angels by a flaming beam as of the sun, and the Spiritual of the Lord by the light thence derived . . .

2243. The Most Ancient Church, which was called 'man,' was the most **celestial** of all . . . The Ancient Church . . . was less **celestial** . . .

2253. The Lord, when He was in the world, had no other life than the life of love towards the universal human race . . . This life is the veriest **Celestial** itself, by which He united Himself to the Divine, and the Divine to Himself . . .

2273. The temptations in which man conquers are attended with this, that he believes rather that he is infernal, than that he is **celestial** . . .

2275. There are two things in the internal sense of the Word, namely, the Spiritual and the **Celestial**; the Spiritual consists in comprehending things abstractedly from the letter . . . the **Celestial** consists in perceiving solely the affection of the things contained in the internal sense; in the former are the Spiritual Angels; in the latter are the **Celestial** Angels. They who are in the latter, or in affection, perceive at once what the letter involves, when it is read by man, from the affection alone, and thence form for themselves **celestial** ideas, and this with innumerable variety . . .

2301. In general, little children (in the other life) are of either a **celestial** or a spiritual genius; they who are of a **celestial** genius are well distinguished from those who are of a spiritual genius; the former think, speak, and act with softness, so that hardly anything else appears except a somewhat flowing from love to the Lord and other little children; but the latter do not think, speak, and act so softly . . . H. 339.

2333. (The ascent of the Word to the Angels) from the correspondence of spiritual with worldly things, and of **celestial** with corporeal things, which correspondence is most constant . . .

2454. The reason it is said in Luke, 'Let him not return to behind him' (xvii. 31), is that the **celestial** do not want even to mention anything which is of a doctrinal nature; which is the reason it is not mentioned, but it is merely said, 'to behind him.'

2479. In proportion as the mind can be withdrawn from sensuous and bodily things, it is elevated to spiritual and **celestial** things.

2503. As with the Lord all truth was from a **celestial** origin . . .

2504. The spiritual things of faith are all truths which are from good, that is, from a **celestial** origin; whatever is derived from the **celestial** is the Spiritual of faith.

2507. That is called **celestial** which is of good, that is, which is of love to the Lord and of charity towards the neighbour; and that is called spiritual which is of truth, that is, which is of faith thence derived.

2515. There are thoughts from perception, from conscience, and from no conscience; thoughts from perception exist only with the **celestial**, that is, with those who are in love to the Lord.

2528. When **celestial** things are being treated of, that is, love and charity, 'Jehovah' is mentioned . . . 2921.

2541. In a man who is a Kingdom of the Lord, there are **celestial** things, spiritual things, rational things, scientific things, and sensuous things; these are in subordination among each other; **celestial** and spiritual things hold the first place, and are of the Lord . . .

2552. A **celestial** man can only think from perception, and a spiritual man only from conscience . . .

2576. (The three veils) represented the exterior **celestial** and spiritual things in the three Heavens.

[A.] 265⁸⁴. In the Original Language, the former expression involves possession, but the latter, derivation thence, just as is the case with the **Celestial** in relation to the **Spiritual**, or with good in relation to truth.

266¹. The Lord did not come into the world in order to save the **celestial**, but the **spiritual** . . .

—³. As the Lord's Divine Rational is represented by Isaac, the **celestial** are signified, who are called 'heirs;' and as the Lord's merely human Rational is represented by Ishmael, the **spiritual** are also signified, who are called 'sons.'

266⁶. 'Seed,' when predicated of Isaac = the **Celestial** Rational, or, what is the same, those who are **celestial** . . .

266⁹. The **celestial** are they of whom the Lord thus speaks, 'He calls his own sheep by name, and leadeth them out, and when he hath led forth his own sheep, he goeth before them, and the sheep follow him, because they know his voice.' But the **spiritual** are they of whom He says, 'And other sheep I have, who are not of this fold, them also I must bring, and they will hear My voice, and there shall be one fold, and one shepherd' (John x. 3, 4, 16).

267¹. The state of (the **spiritual**) after reformation, relatively to the **celestial**, is obscure. Sig.

270². 'Water' = the **Spiritual** of faith; and 'the spirit' = the **Celestial** of it.

270⁸. By relatively obscure, is meant the state of the **Spiritual Church** relatively to the state of the **Celestial Church**, or the state of the **spiritual** relatively to the state of the **celestial**; the **celestial** are in the affection of good, the **spiritual** in the affection of truth; the **celestial** have perception, but the **spiritual** a dictate of conscience; to the **celestial** the Lord appears as a Sun, but to the **spiritual** as a Moon; with the former a light as it were visual and also perceptive of good and truth from the Lord is as the light of day from the sun, but with the latter the light from the Lord is as the light of night from the moon; thus with these it is relatively obscure. The reason is that the **celestial** are in love to the Lord, thus in the Lord's very life, but the **spiritual** are in charity towards the neighbour and in faith, thus are indeed in the Lord's life, but more obscurely. Hence it is that the **celestial** never reason about faith and its truths, but being in the perception of truth, from good, they say that it is so; but the **spiritual** speak and reason about the truths of faith, because they are in the conscience of good, from truth. A further reason is that with the **celestial** the good of love is implanted in their voluntary part, where is man's principal life; but with the **spiritual** in their intellectual part, where is man's secondary life. This is the reason why (the state) is relatively obscure with the **spiritual**. This relative obscurity is here called 'the wilderness' (Gen. xxi. 20). 284⁹.

271⁵. With the **celestial**, good itself is implanted in their voluntary part, and the light comes thence into their intellectual part; but with the **spiritual**, the whole Voluntary is destroyed, so that they have nothing of good thence, and therefore good is implanted by the Lord in their intellectual part . . . Hence it is that with the **spiritual** there is not love to the Lord, as with the

celestial, thus neither the humiliation which is essential in all worship . . . Neither with the **spiritual** is there love towards the neighbour, as with the **celestial**, for the love of self and of the world continually flows in from their voluntary part, and obscures the good of that love . . . The **celestial** love the neighbour more than themselves, and never think of a recompense, nor in any way set themselves before others.

—⁴. Hence the **spiritual** man can acknowledge hardly any pure truth, such as the **celestial** acknowledge.

—⁶. The **spiritual** man . . . discusses whether it be so, unless confirmed by much experience; which the **celestial** never do, for they know and perceive that it is so; whence it is said by the Lord, in Matthew, 'Let your conversation be, Yea, yea, Nay, nay, that which is beyond this is from evil' (v. 37); for the **celestial** are in the truth itself about which the **spiritual** dispute whether it is so; and hence the **celestial**, being in the truth itself, are able to see indefinite things therefrom, which are of that truth; thus from light they can see as it were the whole of Heaven; but the **spiritual**, because they dispute whether it is so, and so long as they do so, cannot come to the first boundary of the light of the **celestial**, still less can they see anything from their light. 271⁸.

271⁸. It is **celestial** to think and act from the affection of good, or from good.

272². **Celestial** things, which are of love and charity, were represented by those things which are high and lofty, as mountains and hills; and the **spiritual** things thence derived, by fruitful and leafy things, as gardens and groves.

282⁶. 'The fear of God' . . . = worship from the good of love, when predicated of the **celestial** regenerate.

283⁰. The **celestial** man is of such a character, that he is in **celestial** love, that is, in love to the Lord, and thence in **celestial** truth; therefore (the Nazarite) was to sacrifice a he-lamb and a she-lamb, by which is signified what is **celestial**; and also a ram, by which is signified what is **spiritual**.

284². They who have conscience do not swear; still less they who have perception of good and truth, that is, **celestial** men; the latter do not even confirm a thing by reasons to themselves and among each other, but only say that it is so, or that it is not so . . .

293⁰. Man, from the beginning, was so created, that the will and understanding in him should make one; so that he should not think anything but what he willed, nor will anything but what he thought; such is the state with the **celestial**, and was so in the **Celestial Church**, called 'man,' or 'Adam.'

297¹. The **Celestial**, or good, which is of love to the Lord and of charity towards the neighbour, is compared to ground, also to a field . . . because the **Celestial**, or good, is what receives the truths of faith, which are compared to seeds.

297³. The Land of Canaan represented the Lord's Kingdom; 'Zion,' the **Celestial** of it; and 'Jerusalem,' the **Spiritual** of it . . . The places round about, even to the boundaries, represented **celestial** and **spiritual** things flowing forth and derived thence in order; where the

furthest boundaries were, the representatives of **celestial** and spiritual things ceased . . .

—². In respect to **celestial** flame and spiritual light, the case is this ; the **celestial** things which are of innocence and love, and the spiritual things which are of charity and faith, are in a like proportion to that of the heat and light which they have . . . The case is the same in every **heavenly** Society . . .

2991^o. Natural things represent those things which are of the spiritual things to which they correspond ; nay, even spiritual things represent those things which are of the **celestial** things from which they are.

2993. The causes of all natural things are from spiritual things, and the beginnings of causes are from **celestial** things ; or, what is the same, all things in the natural world derive their cause from the truth which is spiritual, and their beginning, from the good which is **celestial**.

3021^o. 'The head of gold'=the first state of the Church, which was **celestial**, because one of love to the Lord . . .

3084. The Natural with man is exterior relatively to his Spiritual, and this again is exterior relatively to the **Celestial** ; or, what is the same, the Scientific, which is of the natural man, is exterior relatively to truth, and truth is exterior relatively to good . . .

3089. 'To drink' . . . is predicated of what is spiritual ; as 'to eat' is of what is **celestial**.

3122. The **celestial** never thought about those things which are of faith, or of truth, but of those things which are of love, or of good . . . The **celestial** men also, while they were being reformed and regenerated, through charity towards the neighbour were introduced into love to the Lord.

3166^o. See Good at this ref.

3235. The Lord appears as a Sun to the **celestial**, because they are in **celestial** love, that is, in love to the Lord . . .

—³. In general, the Lord's Kingdom is **Celestial**, and it is Spiritual ; that is, it consists of the **celestial** and of the spiritual ; and as the Lord's Divine appears to the **celestial** as **celestial**, and to the spiritual as spiritual, hence it is that it is said that Abraham and Sarah represented the Lord as to the Divine **Celestial**, and Abraham and Keturah, as to the Divine Spiritual. (Refs. to passages on the subject of the difference between the **celestial** and the spiritual.)

3240. The **Celestial** Church differs from the Spiritual Church thus ; they who are of the **Celestial** Church, and are called the **celestial**, are in love, namely, in the good and truth thereof ; but they who are of the Spiritual Church, and are called the spiritual, are in faith, namely, in the good and truth thereof ; the good with the **celestial** is of love to the Lord, and the truth with them is of love towards the neighbour ; but the good with the spiritual is of charity towards the neighbour, and the truth with them is of faith, so far as this is doctrine concerning charity. Hence it is evident, that the Lord's **Celestial** Kingdom, like His **Celestial** Kingdom, possesses good and truth, but with much difference.

—³. 'Sheba'=those who are in the Knowledges of **celestial** things, thus who are in the good of faith. . . 'Arabia'=those who are in **celestial** things, that is, who are in the goods of faith. . . **Celestial** things, that is, the goods of faith, or, what is the same, the works of charity . . .

3241^o. Concerning the Lord's Divine, Human, and Holy proceeding, the **celestial** perceive that they are not three, but one ; but the spiritual remain in the idea of three, but will and think that they are one.

3246^o. The **celestial**, being from the very marriage of good and truth, have good and thence truth, wherefore they never make a search for truth, but from good perceive it, nor does their conversation concerning truth go beyond this, that it is so . . .

—³. In order that both the **celestial** and the spiritual might be represented in marriages, it was allowed them to have a concubine besides a wife. Ex.

3247. A distinction and a separation of the spiritual from the **celestial**, Sig.

3301^o. The state of the **celestial** man is that he is in good, and, from good, knows all truths, and never thinks and speaks from truths concerning good, still less from scientifics concerning good. Moreover, **celestial** men are such, that before they put off that state, they are in so strong a Natural as to truth, that they can combat with the Hells ; for truth is what combats, never good . . .

3304^o. The Natural, or the natural man, when it is regenerated, has its own conception as to good and truth from the Rational, or through the Rational from the Spiritual, through this from the **celestial**, and through this from the Divine ; thus succeeds the influx . . .

3374. By the Spiritual, in the genuine sense, is meant the light itself of truth which is from the Lord, as by the **Celestial** is meant all the flame of good from the Lord.

3375. 'Covenant' is predicated of what is **celestial**, or of good ; but 'oath,' of what is spiritual, or of truths.

3394^o. With the **celestial**, however, the case is this ; they perceive Divine good and truth in the Rational, that is, in rational things, which, being enlightened by the Lord's Divine, are appearances of truth, even in what is natural, that is, in scientific and sensuous things ; and as the **celestial** are in such a state, they can acknowledge that all good and truth flow in from the Lord, and also that there is a Perceptive of good and truth which is communicated and appropriated to them by the Lord, and causes their delight, blessedness, and happiness . . .

3399^o. They who are of the Spiritual Church cannot adulterate good to the extent of profaning it, because they cannot receive good even to the perception of it, as the **celestial** can . . .

3441. The Lord, by Whom the spiritual man understands the Human ; but the **celestial**, the Divine itself . . .

3483. For from the Divine are the **celestial** things which are of good ; from **celestial** things the spiritual things which are of truth ; from the latter and the former natural things.

[A]. 3502². The **celestial** man (is regenerated) through Knowledges of good first ; but the spiritual man, through Knowledges of truth first.

3514^e. Parallelism between the Lord and man exists as to the **celestial** things which are of good ; not according to the spiritual things which are of truth.

3579². 'The vine shall give her fruit' (Zech. viii. 12) = that the Spiritual of the Church, or the truth of faith, will give good ; 'the earth shall give her increase' = that the **Celestial** of the Church, or the good of charity, will give truth.

—³. 'The dew of nativity' (Ps. cx. 3) = the **Celestial** of love. —⁵.

3741. The Divine things of the Lord, received with the Angels, are what are called **celestial** and spiritual things . . .

3880⁴. 'Confession' relates to the **Celestial** of love . . . 'the voice of singing,' etc., to what is spiritual . . . Ill.

3886. See BEAT at these refs. D. 4136.

3890. The Societies which belong to the province of the heart are **celestial** Societies, and are in the middle, or in inmost things ; but those which belong to the province of the lungs are spiritual, and are round about, or in exterior things. The influx from the Lord is through the **celestial** into the spiritual . . .

3921³. In these verses, the regeneration of the spiritual man is treated of, but in the preceding, the regeneration of the **celestial** man . . . for by 'Judah' is represented the **celestial** man ; but by 'Joseph,' the spiritual man.

—^e. The advance is from the spiritual man to the **celestial**. Sig.

3941². See FAT at these refs. 5200.

3952². In the internal man, there is no **heavenly** marriage between the good and truth there, but between the good of the spiritual man and the truth of the **celestial** man, for the **celestial** man is relatively in a higher degree. Nor is there a **heavenly** marriage between the good and truth (in the **celestial** man), but between the good of the **celestial** man, and the truth Divine which proceeds from the Lord.

3969¹⁰. The **celestial** constitute the third Heaven, which is the inmost ; but the spiritual, the second Heaven, which is interior ; and they are there as one, because one flows into the other, namely, the **Celestial** into the Spiritual ; the Spiritual Kingdom is as a plane for the **Celestial** . . . For the Divine **Celestial** in the third Heaven is love to the Lord, and the **Celestial** Spiritual there is charity, which is the Principal in the second Heaven . . .

—¹⁴. There are words in the Word which express spiritual things, and words which express **celestial** things . . .

3994⁷. As innocence is the **Celestial** itself . . .

4041. The **heavenly** form, Des.

4052^e. They who, in Heaven, are at the Lord's right, are they who are in good from the will ; but they who are at the Lord's left, are they who are in good from the understanding ; the former are they who are called the **celestial**, the latter are they who are called the spiritual.

4060². 'The sun' = the **Celestial** of love, that is, love to the Lord . . . The reason is that in the other life the Lord appears as a Sun to those in Heaven who are in love to Him, and who are called the **celestial**.

4099². In proportion as man is initiated into **heavenly** things by the Angels, the Spirits who are in worldly things are removed, and unless they are removed truths are dissipated. For worldly and **heavenly** things agree with man when **heavenly** things have dominion over worldly ones ; but they disagree when worldly things have dominion over **heavenly** ones ; when they agree, truths are multiplied in the Natural of man ; but when they disagree, they are diminished, nay, are consumed, because worldly things darken **heavenly** things, and thus place them in doubt ; but when **heavenly** things have the dominion, they enlighten worldly ones, and place them in clearness, and take away doubts ; they have the dominion when they are loved the most.

4117. 'A mountain' = the **Celestial** of love, that is, good.

4137⁴. All things in the Lord's Kingdom relate either to good, or to truth . . . those things which relate to good, or which are of love, are called **celestial** things ; and those which relate to truth, or which are of the faith of charity, are called spiritual things . . .

4138². Some musical instruments relate to the class of **celestial** things, some to the class of spiritual things . . . Stringed instruments signify spiritual things, and wind instruments **celestial** things. Refs.

4169. Perception of good has no existence with any except the **celestial**.

4180⁵. As before the Lord came into the world . . . Heaven consisted as to the greatest part of the **celestial** . . .

4279². The Word . . . in the third Heaven is **celestial** . . .

4283^e. When the conjunction of the internal with the external man takes place, it is dawn to him, for he then enters a spiritual or a **celestial** state . . .

4286. 'Israel' = the **celestial** spiritual man which is in the Natural, thus the Natural ; the **celestial** man himself which is rational is 'Joseph.' Ex.

—³. In a universal sense, all the good which is of love and charity is called the **Celestial**, and all the truth which is of faith and intelligence is called the Spiritual.

4327². Those who constitute the general involuntary sense, in ancient times were the most **celestial** of all, but now are the most wicked of all . . .

4402². The spiritual man is not an interior rational man, but an interior natural man ; the interior rational man is he who is called **celestial**.

—³. The Divine light from the Lord . . . with the spiritual man, falls into those things which are of faith with him and which he believes to be truths ; but with the **celestial** man, into the good of love.

4459⁶. He who is spiritual in an interior degree regards intelligence and wisdom as a mediate end, that he may serve as a useful member in the Lord's kingdom ; and he who is a **celestial** man, that he may serve the Lord. To this latter, corporeal food is a means for the enjoy-

ment of spiritual food, and spiritual food is a means for the enjoyment of celestial food.

4515. 'Simeon and Levi' (Gen. xxxiv. 30) = a representative of spiritual and of celestial things . . . Those things which are of faith are called spiritual things, and those which are of love celestial things.

4570³. Both the Rational and the Natural are called celestial and spiritual, celestial when they receive good, and spiritual when they receive truth from the Lord; for the good which flows in from the Lord into Heaven is called the Celestial, and the truth is called the Spiritual.

4585³. Such people say . . . what are the Spiritual and the Celestial? Is not this a new distinction? We have heard of the Spiritual, but we have not heard that the Celestial is different from it . . .

—⁴. Nevertheless, as the things contained in the internal sense of the Word . . . cannot be explained without adequate terms, and there are no more adequate terms to express exterior things than natural; interior things than rational; those which are of truth than spiritual; and those which are of good than celestial; it is necessary to make use of these words.

—⁵. The spiritual man is from the Natural, but the celestial is from the Rational.

—⁶. In order that anyone from being spiritual may become celestial, he must advance through this intermediate . . .

—⁷. The Spiritual of the Celestial is the intermediate referred to; it is called spiritual from the spiritual man, who, regarded in himself, is interior natural, and [celestial] from the celestial man, who, regarded in himself, is rational . . .

4592³. All men whatsoever are born natural, with power to become either celestial or spiritual; the Lord alone was born spiritual celestial . . . 4594².

4696^e. The Divine good which is from the Lord is what is called the Celestial, and the Divine truth which is from Him is what is called the Spiritual . . .

4715². They who are celestial men, and thus truly rational, perceive interior things; and of them it is said that they are taught from the Lord's Divine Rational. Sig.

4788³. The men of the Church are distinguished into two kinds; namely, into those who are in good, and those who are in truth; those who are in good are called the celestial, but those who are in truth, the spiritual; between the latter and the former there is much difference; they who are in good are in the affection of doing what is good for the sake of good, and this without receiving any reward, their reward is that they are allowed to do what is good, for thence they perceive joy; but they who are in truth are not in the affection of doing what is good for the sake of good, but because it has been so commanded, and for the most part think of reward; this is the source of their joy, and so also is glorying . . .

4823³. Marriage love with the celestial is from the conjunction of good with truth, and marriage love with the spiritual is from the conjunction of truth with

good; their marriages also actually correspond to these conjunctions.

4938. Celestial things in the Grand Man constitute the head, spiritual things the body, and natural things the feet; they also follow in this order; celestial things also which are the highest are terminated in spiritual things which are intermediate, and spiritual things in natural things which are ultimate.

4939. (I thus perceived) that the Celestial, which is the good of love and the first of order, inflows into the Spiritual, which is truth thence derived, and is the second of order; and at last into the Natural, which is the third of order.

4947^e. With such, the interiors are opened towards Heaven, and into them are successively insinuated celestial things; namely, justice, uprightness, piety, charity, mercy, and then they are elevated into Heaven.

4980^e. The Celestial, like the Spiritual, is predicated of both the Rational and the Natural; that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the Spiritual in its essence is the Divine truth which proceeds from the Lord, and the Celestial is the Divine good which is in that Divine truth. The Divine truth in which there is Divine good, when received by the rational or internal man, is called the Spiritual in the Rational; and when received by the natural or external man, is called the Spiritual in the Natural. In like manner, the Divine good which is in Divine truth, when received by the rational or internal man, is called the Celestial in the Rational; and when received by the natural or external man, is called the Celestial in the Natural.

5050^e. The loins . . . correspond to genuine marriage love . . . Those who are there are celestial above all others, and above all others live in the delight of peace.

5052. Peace . . . is the Celestial itself in its own origin.

5248^e. Celestial things are not clothed, but spiritual and natural things are.

5323. With celestial men this act (of bending the knees) is spontaneous, but with the spiritual it is voluntary.

5346. The truth in which is what is celestial from the Divine is indefinite, thus without number. Sig.

5433². Then infernal Spirits approach, who cannot be with man in heavenly things; hence heavenly things are of no account to him, and earthly things are everything . . .

5728. That the internal celestial man infilled the medium with spiritual truth from himself, treated of.

5747. That with them interior truth was received from the Celestial, Sig. . . 'Joseph,' here, = the Celestial, because interior truth is treated of, which is the Spiritual, and proceeds from him.

5748. That the Celestial knows hidden things from its own Divine. Sig.

5775^e. Good is what communicates with the Celestial from the Divine. Sig.

5869. 'Joseph' = internal good, thus the internal

Celestial ; for by the **Celestial** is meant the good which proceeds from the Lord.

[A.]5877. That the internal **Celestial** gives the capacity of perception to truths in the Natural, Sig.

5879. The conjunction of the internal **Celestial**, which is 'Joseph,' cannot be effected with truths in the Natural, which are 'the sons of Jacob,' except by means of spiritual good from the Natural, which is 'Israel.'

5897^o. That the **celestial** are entirely unwilling to know anything of the scientifics which are signified by Egypt, for they know all things from the **celestial** good in which they are . . . Sig.

5915. Continuous influx of spiritual life from the internal **Celestial**, Sig.

5937. Perception of the Natural from the internal **Celestial**, Sig.

5962. Removal from the internal **Celestial**, and thus the hiding of it, Sig.

5994. In this chapter (Gen. xlv), the subject treated of is the conjunction of the internal **Celestial**, which is 'Joseph,' with spiritual good from the Natural, which is 'Israel.'

6008. That the internal **Celestial** will vivify, Sig.

6027. The communication of the good of the Church with the internal **Celestial**, Sig.

6030. Influx from the internal **Celestial** into spiritual good from the Natural, Sig.

6033. 'The neck' = the conjunction of interior with exterior things, and thence the communication of interior with exterior things, also of **celestial** with spiritual things.

6035. The perception of spiritual good, from the internal **Celestial**, Sig.

6060. The subject afterwards treated of is scientifics, how they were reduced into order by the internal **Celestial**, which is 'Joseph' . . .

6063. The presence of the internal **Celestial** in the Natural, where scientifics are, and thence influx and perception, Sig.

6082. The influx of the internal **Celestial** into spiritual good from the Natural, and into the truths of the Church there, Sig.

6083. That the scientifics of the natural mind are under the auspices of the internal **Celestial**, Sig.

6102. The life of spiritual good, and of the truths of the Church from the internal **Celestial**, Sig.

6106. That from the internal **Celestial** there is a continual influx of good into spiritual good and into the truths of the Church in the Natural, whence comes their life, Sig.

6112. That the internal **Celestial** collected into one every true and adaptable scientific, Sig.

6240. The internal **Celestial**, which is represented by 'Joseph,' is in the Rational.

—^c. No one is truly rational except he who is called a **celestial** man, and who has a perception of good, and from good a perception of truth . . . —².

—^c. The spiritual are represented by 'Israel,' and the **celestial** by 'Joseph.'

6265. That the internal **Celestial** removed the good of the Voluntary and the truth of the Intellectual from spiritual good, that is, from the affection of the love thereof, Sig. . . The reason is that thus there is an influx of love from the internal **Celestial** through spiritual good into them ; for this is according to order . . .

6294. That spiritual good, which is 'Israel,' now perceived this, was from the influx of the internal **Celestial**, which is 'Joseph.'

6295. That truth from good shall also be increased, thus the **celestial** man, Sig. . . That truth from good is of the **celestial** man, is evident from what has been so often said about the **celestial** man ; namely, that the **celestial** man is he who is in good from the Voluntary, and thence in truth ; and that he is distinguished from the spiritual man in this, that the latter, from the Intellectual, is in truth and thence in good ; and as 'Manasseh' = the good of the Voluntary, by him is represented the **celestial** man, but the external **celestial** man, or the man of the external **Celestial** Church, for 'Manasseh' = the good of the Voluntary in the Natural, thus in the external man ; whereas 'Joseph' = the man of the internal **Celestial** Church, because he = the good of the Voluntary in the Rational, thus in the internal man.

—². The truth of good which belongs to the **celestial** man is indeed called truth, but it is good. With the **celestial** man there is the good of love to the Lord, and there is the good of love towards the neighbour ; the good of love to the Lord is his internal, and the good of love towards the neighbour is his external ; wherefore those of the **Celestial** Church who are in love to the Lord are in the internal of that Church, and those who are in love towards the neighbour are in the external of that Church ; the good of this latter love, namely, of love towards the neighbour with the **celestial** man, is what is here called the truth of good, and is represented by 'Manasseh.' For the **celestial** man is of such a nature, that he does not reason from truth, nor about truth, for he has a perception from good, that is, through good from the Lord, that it is so, or that it is not so. Nevertheless, the good of charity with him is what is called truth, but **celestial** truth.

6296^e. Hence it is, that there are few with whom there is anything entire in the voluntary part, thus few who [can] become **celestial** men, but many who can become spiritual men.

6367⁵. That the **celestial**, who are in power from the good and thence from the truth which are from the Lord, are meant by 'lions,' is evident from Ps. xxxiv. 9, 10.

6366. See **CELESTIAL KINGDOM** at this ref.

6368. That from the Lord, through the **Celestial**, there is deliverance of many from Hell. Sig.

6370^e. That he who is in what is **celestial** is safe among all in the Hells. Sig.

6373². Thus it came to pass that no others could then be saved but the **celestial** ; and at last scarcely these . . .

6392². Few know that in doing good things without an end of reward there is heavenly happiness . . .

6393³. Heavenly blessedness consists in . . . being in the will of serving others, and in being the least. Sig.

6499². In order that (spiritual good) may exist, there must be an influx from the internal Celestial, which is represented by 'Joseph,' for without influx thence, that good is not good, because it is of no affection.

6553. The life of the internal Celestial, and of the truths of faith in scientifics, Sig.

6643. That the internal Celestial was in the Natural, Sig.

7362. The Spirits of Mars . . . are of a celestial genius . . . 7476.

8495³. This state with the Angels is the heavenly state itself . . .

8733. The reason is, that (the Spirits of Jupiter) are of a genius intermediate between the spiritual and the celestial . . .

—^e. The celestial do not (speak so sonorously), but what is of their will rolls itself by means of somewhat of thought into a kind of wave, which affects and moves the will of another according to the state of the thing.

8794³. The reason is that the spiritual cannot come even to the first threshold of the good in which the celestial are. Refs.

8795. No [extension] at all to the celestial Societies which are in the love of good, Sig.

8797. That whoever of the Spiritual Church infuses himself even to the Celestial will perish, Sig. and Ex.

8802². They who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . have extension even into the celestial Societies. Sig. 8803.

8815. A celestial state which was around, Sig. and Ex.

8945. No elevation to the interior things which are celestial, Sig. . . The things in the inmost Heaven are called celestial things; those in the middle one, spiritual things . . .

9407. Divine truth, in its progress through the Heavens, in the inmost Heaven is celestial, in the second is spiritual, in the first is spiritual natural, and in the world is natural and worldly.

9455. By the bread of faces upon the table, and by the candlestick, were represented the celestial things, and by the garments of Aaron, the spiritual things, which are from the Lord in the Heavens.

9466. 'Hyacinthine' = the celestial love of truth . . . The reason is that hyacinthine is of a celestial colour; and by that colour is signified truth from a celestial origin, which is truth from the good of love to the Lord.

9470^e. That there is such a difference between what is celestial and what is spiritual, and that both cannot be together in one subject, Sig. and Ref.

9477. A covering for celestial things external and internal, Sig.

—^e. The celestial things which are of the good of love in Heaven are represented naked . . . 9515.

9527. 'Thou shalt make a table' = a receptacle of celestial things . . .

9538. Everything spiritual ceases in that which is called natural truth, and everything celestial in that which is called natural good, and there they subsist.

9550^e. The truth which is from good is called the Spiritual; and the good from which is truth is called the Celestial.

9568². From the Celestial is all the Spiritual, from the Spiritual is all the Natural, that is, from the Celestial through the Spiritual; the Celestial with man consists of all that is of the good of love; the Spiritual, of all that is of the truth of faith thence; and the Natural, of all that is scientific.

9671³. Those in the Hells who are opposite to the Celestial are called Genii; and those there who are contrary to the spiritual are called Spirits . . .

9683. Influx through the celestial things which are of love, Sig.

9825. The inmost (of the Spiritual Kingdom) communicates with what is celestial, and the external with what is natural, and thus the middle is derived equally from both.

9915. 'The work of the weaver' (Ex.xxviii.32) = from the Celestial . . . 'The weaver' = him who causes a thing to be or exist, thus, the Celestial, for from this and through this exists the Spiritual. . . Whether you say the good of the Celestial Kingdom, or the Celestial, it is the same, for the Celestial is the good of that Kingdom; in like manner with the good of the Spiritual Kingdom, and the Spiritual.

—². In the Heavens there are three things which succeed in order; namely, the Celestial, the Spiritual, and the Natural; the Celestial makes the inmost Heaven, the Spiritual the middle Heaven, and the Natural proceeding from the Spiritual the ultimate Heaven. The same three are in man . . .

9942². That which immediately proceeds from the Celestial, Sig. and Ex.

9992. 'Unleavened bread' (Ex.xxix.2) = the purification of the Celestial in the inmost man. . . The Celestial is the good of love, and the good of love is the inmost. There are three things with man which follow each other in successive order; these three are called the Celestial, the Spiritual, and the Natural; the Celestial is the good of love to the Lord, the Spiritual is the good of charity towards the neighbour, and the Natural thence derived is the good of faith, which, being from the Spiritual, is called the Spiritual Natural. (It is the same in the Heavens.)

9993. 'Cakes of what is unleavened mingled with oil' = the purification of the middle Celestial. Ex.

9994. 'Wafers of what is unleavened anointed with oil' = the Celestial in the external man . . . which proceeds in order from the former ones. Ex.

9995³. With a spiritual man and Angel, the marriage (of good and truth) takes place in the intellectual part; but in a celestial man and Angel in the voluntary part.

10005. There are three things which follow or succeed each other in order; these three things in the Heavens

are called the **Celestial**, the **Spiritual**, and the **Natural** thence derived ; the **Celestial** is the good of love to the Lord, the **Spiritual** is the good of charity towards the neighbour, and the **Natural** thence derived is the good of faith ; the **Celestial**, which is the good of love to the Lord, constitutes the inmost or third Heaven ; the **Spiritual**, which is the good of charity towards the neighbour, constitutes the middle or second Heaven ; and the **Natural** thence derived, which is the good of faith, constitutes the ultimate or first Heaven. 10017².

[A.] 10042³. (The purification and regeneration of the external or natural man, of the internal or spiritual man, and of the inmost or celestial man, was represented by the burnt-offerings and sacrifices of various animals here enumerated.)

10099. There are three things which succeed each other in Heaven, and which, in order that they may be distinctly conceived of, are called by their own names, which are the **Celestial**, the **Spiritual**, and the **Natural** ; these three things proceed there in order, one from another, and by influx of the one into the other in succession they are connected together, and thus make one ; the Divine of the Lord in the Heavens, from the difference of the reception, is called by these names.

10574⁴. By the appearance of the Lord is meant all things there which are from the Lord, which are innumerable, and by a general word are called **celestial** and **spiritual** things.

10604. Because the Divine interior things of the internal sense appear in Heaven before the Angels, and in light there, they are called **celestial** and **spiritual** things ; the **celestial** things there are those which are of love, and the **spiritual** things are those which are of faith from love.

H. 2°. They receive a heavenly idea about the Lord.

31. The Divine which flows in from the Lord, and is received in the third or inmost Heaven, is called the **Celestial**, and thence the Angels who are there are called **Celestial** Angels ; the Divine which flows in from the Lord and is received in the second or middle Heaven, is called the **Spiritual**, and thence the Angels who are there are called **Spiritual** Angels ; but the Divine which flows in from the Lord and is received in the ultimate or first Heaven, is called the **Natural** ; but as the **Natural** of that Heaven is not like the **Natural** of the world, but has in it the **Spiritual** and the **Celestial**, that Heaven is called **spiritual** and **celestial** natural, and thence the Angels who are there, **spiritual** and **celestial** natural ones ; those are called **spiritual** natural who receive influx from the middle or second Heaven, which is the **spiritual** Heaven ; and those are called **celestial** natural who receive influx from the third or inmost Heaven, which is the **celestial** Heaven. The **spiritual** natural and **celestial** natural Angels are distinct from each other, but still they constitute one Heaven, because they are in one degree.

60. That **celestial** and **spiritual** things are ordered and conjoined in this form . . . These are the **spiritual** and **celestial** things which make man.

241². From the words of the Word in the Hebrew it

may to some extent be known whether they belong to the **celestial** class or to the **spiritual** class, thus whether they involve good or truth ; those which involve good derive much from U and O, and something also from A ; but those which involve truth, derive from E and I.

333. All little children in the Grand Man, which is Heaven, are in the province of the eyes ; in the province of the left eye those of a **spiritual** nature, and in the province of the right eye those of a **celestial** nature . . .

337. Resplendent with **celestial** colours . . .

S. 6. From the Lord proceed the **Celestial**, the **Spiritual**, and the **Natural**, one after the other. That is called the **Celestial** which proceeds from His Divine love, and is Divine good ; that is called the **Spiritual** which proceeds from His Divine wisdom, and is Divine truth ; the **Natural** is from both, it is their complex in the ultimate. The Angels of the Lord's **Celestial** Kingdom, of whom is the third or highest Heaven, are in the Divine which proceeds from the Lord which is called the **Celestial**, for they are in the good of love from the Lord ; the Angels of the Lord's **Spiritual** Kingdom, of whom is the second or middle Heaven, are in the Divine which proceeds from the Lord, which is called the **Spiritual**, for they are in truths of wisdom from the Lord ; but men of the Church in the world are in the Divine **Natural**, which also proceeds from the Lord. From this it follows, that the Divine which proceeds from the Lord to its ultimates descends through three degrees, and is named the **Celestial**, the **Spiritual**, and the **Natural**. . . Such is the Word ; in its ultimate sense it is natural, in its interior it is spiritual, and in its inmost it is **celestial**, and it is Divine in all. T. 195.

18°. By the olive, vine, cedar, poplar, and oak, are meant the good and truth of the Church **celestial**, **spiritual**, **rational**, **natural**, and **sensual**.

38°. As to the Word, the **Celestial**, the **Spiritual**, and the **Natural** proceed from the Lord in successive order, and in the ultimate are in simultaneous order . . . 65.

68. The reason the consociation of man with the Angels is by means of the natural or literal sense of the Word, is also that in every man from creation there are three degrees of life, **celestial**, **spiritual**, and **natural** ; but man is in the natural one so long as he is in the world, and at that time is so far in the spiritual one as he is in genuine truths, and so far in the **celestial** one as he is in a life according to them ; but still he does not come into the **spiritual** or **celestial** one itself until after death.

W. 232. These three degrees with the Angels are named **celestial**, **spiritual**, and **natural**, and with them the **celestial** degree is the degree of love, the **spiritual** degree is the degree of wisdom, and the **natural** degree is the degree of uses. The reason these degrees are thus named is that Heaven is distinguished into two Kingdoms, and one Kingdom is named **Celestial**, and the other **Spiritual** ; to which there is added a third kingdom in which are men in the world, which is the natural kingdom . . .

237². The third degree, which is called **celestial**, is opened by the **celestial** love of use, which love is love

to the Lord, and love to the Lord is nothing else than committing to life the precepts of the Word, the sum of which is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine.

238. (After death) he comes into the celestial degree with whom the celestial degree has been opened in the world, . . . and he who comes into the celestial degree, thinks, wills, speaks, and acts according to his own degree . . . 345.

239. From which it is evident, that there is with every man a will and understanding natural, spiritual, and celestial, in potency, from birth, and in act when they are opened. In a word, the mind of man, which consists of will and understanding, from creation and thence from birth, is of three degrees, thus man has a natural mind, a spiritual mind, and a celestial mind . . .

261^e. As heavenly things cannot be so conjoined with natural ones as to act as one, they separate, and with merely natural men the heavenly things place themselves outside in a circuit around the natural things which are inside ; hence it is that a merely natural man can speak and preach heavenly things, and also feign them by his acts, although he inwardly thinks against them.

422. Love purified by wisdom in the understanding becomes spiritual and celestial. Gen.art. . . The understanding does not become spiritual and celestial, but the love does ; and when the love does so, it makes its spouse the understanding also spiritual and celestial. The love becomes spiritual and celestial by a life according to the truths of wisdom . . .

—². The reason love purified by wisdom becomes spiritual and celestial, is that man has three degrees of life, which are called natural, spiritual, and celestial, and man can be elevated from one into the other ; but he is not elevated by means of wisdom alone, but by means of a life according to it . . .

P. 32^a. Man comes into the second degree, which is called spiritual, if he lives according to the spiritual laws of order, which are Divine truths ; and he can also come into the third degree, which is called celestial, if he lives according to the celestial laws of order, which are Divine goods . . .

34^a. There are three degrees of wisdom, natural, spiritual, and celestial ; man is in the natural degree of wisdom while he lives in the world . . . After death, man is in the spiritual degree of wisdom, and this degree is also such that it may be perfected to the highest point, but still it cannot enter the celestial degree of wisdom, for this degree is not connected with the spiritual one by continuity, but is conjoined with it by correspondences . . .

57. This capacity of fructification and of multiplication without end . . . exists in natural things with men, in spiritual things with the Spiritual Angels, and in celestial things with the Celestial Angels.

279^a. Man's state, which from birth is infernal, (is to be inverted) into the opposite, which is heavenly.

R. 774². There are three degrees of wisdom and love, and thence three degrees of truth and good ; the first

degree is called celestial, the second spiritual, and the third natural . . .

— . Many (of the Babylonians) are able to be spiritual, provided they at heart hold the Word to be holy . . . but they cannot become celestial, because they do not approach the Lord, but they approach men both living and dead. This is the reason why celestial things are mentioned in the second place.

920³. Those in the Church are celestial men who live righteously according to the Commandments because they are Divine laws . . .

M. 64. (Marriage) love, from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean, above every love . . . Gen.art.

65. It is also the fundamental love of all loves, celestial, spiritual, and thence natural. Gen.art.

78^e. In the east (marriage love) was celestial, in the south spiritual, in the west natural, and in the north sensual. From experience.

158. The soul, being the inmost of man, from its origin is celestial ; and the mind, being the middle of him, from its origin is spiritual ; and the body, being the ultimate, from its origin is natural ; those things which are from a celestial origin, and those which are from a spiritual origin, are not in space, but are in appearances of space . . .

270^a. We in Heaven call that highest region of the mind celestial, the middle one spiritual, and the lowest natural ; and we perceive them like stories in a house, one above another, and the ascent from one into the other as it were by stairs ; and in each part there are two chambers, one for love and the other for wisdom ; and in front as it were a bed-chamber, where love con-sociates in bed with its own wisdom, or good with its own truth, or, what is the same, the will with its own understanding. Rep.

305. There are in human minds three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural ; into this lowest man is born, and he ascends into his higher region, which is called spiritual, by a life according to the truths of religion, and into the highest by the marriage of love and wisdom ; in the lowest region, which is called natural, reside all the concupiscences of evil, and lasciviousnesses ; but in the higher region, which is called spiritual, there are not any concupiscences of evil and lasciviousnesses, for man is brought into this by the Lord when he is reborn ; but in the highest region, which is called celestial, there is conjugal chastity in its own love ; into this man is elevated by the love of uses, and as the most excellent uses are from marriages, by love truly conjugal.

326^e. It was then said to them from the third Heaven, that there is a wisdom still more interior or higher, which is called celestial, which stands to spiritual wisdom as that does to natural.

268^e. For there is marriage love natural, marriage love spiritual, and marriage love celestial ; the natural and the celestial, and their jealousies, will be spoken of in the two articles which follow.

T. 32⁸. Among the three degrees of height there is

advancement to infinity, namely, the first degree which is called natural, cannot be perfected and elevated to the perfection of the second degree, which is called spiritual; nor this to the perfection of the third, which is called celestial.

[T.] 34. The human mind . . . is formed into three regions according to three degrees; in the first degree it is celestial, in which also are the Angels of the highest Heaven; in the second degree it is spiritual, in which also are the Angels of the middle Heaven; and in the third degree it is natural, in which also are the Angels of the ultimate Heaven. The human mind, organized according to these three degrees, is a receptacle of the Divine influx, but still the Divine does not flow in any further than man clears the way or opens the door; if he does this even to the highest or celestial degree, he becomes truly an image of God, and after death an Angel of the highest Heaven; if he clears the way or opens the door only to the middle or second degree, he then also becomes an image of God, but not to the same perfection, and after death becomes an Angel of the middle Heaven; but if he only clears the way or opens the door merely to the natural or ultimate degree, the man, if he acknowledges God, and worships Him with actual piety, becomes an image of God in the ultimate degree, and after death becomes an Angel of the ultimate Heaven. But if he does not acknowledge God, and worship Him with actual piety, he puts off the image of God, and becomes like some animal, except that he enjoys the capacity of understanding and thence of speaking. If he then closes up the higher natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; but if he closes up the middle natural degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening; but if he closes up also the ultimate natural degree as to the Spiritual of it, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. 147².

136³. So unacquainted with heavenly things . . .

145. An Angel ponders nothing but heavenly things, a devil nothing but infernal things.

160^e. The inmost things of the cerebellum, which in themselves are celestial, fall in; hence the hollowness.

277. The representations of heavenly things . . .

296^e. With rays of heavenly light . . . 335².

329². The latter love is infernal, the former heavenly.

344. Natural faith, spiritual faith, celestial faith.

412^e. Rulers over a heavenly Society . . .

419. From a heavenly origin . . .

444^e. Not only of civil, but also of heavenly Society . . .

447. Attached to some heavenly Society . . .

478^e. He is introduced into heavenly freedom . . .

499. The blessed state of man in the heavenly aura . . .

593^e. From a single action of a man the Angels perceive . . . whether he is infernal or heavenly . . .

603. The human mind is distinguished into three regions; the lowest is called natural, the middle spiritual, and the highest celestial; by regeneration man is elevated from the lowest region, which is natural, into the higher one which is spiritual, and through this into the celestial one . . .

664. What heavenly thing you were speaking of . . .

759². The heavenly things of Heaven, and the spiritual things of the Church . . .

D. 209. The Spiritual which confers the faculty of reasoning in the natural man is the Spiritual which has not the Celestial in it, for if it had the Celestial in it, it would come forth from the Celestial, thus from a genuine spring, namely, from love, thus from God Messiah; this Spiritual can however be conceived of as being encompassed by the Celestial, for without the Celestial no faculty of reasoning exists.

222^e. In the inmost mind is the Celestial . . .

1112. On the delight of the celestial.

1123. As (the Spirits of Jupiter) are celestial . . . they have as it were an imaginative speech . . .

1125. Those who are of the class of the celestial, are first introduced into a Society of the grave and serious; for immediately after vastation they love nothing more than serious thoughts . . .

1552. I was in the company of Genii, or of celestial Spirits, and I then disappeared from those with whom I had been before, who were spiritual . . .

1645. The celestial love soft words and letters, in fact they pick out vowels and soften certain consonants.

1741^e. The active things of life are called celestial, the passive things of life spiritual; and as celestial things, or love, ought to rule spiritual things, and not spiritual things celestial things, so are things constituted in the body.

3127^e. Celestial states, from which are spiritual ones . . .

3314¹. (Those of the Most Ancient Church) said that they cannot speak about the Lord, because their ideas were celestial, and in the word Lord there is a spiritual idea; it was the same with other ideas by which Lord is expressed, as Jesus, and Christ . . .

3607. The celestial gyres cannot be at all understood, Gen.art.

4719. On the spiritual and the celestial as to marriage love. . . With the celestial, marriage love begins from the internals, thus from a conjunction of souls; and they disregard nudities, as in the hot zones . . . In the other life also, the celestial appear naked, and the spiritual clothed; the latter from their nature in the world are lascivious, but not the former. . . A further reason is, that with the celestial the Voluntary is not so much destroyed as it is with the spiritual; from this, which is the inmost of man, they love, but the spiritual from the intellectual part, which is relatively external; hence there is lasciviousness at the beginning. Hence also it is evident that the states of the spiritual and of the celestial are inverted (in relation to each other).

4783². The Africans . . . are of a celestial nature. 5518.

5102. There are three kinds of speech, celestial, spiritual, and natural; and one inflows into the other and forms it; natural speech is that of men . . . Spiritual speech is such as is proper to the Spirits and Angels in the second Heaven . . . But celestial speech is that of the affections which are of love . . . this speech is incomprehensible, yet is the universal of all; it is also in man, in his inmost principles, when these are opened to the Lord by means of love; these perceive the least of all things of the Word even to the little jots; also each and all the affections of the Word; they are in the inmost sense, which is about the Lord; they perceive in man all things of his affection and love, whether he speaks, sighs, beats his breast, weeps, or rejoices, they perceive the ends; they therefore have ideas in thought and speech which are not from understanding abstracted from will, but conjoined therewith, so that it is as it were from will itself . . .

5116. I was introduced by the Lord among the celestial, where I saw Spirits who were below the higher angelic Heaven; they said nothing, but were continually acting; for they either carried something, or dragged something, or led something, or entered, and went out; they run, they go slowly, they ascended, they descended; thus did they act by a thousand and a thousand methods. He who merely sees these things, and does not see anything from their faces, nor from their gestures in particular, nor perceives their thoughts, wonders greatly that it should be so; but he who sees the motions of their bodies and of the members of their bodies in particular; and still more he who sees their faces, and the changes there; and still more he who perceives their interior affections and their changes; he sees in each singular all things of the body and of its members, from the head to the soles of the feet . . . he perceives innumerable things. . . . They speak with each other by this method, and also by means of intellectual ideas, but not by means of such as the Spiritual Angels have, but by means of those which act as one with the affection in which they are, with ineffable variety. 5587^o.

5117. They are of ineffable beauty, and in speech, gestures, and all external changes, both in general and in particular, they are of ineffable delightfulness.

5119. They see innumerable things around them; they have paradises, fields, palaces, with innumerable things in every part of them . . .

5122. They never think about absent persons, but when they are by themselves, and as it were solitary, they think from the objects which are before their sight, and form for themselves many objects visibly, from the others, with variety according to their affections . . .

5124. They have their wives, but such as are in an entirely similar affection, with this difference, however, that the husband [is good, and the wife the truth of that good]; thus they are one . . . and are unwilling to be called two, but one; they also are one . . . Their marriage love cannot be described; nothing enters into it which is lascivious; they are completely ignorant of what lascivi-

ousness is; but marriage love is their fundamental love; it is their Heaven, that is, the happiness of their life . . .

5126. See BEARD at this ref.

5519^o. The celestial well understand the spiritual, but not contrariwise; because the celestial are more interior . . .

5520. The doctrine of the Church passes immediately into life with those who become celestial; when they know it, they live simply according to it, nor do they think otherwise, and reason whether they ought to do otherwise; but with the spiritual the doctrine of the Church first passes into the memory, and thence into the understanding and life; but they reason whether it is so.

5521. Their speech is not sonorous as with the spiritual; but is like a soft undulatory sound, hardly audible.

5522. They do not know how they imbue or learn . . . truths become as it were infixed in them, for they are not infixed, but are influent or received thus by influx from the Lord.

5547. The internal [Heavens] are those which are called celestial, and the external those which are called spiritual; the internal are distinguished into three, and the external into three . . .

5575. The celestial in general correspond to the heart and the pulse of the Grand Man, and also to the flesh, even to the tendinous things there, the cartilaginous and bony parts; but the spiritual to the lungs, and to the breathing, also to the various fibres, and to the blood and the animal spirits.

5586³. The speech of the celestial is external, for they only speak the things which they see, and not those which they hear.

5587. On the speech of the celestial, and of the spiritual. Gen.art. The celestial do not speak anything from what is interior, because this does not fall into words; all truths inscribed there are according to the order of Heaven, so that the image of Heaven is in them; and as they are thus in truths themselves, they never think about them, and thus not about such things as are of reason, or rational things, nor about moral things, and civil things as to what is just and fair; because they see all these things from the truths in which they are. (From experience.) Such things as are rational, and which they hear, they never utter, nor can they utter them, because they have not a memory of these things other than that they know and perceive when others are speaking about them, and then they say or think, yea, yea, or nay, nay. They said further, that whatever enters through the hearing from such they do not utter, but still they perceive; but what they see with their eyes they know, and this they utter as well as others . . .

5597. When the celestial hear truths from others they see them; thus also when they hear rational things they see them outside themselves, thus from others, but not within themselves, as the spiritual do. Hence also it is that they know that they flow in from others; and if false things are spoken they do not receive or believe them; by this also they are distinguished from the spiritual.

[D.]5730. The instruction of boys and maidens, and also of the simple, takes place by this method. Where those of the Celestial Kingdom are consociated together, who are of such a nature that they see truths, and thence know them, but cannot utter them; when these hear those of the Spiritual Kingdom speaking together, and when truths are spoken, they say that it is so, and praise them. But when truths are not spoken, they say that it is thus, and that we ought to say thus; and where they are polite and can be instructed by means of polite [speeches], they say that they could speak better if they liked, or if they were to think the matter over, and so on; thus they think what has been spoken, and what is to be spoken in order that it may be true. Then they return and say something different, and if they then say what is true they praise them. They are kept in respect for him, and moreover he keeps silent; and he himself also is thus instructed, for the things he hears are insinuated into his sight, and thus he knows what he did not know before. These are as much perfected through the spiritual, as the spiritual are through the celestial; for the latter, if they do not hear truths, and so see them, are stupid, for they do not think.

E. 700²⁷. The man of the Church advances from the Natural to the Spiritual, and through this to the Celestial; the Natural is the good of life, the Spiritual is the good of charity towards the neighbour, and the Celestial is the good of love to the Lord. Sig.

739⁴. The third or inmost degree is opened with those who immediately apply Divine truths to life, and do not first reason from the memory about them, and thus send them into doubt; this degree is called celestial.

D. Wis. xii. 4. There is no proportion between the Spiritual in which are the Angels of the ultimate Heaven and the Celestial in which are the Angels of the highest Heaven, but there is conjunction by correspondences. In like manner there is no proportion between the Celestial in which are the Angels of the highest Heaven and the Divine of the Lord, but still there is conjunction by correspondences.

De Verbo 3. On the difference in general between the Natural, the Spiritual, and the Celestial.

—². The difference between the Natural, the Spiritual, and the Celestial is such that there is no proportion between them; wherefore the Natural cannot by any method of approximation approach the Spiritual; nor the Spiritual the Natural; hence it is that the Heavens are distinct. (From experience.)

—³. There is a like difference between the Spiritual and the Celestial. (Shown by experiment.)

—⁷. Hence it is that the Natural comprehends nothing from spiritual writing, nor the Spiritual from natural writing; nor does the Spiritual comprehend anything from celestial writing, nor the Celestial from spiritual writing, unless it is with the Spiritual.

—⁹. The difference between the Natural, the Spiritual, and the Celestial is such that they do not agree together at all except by means of correspondences. . . . All the Celestial inflows into the Spiritual, and the Spiritual into the Natural, and in the ultimate of this, which is corporeal and material, it ceases, and there subsists . . .

—¹⁰. That there is such a difference between the Natural, the Spiritual, and the Celestial, is not known by any Angel, because an Angel does not change his state . . .

—¹¹. The likeness of the natural, spiritual, and celestial state exists in such things as are objects of sight, taste, smell, and hearing . . .

C. 137. All offices and employments regarded as to goods of use constitute a form which corresponds to the heavenly form. Gen.art.

Inv. 3. There is a still higher or more interior light and heat, called celestial, which is inserted . . . into the former spiritual light and heat; in this are the Angels of the third Heaven, who are called celestial.

Celestial Angel. *Angelus Coelestis*.

See CELESTIAL KINGDOM and THIRD HEAVEN.

A. 32². The Celestial Angels do not know what faith is, except that which is of love.

34. The Celestial Angels, being in such love from the Lord, from love are in all Knowledges of faith, and from love are in such life and light of intelligence as can be hardly at all described.

87. (In the seventh state of regeneration) good Spirits approach, and also Celestial Angels, and when these are present, evil Spirits can never be present, but flee far away.

170. (During my experimental resuscitation) Celestial Angels were present, who took possession of the province of the heart, so that as to the heart I seemed to be united to them . . . hardly anything being left to me except thought, and thence perception; and this for some hours. 176. H.449. D.1101. 1742.

172. Besides the Celestial Angels who took possession of the province of the heart, there were also two (Celestial) Angels who were sitting at the head; and it was perceived that this takes place with everyone. D.1096.

173. The Angels who were sitting at the head were perfectly silent, only communicating their thoughts with the face; so that I perceived that they induced on me as it were another face, in fact two, because there were two of them. When the Angels perceive that their faces are received, they know that the man is dead. H.449². D.1097.

174. After they had recognized their faces, they induced as it were changes about the province of the mouth, and so communicated their thoughts; for to speak by the province of the mouth is general with the celestial . . .

175. When the Celestial Angels are present, what is cadaverous is perceived as what is aromatic; and when evil Spirits perceive this, they cannot approach. 1518. H.449³. D.1100.

177. The thoughts which the man had at the moment of death are kept on by the Angels; (these are usually thoughts about eternal life). H.449³. D.1102.

178. They are kept a good while in this thought by the Celestial Angels before they recede . . .

180. The Celestial Angels who were sitting at the head, remained with me for some time after I had been as it were resuscitated, but did not speak, except tacitly.

I perceived . . . that they utterly disregarded all falsities and fallacies, not laughing at them as ridiculous, but caring nothing whatever about them. Their speech is cogitative, without sound, and by this they begin to speak with the Souls with whom they at first are.

181. As yet the man who has thus been resuscitated by the celestial is in an obscure life; and when the time has arrived that he is to be handed over to the Spiritual Angels, after some delay the celestial recede, when the spiritual have approached . . .

182. When the Celestial Angels are with a resuscitated person, they do not leave him, for they love everyone; but when the Soul is of such a nature that he can no longer be in the company of the celestial he wishes to depart from them; and when this takes place the Spiritual Angels come, who give him the use of light; for before this he saw nothing, but only thought. H.450.

184. (He still remains, however) in a tranquil state, for he is still guarded by the celestial.

201. The Angels and angelic Spirits who are called celestial are of a similar nature to the regenerated most ancient people who were before the Flood . . .

202. Such also is the life of the Celestial Angels; those of them who are more interiorly celestial do not admit of even the mention of faith, and of anything which derives anything from what is spiritual; and if it is mentioned by others, instead of faith they perceive love with a difference that is Known only to themselves; thus whatever is of faith they derive from love and charity; still less can they endure to hear anything rational, and least of all anything scientific about faith, for they have perception from the Lord, through love, of what is good and true; from perception they know at once whether it is so, or is not so; wherefore when anything is said about faith they make no reply except that it is so, or is not so, because they perceive from the Lord. Sig. This is also signified by not touching anything of the fruit of the tree of knowledge; for if they were to touch it they would be in evil . . . Further, the Celestial Angels speak together about various things, as others do, but with celestial speech, formed by and derived from love, which is more ineffable than the speech of the Spiritual Angels. 880³.

394. They are called 'eunuchs' who are in the heavenly marriage; 'those so born from the womb' (Matt. xix. 12), who are as the Celestial Angels; 'those so made by men,' who are as the Spiritual Angels; 'those who have made themselves so,' who are as angelic Spirits, who are not so much characterized by charity as by obedience.

418². The angelic choirs are of two kinds, celestial and spiritual . . . The Celestial Angels belong to the province of the heart; the Spiritual Angels to that of the lungs.

597². See MOST ANCIENT CHURCH at these refs. 875².

1013⁴. The Celestial Angels are 'likenesses;' the Spiritual Angels are 'images.'

1042. The Spiritual Angels are they who are said to be regenerated 'with water and the spirit;' but the Celestial Angels, with 'fire.'

1384². Perceptions of this kind are of much variety;

with the Celestial Angels, who are in love to the Lord, there is a perception of good, and thence of all things which are of truth; and as, from good, they perceive truth, they do not admit of any speech, still less of any reasoning about truth; but say that it is so, or that it is not so.

1470. All truth which is celestial, or which is produced from the Celestial, is happy in the inward man, and delightful in the outward; no otherwise is truth perceived with the Celestial Angels.

1525^e. All the Angels who are in the third Heaven are in general distinguished into the celestial and the spiritual; the celestial are those who are in the love of good; the spiritual are those who are in the love of truth. 1997^e.

1529. The Lord appears in the third Heaven to the Celestial Angels as a Sun, and to the Spiritual Angels as a Moon. 2069^e. 2669². 2776³. E.380².

1647. See SPEAK at these refs. 5253^e. H.241. D.1108. 1109. 1470. 5554.

2069³. Celestial truth is that which there is with the Celestial Angels . . .

2119. As soon as his bodily things grow cold, which takes place after some days, he is resuscitated by the Lord by means of Celestial Angels; who are at first with him; but when he is of such a nature that he cannot be with these, he is received by Spiritual Angels; and in succession afterwards by good Spirits . . .

2157. The Celestial Angels perceive the Word, such as it is in the inward sense, as to affection; but the Spiritual Angels as to the subject; they who perceive the Word . . . as to the affection, do not attend at all to the words which belong to the subject, but form for themselves ideas from the affection and its series . . . Hence it is evident that the perception, thought, and speech of the Celestial Angels is more ineffable and much richer than the perception, thought, and speech of the Spiritual Angels. 2275. 2802.

2215. Thought from perception is the inmost kind which exists with man, and with the Celestial Angels in Heaven.

2813. No idea can be formed of Divine good, except by those who have perception, and are Celestial Angels.

3635. The Celestial Angels there constitute one Kingdom, and the spiritual another . . .

3691⁴. They who are in love itself to the Lord to such a degree that they have a perception of love, are in a higher degree of good and truth, and are in the inmost and third Heaven, thus nearer to the Lord, and are called Celestial Angels.

3702². The Celestial Angels have a perception that all things in the world (are alive).

3735³. The Lord's 'body' = His Divine love, and the reciprocal with man, such as is the love with the Celestial Angels . . .

3839². There are especially two affections which shine forth from the Word before the Angels . . . affections of truth before the Spiritual Angels, and affections of good before the Celestial Angels . . .

[A.] 3886. The conversation of the **Celestial Angels** is not heard by the **Spiritual Angels**, but is perceived under the appearance of a beating of the heart ; and this because the conversation of the **Celestial Angels** is not intelligible to the **Spiritual Angels**, for it is effected by means of affections which are of love ; but that of the spiritual by means of intellectual ideas.

3928. The **Celestial Angels** cannot be at all present with a man in his corporeal and worldly delight before this has been reduced to compliance, that is, that it is no longer the end, but is for the use of serving heavenly delight . . .

5145². The first degree constitutes the interior Rational ; in this are the **Celestial Angels**, or the third Heaven. The second degree constitutes the exterior Rational ; in this are the **Spiritual Angels**, or the second Heaven. The third degree makes the interior Natural ; in this are good Spirits, or the first Heaven. The fourth degree makes the exterior Natural, or Sensual ; in this is man.

—4. With those who have perceptions of good and truth, as the **Celestial Angels**, the terminations are from the first degree to the ultimate ; without terminations of each and all the degrees such perceptions would be impossible . . .

5249². These things (concerning the Lord's glorification) are what the **Celestial Angels** think when these historical things are read by man ; to think such things is to them most delightful, for they are in the sphere of the Lord's Divine, thus as it were in the Lord ; and are in the perception of the inmost joy when they are in thought about the Lord, and about the salvation of mankind by the Lord making the Human in Himself Divine ; and as the **Angels** are kept in this most celestial joy, and at the same time in wisdom, that Divine process is fully described in the inward sense of the Word.

5342². From his earliest infancy even to his earliest childhood, man is introduced by the Lord into Heaven, and in fact among the **Celestial Angels**, by whom he is kept in a state of innocence . . .

5895². The **Celestial Angels** will not even think of truth separated from good, for all truth with them is in good, thus also with them truth is good . . .

5978. The reason there are two **Angels** with every man, is that there are two kinds of them ; one kind who act into the voluntary things of man, and another who act into his intellectual things ; those who are in the voluntary things of man act into his loves and ends, consequently into his goods ; but those who are in the intellectual things of man act into his faith and principles, consequently into his truths ; they are also most distinct from each other. Those who act into the voluntary things of man are called **celestial** ones ; and those who act into his intellectual things, spiritual ones. The **celestial** ones are opposite to the **Genii**, and the spiritual ones to the **Spirits**.

5983². The **Spirits** and **Genii** with man are nothing but subjects, through whom he has communication with Hell ; and the **Celestial** and **Spiritual Angels** are subjects, through whom he has communication with the Heavens.

6365². When anyone from the infernal crew approaches any **Angel** from the Lord's **Celestial Kingdom**, he flees

away at his mere presence, because he cannot endure it . . . Moreover, a **Celestial Angel** never fights . . .

6370². In every Hell there is order, and this order is preserved by the Lord, both immediately, and mediately by means of **Celestial Angels**. Sometimes also the **Angels** are sent thither, in order to reduce the disordered things there into order ; and while they are there they are in safety ; this is meant by its being said that he who is in the **Celestial** is safe among all in the Hells.

6600². The affection of truth penetrates to the **Societies** of the **Spiritual Angels**, and the affection of good, to the **Societies** of the **Celestial Angels**.

6617². He was then taken up still more interiorly, where the **Celestial Angels** are, and he then said that what he had seen before (in the Word) was hardly anything to what he saw now.

6914². At this day also some who are more deceitful than others, because they betray by a pretence of innocence and charity, are under the view of the **celestial**, and so long as they are, are withheld from their wicked wives ; they are directly above the head, and the **Celestial Angels**, under whose view they are, are still higher . . .

7058². When the truth which proceeds immediately from the Lord's Divine is conjoined with the truth which proceeds mediately, there then exists perception ; this conjunction especially exists with the **Angels** who are in the third or inmost Heaven, and are called **Celestial** ; these have an exquisite perception of both kinds of truth, and thence of the presence of the Lord ; the reason is that they are in good above others, for with them there is the good of innocence ; therefore they are nearest the Lord, and are in flashing, and as it were in flaming light ; for they see the Lord as a Sun . . .

7193². The infernals who tempt cannot even approach the **Celestial Angels**, for when they approach, they are seized with horror and anguish, and are as it were deprived of life.

8820. See **CELESTIAL LOVE** at this ref.

9166². In the internal, truth appears in its own light . . . Hence it is that the **Celestial Angels**, who are in the inmost or third Heaven, being in the highest degree of light, do not even confirm truths by reasons, still less dispute or reason about them ; but only say, Yea, or Nay ; the reason is that they perceive and see them from the Lord.

9212². They who are in good alone, as are the **Angels** of the inmost Heaven, who are called **celestial**, appear naked.

9809. The **Celestial Angels** are receptions of Divine good from the Lord ; the **Spiritual Angels** are receptions of the Divine truth thence derived.

9810. The Divine **Celestial** is the Divine of the Lord in the inmost Heaven, for the **Angels** there are called **Celestial Angels**, and are receptions of Divine truth in their voluntary part.

10608². The **Celestial Angels** dwell upon mountains, and the **Spiritual Angels** upon rocks . . .

H. 21. Those **Angels** who receive (the Divine which proceeds from the Lord) more interiorly are called **Celestial Angels** ; but those who receive it less interiorly are called **Spiritual Angels** ; hence Heaven is distinguished into two

Kingdoms, one of which is called the Celestial Kingdom, and the other the Spiritual Kingdom.

22. As the Angels who constitute the Celestial Kingdom receive the Divine of the Lord more interiorly, they are called interior and also higher Angels; and thence also the Heavens constituted of them are called interior and higher ones.

31. The Divine which flows in from the Lord and is received in the third or inmost Heaven is called the Celestial, and thence the Angels who are there are called Celestial Angels . . .

146°. The Spiritual Angels cannot ascend to the Celestial Angels, nor can the latter descend to the former.

251. The influx of the Celestial Angels is into that part of the head beneath which is the cerebellum . . .

270. See ANGEL at these refs. W. 101. 279. D. 156.

—(d). The Celestial Angels know innumerable things, and are vastly wiser than the Spiritual Angels. Ref.

271. The reason the Angels of the third Heaven are of such a character, is that they are in love to the Lord, and this opens the interiors of their minds to the third degree, and is the receptacle of all things of wisdom. . . The Angels of the inmost Heaven are continually being perfected in wisdom, but in a different way from the Angels of the ultimate Heaven. The Angels of the inmost Heaven do not lay up Divine truths in the memory, thus neither do they make any knowledge from them; but as soon as ever they hear them, they perceive them, and send them into life; hence it is that Divine truths remain as it were permanently inscribed on them.

—². The Angels of the third Heaven are perfected in wisdom through the hearing, but not through the sight; the things they hear from preaching do not enter into their memory, but enter immediately into their perception and will, and become of the life; but the things which these Angels see with their eyes enter into their memory, and concerning these they reason and speak: hence it is evident that the way of hearing is with them the way of wisdom. Sig. 280°. E. 14°.

280. They who are in the inmost or third Heaven are in innocence of the third or inmost degree; these are therefore the innocencies themselves of Heaven, for above all others they love to be led by the Lord, as little children by their father . . . They are therefore nearest to the Lord, from Whom is their innocence; and they are also separated from the proprium, so that they live as it were in the Lord: in outward form they appear simple, and before the eyes of the Angels of the lower Heavens they appear as little children, thus small, and also as those who are not very wise, although they are the wisest of the Angels of Heaven; for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge this; and also that what they know is as nothing in comparison with what they do not know; to know, acknowledge and perceive this, they say is the first step to wisdom: these Angels are also naked, for nakedness corresponds to innocence. E. 828°.

282°. As innocence is the inmost in all the good of Heaven, it affects minds so that he who feels it, as takes place when an Angel of the inmost Heaven approaches, seems to himself to be no longer at his own disposal, and

to be affected and as it were carried away with such delight that the whole delight of the world appears to be nothing in comparison with it.

288°. Innocence and peace are conjoined together as good and its delight, for good is felt through its delight, and delight is Known from its good. As this is so, it is evident that the Angels of the inmost or third Heaven are in the inmost degree of peace . . .

333. Little children are of different natures, some are of the nature of the Spiritual Angels, some of the nature of the Celestial Angels . . .

N. 4. The Heavens are expanses, one above another; in the highest expanses are those who are called Celestial Angels, of whom the most are from the Most Ancient Church; the Angels who are there are called Celestial Angels from celestial love, which is love to the Lord . . .

S. 63. The Angels of the Celestial Kingdom are in the celestial sense of the Word . . . 64. From experience.

65°. When a man is reading the Word, a Spiritual Angel calls forth what is spiritual, and a Celestial Angel what is celestial . . . 67, Examp.

74. The wisdom of the Celestial Angels surpasses the wisdom of the Spiritual Angels almost as the wisdom of the Spiritual Angels surpasses the wisdom of men, and this because the Celestial Angels are in the good of love from the Lord, and the Spiritual Angels in truths of wisdom from the Lord; and where the good of love is, wisdom resides together with it; but where truths are, no more wisdom resides than there is of the good of love.

R. 231. The Spiritual Angels, being in truths of wisdom from the Lord, are in that bright white light, wherefore they are clothed in white; and the Celestial Angels, being in the goods of love from the Lord, are in that flaming light, wherefore they are clothed in red.

878°. The Celestial Angels, who are the Angels of the highest Heaven, dwell as in an ethereal atmosphere; the Spiritual Angels, who are the Angels of the middle Heaven, dwell as in an aerial atmosphere; and the spiritual natural Angels, who are the Angels of the ultimate Heaven, dwell as in an aqueous atmosphere, which from afar appears like the sea.

896. The Angels of the third Heaven dwell upon the mountains, the Angels of the second Heaven on the hills, and the Angels of the ultimate Heaven in the valleys between the mountains and hills.

M. 64°. Marriage love is called celestial and spiritual, because it exists with the Angels of the Heavens; with the Angels of the highest Heaven it is celestial, because these Angels are called celestial ones; and with the Angels below that Heaven it is spiritual, because these Angels are called spiritual ones. The Angels are so called, because the celestial ones are loves and thence wisdoms, and the spiritual ones are wisdoms and thence loves; it is the same with their marriage principle.

T. 508°. I saw as it were a little child above my head . . . He was an Angel from the third Heaven, where all from afar appear as little children. When he was with me he handed me a paper, but as it was written with curvilinear letters, such as are used in that Heaven, I returned it to him, and asked him to state

the meaning of the words in it in expressions adapted to the ideas of my thought; and he replied, This is written there, Henceforth enter into the mysteries of the Word which has heretofore been closed up, for each and all its truths are so many mirrors of the Lord.

[T.] 686. They who have been regenerated through the Divine good of love go dressed in crimson garments, and are called **Celestial Angels**.

D. 3318. See **BREATHE** at this ref.

5112. The words of the **Celestial Angels** have affinity with A, O, and U . . . Wherefore, when a man speaks with them, he is turned from words in which there are E, and I, to words in which there are A, O, and U.

5578. On the writing of the **Celestial Angels**. (See **WRITE** at this ref.)

D. Min. 4711. The **Celestial Angels** or the celestial Heaven, in which are the men of the Most Ancient Church, have a Voluntary in which there is something good, wherefore they could be regenerated also as to it. 4712. (See **CELESTIAL CHURCH** at A.4328.)

E. 240². There is the will of truth and there is the will of good; the will of truth exists with those who are of the Lord's Spiritual Kingdom, and the will of good with those who are of the Lord's Celestial Kingdom; the latter, being in love to the Lord, and thence in mutual love, which with them is charity towards the neighbour, have truths inscribed on their hearts, and thence do them, and that which proceeds from the heart is from the will of good; the heart is the will of good. But those who are in love towards the neighbour, which love is charity, have not truths inscribed on their hearts, but on the memory and thence on the intellectual mind, and what proceeds thence from affection is the will of truth: thus are the Spiritual Angels distinguished from the **Celestial Angels**. The latter appear naked in Heaven, the former clothed: the reason the **Celestial Angels** appear naked, is that they have no need to retain truths in the memory, nor thence to comprehend them by the understanding, because they have them inscribed on the heart, that is, on the love and will; but the reason the Spiritual Angels appear clothed, is that they have truths inscribed on the memory and thence on the understanding, and these truths correspond to garments . . .

831². Spiritual love is the love of truth, and in the highest sense, the love of the Divine truth which proceeds from the Lord, thus also is love to the Lord, but in a lower degree than that in which are the **Celestial Angels**; the latter, namely, the **Celestial Angels**, are in love to the Lord from the reception of Divine good from Him; the former, namely, the Spiritual Angels, are in love to the Lord from the reception of Divine truth from Him; the difference is like that between love in the will and love in the understanding, or as between flame and its light . . . The life, too, of the **Angels** of the third Heaven consists of affections of good, and the life of the **Angels** of the second Heaven of affections of truth . . .

— As the **Angels** of the third Heaven are perfected in wisdom through the hearing, there are intermediate **Angels**, who are called celestial spiritual **Angels**,

who preach and teach truths in their temples; which are called houses of God, and are of wood.

831⁰. The higher Heavens, where are the **Celestial Angels**, constitute the Lord's priesthood . . .

902¹. When the **Angels** of the third Heaven, who are in the greatest wisdom and happiness, were asked how they became such **Angels**, they said that it was because while they lived in the world they accounted as wicked filthy thoughts, which to them were even adulteries; in like manner fraud and unlawful gains, which to them were thefts; likewise hatred and revenge, which to them were murders; and also lies and revilings, which to them were false witness; and the same with other things. They were afterwards asked whether they had not done good works; they said that they had loved the chastity in which they were because they accounted adulteries as wicked; that they had loved the sincerity and justice in which they were because they accounted fraud and unlawful gains as wicked; that they had loved the neighbour because they accounted hatred and revenge as wicked; that they had loved truth because they accounted lies and revilings as wicked; and so on; also that they had perceived that on these things being removed, to act from chastity, sincerity, justice, charity, and truth, was not from themselves, but from the Lord, and thus good works were all things which came from these things, although they had done them as of themselves; and hence it was that after death they were carried by the Lord into the third Heaven.

1215. The **Angels** who are in truths are called Spiritual **Angels**, and those who are in goods **Celestial Angels** . . .

D. Wis. i². The **Angels** of all the Heavens are distinguished into two Kingdoms; those who have received more from the heat which is love than from the light which is wisdom constitute one Kingdom, and are called **Celestial Angels**; from these are the highest Heavens; but those who have received more from the light which is wisdom than from the heat which is love constitute the other Kingdom, and are called Spiritual **Angels**; from these are the lower Heavens . . .

De Verbo 3⁶. As to what concerns the **Angels** of the highest Heaven, they have not thoughts, but they have perceptions of the things which they hear and see; instead of thoughts they have affections, which with them are varied, as thoughts are varied with the Spiritual **Angels**.

De Conj. 66. The **Angels** of the Third Heaven are in the heavenly marriage above all the rest . . . hence they are in marriage love above the rest of the **Angels**, and in innocence and chastity; they walk with a cincture about the loins out of doors, but without it at home; yet there is no lasciviousness excited; they say that to look at a married partner clothed takes away the idea of marriage; *in lecto jacent copulati sicut sunt creati, ac ita dormiunt, dicunt quod non possent aliter, quia ipse amor conjugialis, qui perpetuus est, copulat . . .* E.992³.

70. The **Angels** of the Third Heaven dwell on mountains, not rocky, but of soil . . .

Celestial Church. *Ecclesia coelestis.*

A. 768². When 'Judah' is mentioned in the Prophets,

the **Celestial Church**, or whatever is of that Church is usually signified; when 'Israel' is mentioned, the **Spiritual Church**, or whatever is of that Church, is usually signified; and when 'Jacob' is mentioned, the external Church is signified. (See **JUDAH**.)

784. 'Jehovah closed after him' (Gen.vii.16)=that man no longer had such communication with Heaven as the man of the **Celestial Church** had. Ex.

1069. Hence the **Celestial Church** was described by a paradisiacal garden, in which were all kinds of trees . . .

1965°. Hence it is that by 'Abram' is also represented the **Celestial Church**, etc.

1986°. Conjunction with those who were in the truths of faith, namely, as with those who were of the **Celestial Church**, so with those who were of the **Spiritual Church**, treated of.

1997°. See **MOST ANCIENT CHURCH** at these refs. 2048°. 2069°. 4687°.

2001. When the **Celestial Church** is treated of, 'Jehovah' is mentioned; but when the **Spiritual Church**, 'God.'

2039°. By 'Zion' is meant the **Celestial Church**; by 'Jerusalem' the **Spiritual Church**.

2085. See **CELESTIAL** at these refs. 2708. 3240. 6295.

2362. The affection of good constitutes the **Celestial Church**, and is called in the Word 'the daughter of Zion'; and the affection of truth constitutes the **Spiritual Church**, and is called 'the daughter of Jerusalem.' 3024°.

—4. From the fact that the **Celestial Church**, from love to the Lord, is in love towards the neighbour, it is especially likened to an unmarried daughter, or virgin. III.

2454°. 'Judea' (Matt.xxiv.16)=the Church, and in fact the **Celestial Church**.

2661°. After the time of the **Most Ancient Church** there was no longer a **Celestial Church**, but a **Spiritual Church**.

2669°. The good of love is what makes the **Celestial Church**; but the good of faith is what makes the **Spiritual Church**.

2709. The man of the **Celestial Church** is safe, from good, and does not debate concerning truths . . .

2710. In this verse (Gen.xxi.20), is described the state of the **Spiritual Church**, that relatively to the state of the **Celestial Church** it is obscure; and that it is in combat, because the man of the **Spiritual Church** knows truth from no other source than doctrine, not from good itself, as the man of the **Celestial Church** does. 8819.

2909°. After David removed to Jerusalem and took possession of Zion, then first the Lord's **Spiritual Church** began to be represented by Jerusalem, and the **Celestial Church** by Zion.

2928. When Judah and Zion are treated of, 'nation' is mentioned, and by 'nation' is signified the **Celestial Church**; for by 'Judah' and 'Zion' that Church is meant.

2930. In the **Celestial Church** called 'Adam,' or 'man' . . .

2954. The redemption or reformation and salvation of the men of the **Spiritual Church** is effected through truth; but that of the men of the **Celestial Church** through good . . .

3118°. The man of the **Spiritual Church** only bends himself before the Lord and invokes grace; but the man of the **Celestial Church** bows himself before the Lord and implores mercy.

3246°. The **Celestial Church** was represented by the wife, and the **Spiritual Church** by the concubine . . .

3301°. The Nazarites represented the Lord as to the Divine Human, and hence the man of the **Celestial Church**, who is 'a likeness' of the Lord . . .

3325°. The Lord's Divine celestial love is [mentioned] relatively to the **Celestial Church**, or to those who are of that Church, who are called celestial, from love to the Lord . . .

3432°. In the most ancient time, when there was a **Celestial Church**, there was not the Word, for the men of that Church had the Word inscribed on their hearts, for the Lord taught them what was good and true immediately through Heaven, and gave to them both to perceive from love and charity, and to know from revelation; their very Word itself was the Lord.

3720. 'The house of God'=the Lord's **Celestial Church**, and in a more universal sense, the Heaven of the **Celestial Angels**; in the most universal, the Lord's **Celestial Kingdom**; and in the supreme sense, the Lord as to Divine good . . .

3727°. As the Jewish Church was instituted to represent the **Celestial Church**, which acknowledged no other truth than that which is from good, which is called celestial truth . . .

4328. The most ancient people, who constituted the Lord's **Celestial Church**, had a Voluntary in which there was good, and an Intellectual in which there was truth thence derived, which two with them made one. (See **CELESTIAL ANGEL**, at D.Min. 4711.)

—2. See **BLUE-caeruleus**, at this ref.

4333. When the Lord's **Celestial Church**, which was the most ancient one, perished among the antediluvians, by an inundation of evils and falsities . . .

4434°. In the **Celestial Church** the husband represents good, and the wife truth; and what is an arcanum, they not only represent them, but actually correspond to them.

4545°. As 'Zion'=the **Celestial Church** . . . and the **Celestial Church** is that which is in good from love to the Lord . . . therefore of Zion is predicated 'strength' (Is.lii.1).

4581. The men of the **Celestial Church**, like the Angels of the inmost or third Heaven, are in the good of love; but the men of the **Spiritual Church**, like the Angels of the second or middle Heaven, are in the good of faith . . .

4823°. In the **Celestial Church** the husband was in good, and the wife in the truth of that good; but in the

Spiritual Church the man is in truth, and the wife in the good of that truth . . .

[A.] 5113². There are in general two Churches, namely, the **Celestial** and the **Spiritual**; the **Celestial Church** exists with the man who can become regenerated or become the Church as to the voluntary part; but the **Spiritual Church** with the man who can be regenerated only as to the intellectual part . . .

—³. But the man of the **Celestial Church** was regenerated as to the voluntary part; from his infancy imbuing the good of charity, and when he had arrived at his perception, he was led into the perception of love to the Lord; hence all the truths of faith appeared to him in his Intellectual as in a mirror: with him the understanding and will made one perfectly united mind; for they perceived in the understanding what was in the will: in these things consisted the integrity of the first man, by whom the **Celestial Church** is signified.

—¹⁰. 'A vine,' here (Gen. xlix. 11) = the Intellectual of the **Spiritual Church**; and 'a noble vine' = the Intellectual of the **Celestial Church**.

—⁸. The man of the **Celestial Church** is regenerated in a different way from the man of the **Spiritual Church**; the former by means of seed implanted in the voluntary part; the latter by means of seed implanted in the intellectual part.

5117⁹. Wine is called 'the blood of grapes' (Deut. xxxii. 14), because both signify the holy truth proceeding from the Lord; but 'wine' is predicated of the **Spiritual Church**, and 'blood' of the **Celestial Church**; and as this is so, 'wine' is commanded for the Holy Supper.

5120⁵. 'A cup' is mentioned (Matt. xxvi. 27; etc.), and not wine, because 'wine' is predicated of the **Spiritual Church**, but 'blood' of the **Celestial Church**; although both signify the holy truth proceeding from the Lord; but in the **Spiritual Church** the Holy of faith from charity towards the neighbour, and in the **Celestial Church** the Holy of charity from love to the Lord. The **Spiritual Church** is distinguished from the **Celestial Church** thus; the former is in charity towards the neighbour, but the latter in love to the Lord . . .

—¹⁰. By 'Jerusalem' is signified the **Spiritual** of the **Celestial Church**.

5733. The truth of good is of the **Celestial Church**, and the good of truth is of the **Spiritual Church**; with those who were of the **Celestial Church**, good was implanted in the voluntary part, which is the proper seat of good; from this good, that is, through this good from the Lord, they had a perception of truth; hence they had the truth of good. But with those who are of the **Spiritual Church**, good is implanted in the intellectual part by means of truth, for all truth is of the intellectual part, and by means of truth they are led to good; for to do truth is to them good; hence they have the good of truth . . .

5805. 'Joseph' = internal good from the Rational; 'Israel,' internal good from the Natural; the difference between which is like that between celestial good, or the good which is of the **Celestial Church**, and spiritual good, or the good which is of the **Spiritual Church**.

5922¹². 'Lebanon' (Is. xxxv. 2) = the **Spiritual Church**;

'Carmel' and 'Sharon' = the **Celestial Church**; of the latter is predicated 'the glory of Jehovah,' there being meant the celestial truth which is charity; of the former is predicated 'the honour of the God of Israel,' there being meant spiritual good, which also is charity.

6065. The most ancient people who were of the **Celestial Church**, were in good from an origin in the will; but the ancient people who were of the **Spiritual Church**, were in good from an origin in the understanding . . .

6332. The **Celestial Church** of the **Spiritual**, which is 'Joseph,' treated of.

6364. 'Thy brethren shall celebrate thee' (Gen. xlix. 8) = that the **Celestial Church** (here sig. by 'Judah') is pre-eminent above the rest. . . 'Brethren' = the truths of that **Church**; thus also the Churches which are in these truths . . . E. 433⁴.

6434^e. The good of the man of the **Spiritual Church** is in the Natural, and goes no further; but the good of the **Celestial Church** is in the Rational.

6435². Although the good of mutual love, which is the external of the **Celestial Church**, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins these goods by a medium. . . In order to distinguish between the external good of the **Celestial Church** and the internal good of the **Spiritual Church**, it is allowable . . . to call the former good the good of mutual love, and the latter the good of charity towards the neighbour.

—⁶. 'Zion and Jerusalem' represented the **Celestial Church**.

6497. That after the **Celestial Church** perished the **Spiritual Church** was instituted by the Lord, treated of.

6534⁵. 'Ahola' (Ezek. xxiii) = the perverted **Spiritual Church**, which is 'Samaria;' and 'Aholibah,' the perverted **Celestial Church**, which is 'Jerusalem;' for the Israelites who were at Samaria represented the **Spiritual Church**, but the Jews who were at Jerusalem represented the **Celestial Church**.

6742. 'Virgin' in the Word = the good which is of the **Celestial Church**; but 'damsel,' the truth of good, which is of the **Spiritual Church**. III.

6745⁴. When 'Zion' and 'Jerusalem' are mentioned together, the **Celestial Church** is signified by them; by 'Zion' its internal, and by 'Jerusalem' its external; but when 'Jerusalem' is mentioned without 'Zion,' it usually signifies the **Spiritual Church**.

6756. When the **Celestial Church** is treated of, 'brethren' = goods; but when the **Spiritual Church**, they signify truths; the reason is that the **Celestial Church** is in good, but the **Spiritual Church** in truth . . .

6851^e. They who are of the **Celestial Church** are in the Word called 'nation.'

7120. By the man who is called 'Adam' is meant the man of the **Celestial Church**; but by the man who is called 'Enosh,' the man of the **Spiritual Church**.

7356². 'Zion' = the **Celestial Church**, thus the good of love which is of that Church . . .

8137². In the other life . . . the falsities from evils of

those who have been of the Spiritual Church and have lived evilly appear as waters; but the falsities from evils of those who have been of the Celestial Church, as mists . . .

8337. When the **Celestial Church** is treated of, women represent truth, and men good . . .

8647. In the **Celestial Church** the husband represents good, and the wife the truth thence derived . . .

8928³. Those who are of the Spiritual Church cannot arrive at the first threshold of the wisdom or of the light in which are those who are of the **Celestial Church**. Refs.

8935. Hence 'Adam' was so called from the ground, for by him is signified the man of the **Celestial Church**, or the Church which is in good.

9144¹. The Divine truth proceeding from the Lord in Heaven is Man; hence Heaven is the Grand Man . . . Hence also the Lord's **Celestial Church** was called 'man;' this Church was that which the Jews represented.

9277. 'Oliveyard' (Ex.xxiii.11)=the **Celestial Church**, thus celestial good, which is the good of love to the Lord, for this good makes the **Celestial Church**. Ill.

— Refs. on the subject of the **Celestial Church** and its good.

—⁴. 'The olive' (Judg.ix)=the internal good of the **Celestial Church**; 'the fig,' the external good of that Church; 'the vine,' the good of the Spiritual Church.

9336⁶. By the creation of the heaven and the earth in the first chapter of Genesis is meant the new creation of the **Celestial Church**, which is called 'man.'

9396⁸. 'The house of Israel' (Jer.xxxi.31)=the Spiritual Church; and 'the house of Judah,' the **Celestial Church**.

9404². The good which does not come into existence through truths, but through the goods of mutual love, is the good of the **Celestial Church** . . .

9942³. By 'the man and his wife' (Gen.iii.20) is meant the **Celestial Church**; by the man himself as a husband, that Church as to good, and by his wife that Church as to truth; this truth and that good were the truth and good of the **Celestial Church**. But when that Church fell, which came to pass through reasonings from scientifics about Divine truths . . .

—⁴. By the creation of the heaven and the earth in the first chapter of Genesis, is meant and is described in the inward sense the establishment of the **Celestial Church**; and by the paradise is meant and described the wisdom and intelligence of that Church; and by the eating of the tree of knowledge, the fall of that Church through their reasoning from scientifics about Divine things.

10123². 'The temple' (Rev.xi.1)=the Spiritual Church; and 'the altar,' the **Celestial Church**.

10199⁴. The daughters of Zion are here treated of (Is.iii.24), by whom is signified the **Celestial Church**, which Church is in interior truths from the good of love to the Lord . . .

10248⁸. 'Age' is predicated in general of every Church, but specifically of the **Celestial Church**. Ill.

10609⁶. By 'Jacob and Judah,' here, (Is.lxv.10) is meant the **Celestial Church** external and internal . . . The internal good of that Church is signified by 'the habitation of a flock,' and the external good by 'the couch of a herd;' 'Sharon'=the internal of the **Celestial Church** where that good is; and 'the valley of Achor,' the external. Ill.

R. 585. ('Blasphemies against) His tabernacle and those dwelling in heaven' (Rev.xiii.6)=stumblingblocks against the **Celestial Church** of the Lord and against Heaven. . . By 'the tabernacle' in this sense is signified the **Celestial Church**, which is in the good of love from the Lord to the Lord; and by 'the temple,' the Spiritual Church, which is in truths of wisdom from the Lord. . . The reason that by 'the tabernacle' is signified the **Celestial Church**, is that the Most Ancient Church, which was **Celestial** because in love to the Lord, held holy worship in tabernacles; and the Ancient Church, which was a Spiritual Church, held holy worship in temples. The tabernacles were of wood, and the temples of stone . . .

882. By 'the tabernacle of God' (Rev.xxi.3) is meant the **Celestial Church**, and in the universal sense the Lord's Celestial Kingdom.

T. 200³. In general by 'Jacob' in the Word is meant the Natural Church; by 'Israel,' the Spiritual Church; and by 'Judah,' the **Celestial Church**.

E. 154². The internal of the **Celestial Church** is to do what the Lord enjoins from the affection of the will, thus from the love of good; but the internal of the Spiritual Church is to do what the Lord enjoins from the affection of the understanding, thus from the love of truth. . . The internal of the **Celestial Church** is what is meant by 'works' (Rev.ii.19); and the internal of the Spiritual Church is what is meant by 'charity.'

313⁴. 'The inhabitant of Zion' (Is.xii.6) has a similar signification to 'the daughter of Zion,' namely, the **Celestial Church**, or the Church which is in the good of love to the Lord; 'great in the midst of thee is the Holy One of Israel'=that the Lord is everywhere and that He pervades everything therein.

331. These two Kingdoms exist not only in the Heavens, but also on earth, and on earth are called the **Celestial Church** and the Spiritual Church.

448⁹. By 'Judah,' here, (Ezek.xxxvii.16) is signified the **Celestial Church** which is in the good of love; and by 'Joseph' and 'Ephraim' is signified the Spiritual Church which is in the good of charity and in truths of faith; that these two Churches with the Lord will be one Church, as good and truth are one, is meant by 'I will make them one [piece of] wood, and they shall be one in Mine hand, and I will make them into one nation in the earth, and there shall be one King for them all for a King, and they shall no longer be two nations, and they shall be no longer divided into two kingdoms.'

555⁷. As by 'Samaria' the metropolis of the Israelites is in the Word signified the Spiritual Church, and by 'Jerusalem' the metropolis of the Jews the **Celestial Church**, both as to doctrine, they are called 'women' (Ezek.xxiii.2); and as both these Churches act as one, they are called 'the daughters of one mother' . . .

[E.] 650³³. That by 'Nebuchadnezzar' as king of Babylon at the beginning is signified the **Celestial Church** and its increase even to the summit of wisdom, is evident in Dan.ii.37,38. By 'the head of the statue which was of gold' is signified the **Celestial Church** which is the primary one of all. The reason this **Church** is signified by the king of Babylon at the beginning, is that the **Church** which afterwards becomes Babylon begins from the worship of the Lord and from love to Him . . .

739⁶. The men of the **Celestial Church** are of such a character that they perceive all the truths and goods of Heaven from the Lord by means of influx into their interiors, whence they see truths and goods within themselves as it were engrafted, and have no need to learn them by a posterior way and enrich the memory with them ; thus neither do they reason about truths as to whether they are so or not so . . .

Celestial good. *Bonum coeleste.*

See GOOD OF LOVE.

A. 297. Celestial good is that which is not clothed, because it is inmost, and is innocent . . .

425. 'Gold'=celestial good. 6432². 9549.

1171⁵. 'Gold, frankincense, and myrrh'=good celestial, spiritual, and natural.

1422². See BLESS=*benedicere*, at these refs. 2853.

1551². 'For brass gold'=for natural good celestial good.

1552. 'Gold'=celestial good, or the good of wisdom and of love.

1759. Celestial good in their ideas . . .

1851. That they had celestial and spiritual goods, Sig.

1876^e. Spiritual truths and celestial goods . . .

1963. Remains with the Lord were the acquisitions of the celestial goods by which He united the Human essence to the Divine one.

2069⁵. See CELESTIAL at this ref.

2184². 'Butter' (Is.vii.22)=celestial good . . .

2216. Celestial good and spiritual good do not laugh . . .

2227². There are two goods which are distinct from each other, namely, celestial good and spiritual good ; celestial good is of love to the Lord, spiritual good is of love towards the neighbour ; from the former or celestial good comes the latter or spiritual good, for no one can love the Lord unless he also loves the neighbour . . . and they who are in the Lord cannot but be in His love, which is love towards the human race, thus towards the neighbour ; thus is he in both goods, celestial and spiritual ; the former is the veriest good itself ; the latter is its truth . . . which truth is spiritual good.

2228. They who are endowed with celestial goods and spiritual goods are also endowed with eternal salvation . . .

2280⁷. Celestial good and thence spiritual good are signified by the 'two tenths' of which each of the show-breads was to be made (Lev.xxiv.5).

2340. 'House' (Gen.xix.3)=celestial good.

2347. 'House'=celestial good, which is nothing but the good of love and of charity.

2517. 'Sarah' as a wife=spiritual truth ; and 'Abraham,' celestial good, both Divine.

2540. The light of confirmation from celestial good, Sig.

2554. That thus the celestial things of faith would also perish if they were to think that only spiritual truth could be conjoined with celestial good, Sig. . . Divine good, which is here called celestial good, is united as by a marriage to Divine truth which is here called spiritual truth . . .

—². (Another arcanum contained in these words is) that if they were to have no regard for spiritual truth, celestial good would also thereby perish, for when the former is rejected the latter perishes.

2557. That the Rational is conceived from celestial good as a father, but not from spiritual truth as a mother, Sig.

—². There is something constantly flowing in from within, which receives the things which thus enter, and disposes them into order ; that which flows in, and is received, and disposes, is the Divine celestial good which is from the Lord . . .

2563. That it should be said that rational truth was adjoined to celestial good, Sig.

2575. 'Brother' (Gen.xx.16)=celestial good adjoined to rational truth, as a brother to a sister.

2588. Whether you say spiritual truth and celestial good, or the Lord, it is the same thing . . .

—⁴. Being in utter ignorance that the celestial and spiritual good which is from the Lord is that by means of which every good which is below is vivified, and that thence delight is truly delight.

2712². 'No man' (Jer.xxiii.10)=no celestial good ; 'no inhabitant'=no spiritual good ; 'no beast'=no natural good.

—³. 'To possess' (Is.liv.3) is predicated of celestial good ; 'to dwell,' of spiritual good.

3159. In proportion as a man regards celestial and spiritual good as an end, truth is initiated and conjoined with good . . .

3183. Man is first introduced into a state of innocence . . . afterwards into a state of affection of celestial good, that is, of love towards parents . . . afterwards into a state of affection of spiritual good . . .

3570². It is the celestial good and spiritual truth which are from the Lord that form man . . .

3654⁶. 'Judah,' here, (Ps.cxiv.2)=celestial good, which is of love to the Lord ; and 'Israel'=celestial truth, or spiritual good.

4138. Spiritual good is what is called the good of faith, and is charity ; but celestial good is what is called the good of love, and is love to the Lord.

4145³. In marriage love . . . there at last succeeds union as to celestial good and spiritual truth . . .

4197⁴. 'The two olive-trees' (Rev.xi.4)=celestial good and spiritual good ; celestial good is of love to the

Lord, and spiritual good is of charity towards the neighbour.

4239. The first communication with **celestial good**, Sig. . . 'Esau'=**celestial good** in the Natural.

4262. Divine things to be initiated into **celestial good** in the Natural, Sig. . . 'Esau'=**the Divine Natural** as to good, here as to **celestial good**, because the Natural was not yet made Divine.

4299. Consequently, none can be tempted but those who are in **celestial** and spiritual good, for these have conscience . . .

4352². These loves, from which is all **celestial** and spiritual good . . .

4581⁴. The meat-offering, which consisted of fine flour mingled with oil, signified **celestial good**, or what is the same, the good of love; the oil, love to the Lord, and the fine flour, charity towards the neighbour; but the drink-offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. . .

4585². When the Lord made His Human Divine, He advanced in a similar order to that in which man does when he is made new through regeneration, namely, from what is external to more interior things, thus from the truth which is in the ultimate of order to the good which is more interior and is called spiritual good, and thence to **celestial good**. Ex.

4592². 'Benjamin'=**the spiritual truth** which is from **celestial good**, which is 'Joseph.' Both therefore taken together are that intermediate which is between the spiritual man and the celestial man; but this **good** and this truth are distinct from the **celestial (good)** which is represented by 'Judah,' and from the spiritual (truth) which is represented by 'Israel;' the former is higher or more interior, and the latter is lower or more exterior, for they are intermediate. Ex.

4696. 'The sun'=**celestial good**; 'the moon,' spiritual good, or truth.

4823². Hence it is that where **celestial good** and thence celestial truth are treated of in the Word, 'husband and wife' are mentioned; but when spiritual good and thence spiritual truth are treated of, 'man and wife' are mentioned, or rather 'man and woman.'

4922². 'To clothe in double-dyed' (2 Sam.i.24)=**spiritual good**; 'to set an ornament of gold on the garment'=**celestial good**.

—⁵. 'Blue and purple' (Ex.xxviii)=**celestial goods** and truths; 'scarlet double-dyed and fine linen interwoven'=**spiritual goods** and truths.

4982. By 'a house' in the Word is signified **celestial good**, and by 'a field,' spiritual good; **celestial good** is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour. But when the spiritual man is treated of, by 'a house' is signified the Celestial that is with him, which is the good of charity towards the neighbour, and by 'a field' the Spiritual that is with him, which is the truth of faith. The former and the latter [goods and truths] are signified in Matthew, 'He who is upon the roof of the house let him not come down to take anything that is in his house;

and he that is in the field, let him not return back to take his garment' (xxiv.17,18).

5117⁸. 'Wine,' here, (Gen.xlix.11)=**spiritual good** from Divine love; 'the blood of grapes'=**the celestial good** thence derived.

—⁹. 'The blood of the grape' (Deut.xxxii.14)=**spiritual celestial good**; so is called the Divine in Heaven which proceeds from the Lord . . .

5144. Foods=**celestial** and spiritual goods. —⁶, (the foods enum.).

5147³. Full of **celestial good** for nourishing the Natural, Sig. 'Meats'=**celestial good**. . . By this is signified that the inmost of the Voluntary was full of **celestial good**; for good flows in from the Lord through the inmost of man, and thence by degrees like the steps of a ladder to exteriors . . . As to the influx of **celestial good** from the Lord . . .

—³. The reason food or meat=**celestial good**, is that the food of the Angels is nothing but the goods of love and of charity . . .

5353⁹. After evils have been removed, **celestial good** flows in from the Lord; hence there is a new Voluntary in the Natural, which in the representative sense is 'Manasseh.'

5595. Spiritual good is distinguished from **celestial good** by this; that **celestial good** is implanted in the voluntary part itself.

5620³. 'Milk'=**spiritual good**; 'butter,' **celestial good** . . .

5805. See CELESTIAL CHURCH at these refs. 9277.

5922². See CELESTIAL KINGDOM at these refs. 10092. 10129. R.920².

6014. All spiritual goods are of charity towards the neighbour, and all **celestial goods** are of love to the Lord.

6185. See ABRAHAM at this ref.

6367⁷. 'A lion,' and 'a young lion' (Mic.v.8)=**celestial good** and celestial truth, which are 'the remains of Jacob.'

6369. They who are in **celestial good** never fight, but are safe through good; for wherever they go the evil flee away, because they cannot endure their presence. These are they who are signified by 'an old lion' (Gen.xlix.9).

6372². 'Judah the lawgiver' (Ps.lx.7; cviii.8)=**celestial good** and its celestial truth.

6745³. 'To suck the milk of the gentiles' (Is.lx.16)=**the insinuation of celestial good**; 'to suck the breasts of kings'=**the insinuation of celestial truth**.

7257. The good which is of love to the Lord is called **celestial good**, and the good which is of charity towards the neighbour is called spiritual good. N.107.

7258. The doctrine of **celestial good** . . . is very full and at the same time very deep . . . N.107².

7978. See BREAD at these refs. 8416. 9345. 10077. 10107.

8369. 'The fruit of a tree of honour' (Lev.xxiii.40)=**celestial good**; 'palms'=**spiritual good**, or the good of truth.

8487². Such is **celestial good** at first with those who are being regenerated. In proportion therefore as the

delights of the loves of self and of the world arise, the good of celestial love vanishes away . . .

[A. 8487]³. See CONCUISCENCE at this ref.

8682. The reason the flesh of the sacrifices was to be eaten, was to represent the appropriation of **celestial good** . . .

8758. 'Israel encamped near the mount' (Ex.xix.2)=regular disposition with those who are of the Spiritual Church by Divine **celestial good**. . . 'The mount'=the good of celestial love. By Divine **celestial good** is meant Divine good in Heaven; for Divine good in itself is far above Heaven.

8802. Those who have a general perception of **celestial good**, Sig.

8819. The appearing of **celestial good** in the greatest obscurity, Sig.

9277. Thus it is with spiritual good and with **celestial good**, Sig.

9338¹. 'To possess hereditarily' (Ps.lxix.36) is predicated of those who are in **celestial good**; and 'to inherit,' of those who are in spiritual good; **celestial good** is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour.

9468³. As external **celestial good** and its truth is signified by 'scarlet double-dyed,' the Word as to the external sense and what is doctrinal thence derived is expressed thereby. Ex.

9470³. 'The Ancient of Days' (Dan.vii.9)=the Lord as to **celestial good**, such as there was in the Most Ancient Church.

9472. 'The cedar of Shittah' (Is.xli.19)=spiritual good; 'the wood of oil'=**celestial good**. 10261⁵. —⁶.

9473³. The internal good in the good of faith is the good of charity, which is spiritual good, and the internal good in the good of charity is the good of mutual love, which is external **celestial good**; and the internal good in the good of mutual love is the good of love to the Lord, which also is the good of innocence; this good is internal **celestial good** . . .

9474². The reason anointing was done with oil, was that oil signified **celestial good**, and **celestial good** is the good of love from the Lord, and thence the good of love to the Lord; this good is the very essential itself in each and all things of Heaven and eternal life.

9477. 'The ephod'=that which covers **celestial good** . . .

9496². By the heart is signified **celestial good**, and by the lungs spiritual good.

9511. 'The two extremities of the mercy-seat' (Ex.xxv.18)=**celestial good** and spiritual good; for the cherub at one extremity=approach through **celestial good**, and the cherub at the other extremity=approach through spiritual good. . . Hence all things on the right hand side of man correspond to **celestial good**, and those on the left hand side to spiritual good.

9523. 'From between the two cherubs' (ver.22)=where **celestial good** and spiritual good are conjoined together. . . 'The two cherubs'=the **celestial good** and the spiritual good through which there is an approach

to the Lord. The reason it is the approach where **celestial good** and spiritual good are conjoined together, is that **celestial good** inflows into spiritual good, and so is communicated.

9539. It is said 'to the houses' (ver.27) because **celestial good** is treated of, and the power of its receptacle; for that good is signified by the bread of faces, and its receptacle by the table on which was that bread; by 'the houses' also is signified that good in ultimates.

9544. The vessels which are here enumerated (ver.29)=the Knowledges of **celestial good** and truth; **celestial good** is the good of love to the Lord, and celestial truth is the good of mutual love; the Knowledges of these goods are signified by these vessels.

9549. (The Spiritual Heaven) from **celestial good**, Sig. and Ex.

9574. **Celestial good**, from which comes spiritual good together with its scientifics, Sig.

9615. The external of Heaven, which is from the truths derived from external **celestial good**, Sig. . . 'The wool of she-goats'=external **celestial good**.

9670. 'Thou shalt make a veil' (Ex.xxvi.31)=the medium uniting this Heaven and the inmost Heaven, thus spiritual good with **celestial good** . . .

—⁵. In the relative sense, by the process (of expiation when Aaron entered into the Holy of Holies) is described the regeneration of man even to **celestial good**, which is the good of the inmost Heaven.

—⁶. (This process) signified the putting on of **celestial good** with a regenerate man, and the glorification of the Human even to Divine good in the Lord.

9673. 'With cherubs' (Id.)=guardianship to prevent the mingling together of spiritual good and **celestial good**, thus of the middle Heaven and the inmost Heaven . . . For if these goods were mingled together, both of them would be injured, and that so greatly that the Heavens themselves would perish.

9680. 'And the veil shall distinguish for you between the holy place and the Holy of Holies' (ver.33)=between spiritual good, which is the good of charity towards the neighbour and the good of faith in the Lord, and **celestial good**, which is the good of love to the Lord and the good of mutual love . . .

9684. The table on which were the breads of faces, and opposite to which was the candlestick=the Lord as to **celestial good**, thus as to that very good itself from which and through which the Lord inflows into the Spiritual Kingdom, or into the middle Heaven.

9809⁴. 'Jehovah shall send the sceptre of strength out of Zion' (Ps.cx.2)=power at that time from **celestial good**; 'Zion'=that good . . .

9810. Divine truth proceeding from the Lord, when received into the (voluntary) part, is called **celestial good**; but when received into the intellectual part, it is called spiritual good.

9812². Divine **celestial good**, which makes the third or inmost Heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second Heaven, is the good of charity towards the neighbour;

and Divine natural good, which makes the first or ultimate Heaven, is the good of faith and of obedience . . . These three goods follow each other in order, like end, cause, and effect; and as the end is the soul of the cause, and the cause is everything that is efficient in the effect, so **celestial good** is the soul of spiritual good, and spiritual good is everything in natural good . . . Hence it is evident . . . that inmostly in natural good there must be **celestial good**, that is, the good of love to the Lord, which also is the good of innocence.

9817². The good of love is **celestial good**, through which comes spiritual good; and spiritual good is that which covers **celestial good**, as a garment the body.

9828³. By the girdles of the loins were represented **celestial goods**; and by the girdles of the thighs, and also of the breast, spiritual goods and truths in ultimates. Ill.

9874^e. Hence it is evident that **celestial good** is the good of love to the Lord, for through that love an Angel and a man are conjoined with the Lord, and are thus brought to Him, and enjoy all the good of Heaven . . .

9881. (The conjunction of the whole Heaven in outermost things indissoluble through **celestial good**), Sig. As it is said 'pure gold' (Ex.xxviii.22) it is **celestial good** that is meant; for there are **celestial good** and spiritual good, and each of them is both internal and external; **celestial good** is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. All these goods are in the Word called 'gold,' and they are distinguished (thus); 'gold from Uphaz'=**celestial good**; 'gold from Ophir'=spiritual good; 'gold from Sheba'=the good of Knowledges . . .

9891. See BREASTPLATE at this ref.

9995. 'To make them'=that the **celestial goods** which are signified by 'bread,' 'cakes,' and 'wafers of what is unleavened' (Ex.xxix.2) are from (the truth which is from Divine good). In respect to this matter the case is this; all truths and goods in the Heavens are from the Divine truth which proceeds from the Lord's Divine good; that Divine truth when received by the Angels in the Celestial Kingdom is called **celestial good**, but when received by the Angels in the Spiritual Kingdom it is there called spiritual good; for however the Divine truth which proceeds from the Lord's Divine good may be called truth, it is nevertheless good; the reason it is called truth is that it appears in the Heavens, before the outward sight of the Angels, as light . . .

10017². The work of the salvation of those who are in **celestial good** is represented by the priesthood of Aaron; the work of the salvation of those who are in spiritual good is represented by the priesthood of the sons of Aaron; and the work of the salvation of those who are thence in natural good is represented by the priesthood of the Levites . . .

10075². As 'the right shoulder (of the ram)' (ver.22) =inmost or **celestial good** . . . it is called 'the anointing (of Aaron)' (Lev.vii.35); the breast and shoulder are called 'the anointing,' on account of the representation of spiritual good and of **celestial good**; for 'the breast'=spiritual good, which is the good of the middle or second Heaven; and 'the right shoulder,'

celestial good, which is the good of the inmost or third Heaven; and 'anointing' is the representation of the Lord as to Divine good.

10077. 'One loaf of bread' (ver.23)=inmost **celestial good** from the Lord. 'Bread'=**celestial good**; **celestial good** is the good of love to the Lord; this **good** is called **celestial good** because it is the good of the Celestial Kingdom.

10078. 'And one cake of bread of oil' (Id.)=middle **celestial good**.

10079. 'And one wafer' (Id.)=ultimate **celestial good**. 'A wafer'=**celestial good** in the external man. Ex.

—². 'Bread'=all **celestial good**; and 'wine,' all the truth thereof . . .

10129². The reason **celestial good**, which is the good of love from the Lord to the Lord, is called 'the Holy of Holies,' is that the Lord, through this **good**, flows in immediately into the Heavens; but through spiritual good, which is the good of charity towards the neighbour, mediately.

—³. The reason **celestial good** is 'the Holy of Holies,' and spiritual good 'the Holy,' is that **celestial good** is the inmost good; and therefore it is the good of the inmost Heaven; but spiritual good is the good which proceeds thence, and therefore is the good of the middle Heaven; and this good is so far good, and thus is so far holy, as it has **celestial good** in it; for **celestial good** inflows into spiritual good, and conceives it, and begets it, as a father does his son; by **celestial good** is meant the good of love from the Lord to the Lord; and by spiritual good is meant the good of charity towards the neighbour from the Lord . . .

10252. By the oil of anointing is signified **celestial good**, which is the Divine good of the Lord's Divine love in the inmost Heaven . . . The reason why **celestial good**, or the good of the inmost Heaven, is thus described, is that this **good** comes into existence by means of these truths here signified, and also subsists by their means.

—². In order that **celestial good**, which is the inmost good, may be born with man, which takes place by means of regeneration from the Lord, there must be acquired truths from the Word, or from the doctrine of the Church which is from the Word; these truths at first have their seat in the memory of the natural or external man, and are called forth thence into the internal man by the Lord, which takes place when the man lives according to them; and in proportion as the man is affected by them, or loves them, they are elevated still higher or more interiorly by the Lord, and there become **celestial good**. **Celestial good** is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake . . . This is the generation of this **good**; from which it is evident that this **good** comes into existence through truths from the Word, [which are] at first in the most external or sensuous man, afterwards by their elevation are in the Internal, and are at last in the Inmost itself, where they become **celestial good**; and as this **good** comes into existence through truths in its own order, so afterwards it subsists in a similar order through the same truths, for subsistence is a perpetual coming into existence . . .

[A.] 10269. See ARK (of the Covenant) at this ref.

10270². There are three kinds of goods, which make the three Heavens; the good of love to the Lord, which is called **celestial good**, makes the inmost Heaven; the good of charity towards the neighbour, which is called **spiritual good**, makes the second Heaven; and the good of faith, which is called **spiritual natural good**, makes the ultimate Heaven. Into **celestial good**, which is of the inmost Heaven, the Lord inflows from the Divine Human immediately; into the **spiritual good**, which is of the second Heaven, the Lord inflows from the Divine Human, and also mediately through **celestial good**; and into **spiritual natural good**, which is of the ultimate Heaven, the Lord inflows from the Divine Human, again also mediately . . .

10276². All influx and presence of the Lord take place immediately, and in the lower Heavens also mediately through **celestial good**, which is the good of the inmost Heaven; therefore in proportion as the goods of the lower Heavens contain and store up in themselves **celestial good**, which is the good of love to the Lord, in the same proportion they are goods.

10329. **Celestial good** is generated by the doctrine of **celestial truth** and **good**.

H. 23. As all good is of love, for that which anyone loves is good to him, the good of one Kingdom is called **celestial good**, and that of the other **spiritual good**.

216. By 'righteousness' is signified **celestial good**; and by 'judgment,' **spiritual good**.

S. 23³. 'Gold' = **celestial good**; 'frankincense,' **spiritual good**; and 'myrrh,' **natural good**; from which three goods is all worship. E. 324¹⁰.

R. 89^e. It is said the good of love and of charity, because the good of love is **celestial good**, which is of love to the Lord, and the good of charity is **spiritual good**, which is of love towards the neighbour.

277. There are two kinds of goods from which all worship takes place, **celestial good** and **spiritual good**; **celestial good** is the good of love to the Lord, and **spiritual good** is the good of love towards the neighbour; worship by sacrifices was worship from **celestial good**, and worship by incense was worship from **spiritual good**. 649^e.

726. By 'crimson and scarlet' (Rev. xvii. 4) are signified **celestial good** and **truth** . . . and **celestial good** and **truth**, being of love, are in their essence of good; and **spiritual good** and **truth**, being of wisdom, are in their essence **truth**. See 725.

773. 'Fine linen, and crimson, and silk, and scarlet' (Rev. xviii. 12) = **celestial goods** and **truths**. For with those who are in Heaven and the Church there are **spiritual goods** and **truths** and there are **celestial goods** and **truths**; **spiritual goods** and **truths** are of wisdom, and **celestial goods** and **truths** are of love . . . 'Crimson' = **celestial good**, and 'scarlet' **celestial truth**; 'silk' = **celestial good** and **truth** in the middle; good from its softness, and **truth** from its resplendence.

778. 'Wine, and oil, and fine flour, and wheat' (ver. 13) = that they no longer have worship from **celestial truths** and **goods**, because they have not within their

worship the things which correspond to the things mentioned above.

920². All those who are in **celestial good** from the Lord have Divine truths inscribed on their life, wherefore they live righteously according to them, and also see them within themselves, as the eye sees objects.

E. 283. **Celestial good** is good in essence, and **spiritual good** is good in form, and this because the will, where good resides, is the man himself, or the man in essence; and the understanding, where truth is, which is the form of good, is the man thence, thus the man in form; the latter good is also around the former.

—². See THIRD HEAVEN at this ref.

—³. The reason there were four cherubs, and that each had six wings, is that by 'four' is signified **celestial good**; and by 'six,' **spiritual good**; for 'four' = conjunction, and inmost conjunction with the Lord exists through love to Him; but 'six' = communication, and communication with the Lord exists through charity towards the neighbour.

324⁴. As **spiritual good** derives its origin and existence from **celestial good**, the altar of incense was not only placed near the veil that was over the ark, but it was also commanded that when Aaron made an atonement for himself and his house, he should carry the incense within the veil, by which is signified the influx, communication, and conjunction of **celestial good** and **spiritual good** . . . That he was to take fire from the altar of burnt-offering, and put incense upon it, also signified that **spiritual good**, which is the good of charity, exists and proceeds from **celestial good**, which is the good of love to the Lord . . . Unless **spiritual good** is from **celestial good** it is not good . . . therefore death was proclaimed against them unless they did this. —⁸.

—⁷. As **spiritual good**, which is the good of charity towards the neighbour, derives its essence and its soul from **celestial good**, which is the good of love to the Lord, the incense, by which is signified **spiritual good**, was placed on the breads of faces, by which was signified **celestial good** . . . For all worship of the Lord which is truly worship takes place from **celestial good** through **spiritual good**; for **spiritual good**, which is charity towards the neighbour, is the effect of **celestial good**; for charity towards the neighbour is to perform uses and to live a moral life from a **celestial origin**. This therefore is **spiritual good**; and **celestial good** is to look to the Lord, and [to see] that all good and truth are from Him, and that from man and his proprium there is nothing but evil. —¹², Sig.

—⁹. By 'the gold and incense which they shall bring' (Is. lx. 6) is signified worship from **spiritual good** which is from **celestial good**; 'gold' = **celestial good**; and 'incense,' **spiritual good** . . .

—¹¹. 'The incense offered to My name, and a clean meat-offering' (Mal. i. 11) = the worship of the Lord from **spiritual good**, which is the good of charity towards the neighbour; and from **celestial good**, which is the good of love to the Lord; worship from **spiritual good** is signified by 'incense,' and from **celestial good**, by 'a meat-offering.'

—¹⁴. The reason this meat-offering was instituted (Lev. ii. 1, 2), was that 'fine flour' = genuine truth; and

as this is from good, namely, from celestial good and thence from spiritual good, there were placed upon it oil and frankincense; 'oil' = the good of celestial love; and 'frankincense,' the good of spiritual love; in the inward sense, the one derived from the other.

—¹⁶. By 'incense' (Deut. xxxiii. 10) is signified worship from spiritual good; and by 'a burnt-offering upon the altar' is signified worship from celestial good.

—²⁵. This gratefulness (to the Lord and the Angels) is solely from spiritual good, or from the good of charity towards the neighbour; for this good is celestial good, which is the good of love to the Lord, in effect; for celestial good, which is the good of love to the Lord, is presented in effect solely through spiritual good, which is the good of charity towards the neighbour; wherefore to be in this latter good, and to exercise it, is to love and worship the Lord.

331². 'Peoples' = those who are of the Lord's Spiritual Kingdom; and 'nations,' those who are of His Celestial Kingdom; thus those who are in spiritual good and those who are in celestial good; spiritual good is the good of charity towards the neighbour and thence the good of faith, and celestial good is the good of love to the Lord and thence the good of mutual love.

821⁴. 'Sons of thunder' (Mark iii. 17) = truths from celestial good... for in the Spiritual World also thunderings are heard, which exist from the truths which are from celestial good...

Celestial Heaven. See THIRD HEAVEN.

Celestial Kingdom. *Regnum Coeleste.*

See KINGDOM and SPIRITUAL KINGDOM.

A. 48³. The Most Ancient Church represented the Lord's heavenly kingdom also as to the generic and specific differences of perceptions...

1607. 'For all the Land which thou seest, to thee I will give it' (Gen. xiii. 15) = that the heavenly kingdom would be the Lord's...

1608. That to his seed, that is, to those who have faith in Him, would be given the heavenly kingdom, Sig. 1865. 1986.

1612. 'Arise, walk through the Land' (ver. 17) = that He should survey the heavenly kingdom... By 'the Land,' or 'Land of Canaan,' is signified the Kingdom of God in the Heavens, or Heaven, and the Kingdom of God on earth, or the Church. 1613. 1614. 2028.

1778. That the heavenly kingdom would be immensely increased, treated of.

1817. 'To inherit the Land' (Gen. xv. 7), by which is signified to possess the heavenly kingdom, is here predicated of His Human essence.

2360². As the Sons of Israel represented the Lord's heavenly kingdom, that is, the kingdom of love and charity...

2362³. That the Celestial Church, or Celestial Kingdom of the Lord, is called 'the daughter of Zion' from the affection of good, that is, from love to the Lord Himself; and that the Spiritual Church, or the Spiritual Kingdom of the Lord, is called 'the daughter of Jerusalem' from the affection of truth, and thus from charity towards the neighbour, Ill.

2531³. Whatever is in the doctrine of true faith has regard to the Lord, and also has regard to the heavenly kingdom and the Church, and to the things which belong to the heavenly kingdom and the Church...

2608^e. It is necessary that the Word, being Divine, should contain the laws of the heavenly kingdom into which man is to come.

2714⁵. That through the Lord's Divine Human there is the heavenly kingdom for the spiritual, Sig.

2722⁶. Thus they no longer believed in the existence of the heavenly kingdom, or of the life after death...

2830⁵. By the 'new temple,' and 'the New Jerusalem' is specifically signified the Lord's Spiritual Kingdom; and by 'Zion,' the Celestial Kingdom.

3230. That the Spiritual Kingdom is separated from the Celestial Kingdom, treated of.

3235². In general the Lord's Kingdom is Celestial and Spiritual, that is, it consists of the celestial and of the spiritual...

3245. The celestial things of love in the Lord's Celestial Kingdom, Sig.

—³. For in the relative sense by 'Isaac' is signified the Celestial Kingdom, since by the sons of Abraham who were by Keturah is signified the Lord's Spiritual Kingdom.

3448⁷. As the twelve tribes of Israel represented the Lord's heavenly kingdom...

3635. The Celestial Angels there constitute one Kingdom, and the spiritual Angels another Kingdom, for the Kingdom of the Lord is celestial and spiritual; the Celestial Kingdom consists of those who are in love to the Lord, the Spiritual Kingdom of those who are in charity towards the neighbour...

3654. By 'Judah,' or the Jewish nation, was represented the Lord's Celestial Kingdom; and by 'Israel,' or the Israelitish people, his Spiritual Kingdom.

3720. See CELESTIAL CHURCH at these refs. R. 882.

3880. 'She said, This time I will confess Jehovah' (Gen. xxix. 35), here = the Divine of love and His Celestial Kingdom...

— By 'Judah,' who was named from the confession of Jehovah, is signified the Divine of love, and the Lord's Celestial Kingdom. 3881. —². —³. 4007².

3887. In Heaven or the Grand Man there are two Kingdoms; one is called celestial, the other spiritual; the Celestial Kingdom is constituted of those Angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom, for they are in the Lord above all others, and therefore above all others are in a state of peace and of innocence; they appear to others as little children, for a state of peace and innocence presents that appearance; whatever is there is as it were alive before them, for that which comes immediately from the Lord is alive; this is the Celestial Kingdom...

—². All who are in the Lord's Celestial Kingdom belong to the province of the heart; and all who are in the Spiritual Kingdom belong to the province of the lungs. The influx from the Celestial Kingdom into the

Spiritual one is circumstanced as is the influx of the heart into the lungs. Ex.

[A.] 3960². 'The habitation of holiness' (Is. lxiii. 15) = the **Celestial Kingdom**; and 'the habitation of ornament' = the **Spiritual Kingdom**.

3969⁴. In the **Celestial Kingdom** are they who are in love to the Lord, and thence in charity; these constitute the third or inmost Heaven; but the spiritual, the middle or second Heaven.

—⁹. The Lord's **Celestial** and **Spiritual Kingdom** is here treated of (Ezek. xxxvii. 16-22); the **Celestial Kingdom** is 'Judah;' the **Spiritual Kingdom** is 'Joseph;' and that the Kingdoms shall not be two, but one; for they were made into one by the advent of the Lord into the world . . . This is what is signified by 'the two pieces of wood' which were 'for Judah, and for Joseph,' and which were to be conjoined into one, and were to be one in the Lord's hand; for the celestial constitute the third Heaven . . . and the spiritual the second . . . and there they are one, because the one inflows into the other, that is, the **Celestial** into the **Spiritual**; the **Spiritual Kingdom** is as a plane for the **Celestial Kingdom**; thus are they firmly established . . . —¹¹. E. 222⁴.

—¹⁶. The Lord's **Celestial Kingdom** lives from the good which proceeds from the Lord, but the **Spiritual Kingdom** from the truth thence derived; wherefore in the other life the Lord appears to the celestial as a Sun, but to the spiritual as a Moon. Refs.

4138. There are two Kingdoms of the Lord in the Heavens, one is called His **Celestial Kingdom**, and in it are those who are in love to the Lord; and the other is called the **Spiritual Kingdom**, and in it are those who are in charity towards the neighbour; these Kingdoms are most distinct from each other, but still they act as one in the Heavens.

4237. 'Mahanaim' means 'the two camps,' and 'the two camps' = both the Heavens or Kingdoms of the Lord; namely, the **Celestial** and the **Spiritual** . . .

4539⁸. Jerusalem was the inmost of the Land, because by it was signified the Lord's **Spiritual Kingdom**; and the House of God was the inmost of Jerusalem, because by it was signified the Lord's **Celestial Kingdom**.

4599⁴. Here is described the Lord's **Celestial Kingdom** (Mic. iv. 7, 8); its inmost by 'Mount Zion,' which = love to the Lord; its derivative by 'the slope of the daughter of Zion,' which = mutual love . . . its interior truths of good by 'the tower of the flock;' that thence is the **Spiritual Kingdom** of the **Celestial** is signified by 'the kingdom of the daughter of Jerusalem.'

4750³. By 'Judah' is represented the Lord's **Celestial Kingdom**; and by 'Israel,' His **Spiritual Kingdom**.

4815². The reason the tribe of Judah was separated from the rest of the tribes, was in order that that tribe might represent the Lord's **Celestial Kingdom**; and the rest of the tribes, His **Spiritual Kingdom** . . .

4931². All these provinces (of the Grand Man) relate to the two Kingdoms, namely, to the **Celestial Kingdom** and the **Spiritual Kingdom**; the . . . **Celestial Kingdom**, is the kingdom of the heart in the Grand Man, and the . . . **Spiritual Kingdom** is the kingdom of the lungs therein. . . These two Kingdoms are conjoined together

in a wonderful manner; this conjunction is also represented in the conjunction of the heart and lungs with man, and in the conjunction of the operations of both into every single member and viscus. D. 499.

5008⁴. They say that the poor . . . will inherit the **heavenly kingdom**.

5313¹². The Lord's **Spiritual Kingdom** is where the principal thing is the Divine truth in which there is good; but the **Celestial Kingdom** is where the principal thing is Divine good from which there is Divine truth.

5406^e. See CANAAN at this ref.

5922². There are two Kingdoms of which Heaven consists, namely, the **Celestial Kingdom** and the **Spiritual Kingdom**; the **Celestial Kingdom** is the inmost or third Heaven, and the **Spiritual Kingdom** is the middle or second; the good in which the celestial are is called celestial good, and the good in which the spiritual are is called spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. With the conjunction of these two Kingdoms the case stands thus; it is the good of charity towards the neighbour which conjoins them, for the internal of those who are in the **Celestial Kingdom** is love to the Lord, and their external is charity towards the neighbour; but the internal of those who are in the **Spiritual Kingdom** is charity towards the neighbour, and their external is faith thence derived; from which it appears that the conjunction of these two Kingdoms is effected by means of charity towards the neighbour, for in that ceases the **Celestial Kingdom**, and from that begins the **Spiritual Kingdom**; thus the ultimate of the one is the prime of the other; thus do they receive of each other.

6304. With the Jewish nation there was a representative of the **Celestial Kingdom**, and with the Israelitish people a representative of the **Spiritual Kingdom** . . .

6363. See JUDAH at these refs. 6371.

6366. When the celestial love which is represented by 'Judah' inflows into the spiritual truths which are represented by the sons of Israel, it disposes them into order, and thus submits them to the Lord; for the **Celestial** has this efficacy through its influx into spiritual things; or good through its influx into truth; wherefore also the Lord's **Celestial Kingdom** is the inmost or third Heaven, thus nearest to the Lord; and His **Spiritual Kingdom** is the middle or second Heaven, thus more remote from the Lord. It is on account of this order that the Lord inflows through the **Celestial Kingdom** into the **Spiritual Kingdom** mediately, and also immediately; such is the influx, that the **Spiritual Kingdom** is kept in order through the **Celestial Kingdom**, and is thus submitted to the Lord. The influx takes place from the **Celestial Kingdom** through love towards the neighbour, for this is the external of the **Celestial Kingdom**, and it is the internal of the **Spiritual Kingdom**. Hence is the conjunction of them both.

6371². That the power would recede from the **Celestial Kingdom** at the coming of the Lord (is thus). Before the Lord's advent into the world, the influx of life with men and Spirits from Jehovah or the Lord was through

the **Celestial Kingdom**, that is, through the Angels who were in that **Kingdom**; hence they had the Power. But when the Lord came into the world, by His making the Human in Himself Divine, He put on that which was with the Angels of the **Celestial Kingdom**, thus that Power; for the Divine transflux through that Heaven was formerly the Divine Human . . . The Angels of that **Kingdom** have great Power still, but only in so far as they are in the Lord's Divine Human through love to Him.

6372. It is said 'a lawgiver from between his feet' (Gen.xlix.10), to signify the Spiritual of the Celestial, or truth from good; for at that time the Spiritual **Kingdom**, such as it was after the Lord's Advent, was not distinct from the **Celestial Kingdom**, but was one with it, being merely its external . . . At that time the **Celestial Kingdom** exercised its Power through this truth, and therefore this truth is called 'a lawgiver.'

6373. When the Divine was presented through the **Celestial Kingdom**, there was disquiet, for the things in Heaven and Hell could not thereby be reduced into order, because the Divine which flowed through that **Kingdom** could not be pure, since Heaven is not pure, and therefore that **Kingdom** could not be strong enough for all things to be kept in order through it . . .

6417. By 'Joseph,' the Lord's Spiritual **Kingdom** is here treated of; and above, by 'Judah,' His **Celestial Kingdom**; for there are two **Kingdoms** which constitute Heaven, the **Celestial** and the Spiritual; the **Celestial Kingdom** constitutes the inmost or third Heaven, the Spiritual the middle or second; to the Spiritual **Kingdom** the Lord appears as a Moon, but to the **Celestial Kingdom** as a Sun. Refs. . . That which proceeds from the Lord's Divine good and inflows into Heaven, in His **Celestial Kingdom** is called the Divine Celestial, and in His Spiritual **Kingdom** the Divine Spiritual . . .

6435. There are two **Kingdoms** which constitute Heaven, namely, the **Celestial Kingdom** and the Spiritual **Kingdom**. The difference between these two **Kingdoms**, is that the internal good of the **Celestial Kingdom** is the good of love to the Lord, and its external is the good of mutual love; they who are of this **Kingdom** are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of this **Kingdom**, so that it cannot be seen separately from good, wherefore they who are of this **Kingdom** cannot even mention faith, for instead of the truth of faith they have the good of mutual love. But as to the Spiritual **Kingdom**, its internal is the good of charity towards the neighbour, and its external the truth of faith. Hence it is evident what the difference is between these two **Kingdoms**, and also that they meet together in this, that the external of the **Celestial Kingdom** coincides with the internal of the Spiritual **Kingdom** through a medium which is called the Celestial of the Spiritual; for the external of the **Celestial Kingdom** is the good of mutual love, and the internal of the Spiritual **Kingdom** is the good of charity towards the neighbour; but the good of mutual love is more interior than the good of charity towards the neighbour, for the former is from the Rational, but the latter from the Natural. Although however the good of mutual love, which is the external of the **Celestial**

Church, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins these goods together through a medium, and thus He conjoins together these two **Kingdoms**. . . 'Even to the desire of the hills of an age' (Gen.xlix.26), therefore signifies that the Spiritual **Kingdom** should come above the good of charity even to the good of mutual love, which is of the **Celestial Kingdom**, and that thus these two **Kingdoms** should be inmostly conjoined together.

—⁵. 'The mountain of Jehovah,' which is Zion (Is. ii.2)=the Lord's **Celestial Kingdom**, thus it=the good of that **Kingdom**, which is of love to the Lord; and thus in the supreme sense, it=the Lord Himself, for all the love and all the good in the **Celestial Kingdom** are of the Lord.

6436. The inmost Heaven, where the Lord's **Celestial Kingdom** is, relates to the head (in the Grand Man); the middle or second Heaven, where the Spiritual **Kingdom** is, to the body; and the ultimate or first Heaven, to the feet.

6443. 'To divide the spoil' (Gen.xlix.27)=to give a possession in the heavenly **kingdom**.

6698. The end of creation is the heavenly **kingdom**, in which the Divine can dwell; for the visible universe is a means for the existence of Earths, and of men upon them, from whom is the heavenly **kingdom** . . .

8521². The good of truth, which is the good of those who belong to the Lord's Spiritual **Kingdom**, is entirely different from the good of those who belong to the Lord's **Celestial Kingdom** . . .

—³. The good of those who belong to the Lord's **Celestial Kingdom** is not implanted in the intellectual part, but in the voluntary part. They who are in this good know whether a thing is true from internal perception, which they have from the Lord.

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

8705². The simple can have no other idea of the heavenly **kingdom** than as of an earthly **kingdom**.

8770³. In Heaven there are two **Kingdoms**, one which is called the **Celestial Kingdom**, and another which is called the Spiritual **Kingdom**; the **Celestial Kingdom** is what is called the Lord's 'priesthood,' and the Spiritual **Kingdom** is what is called His 'royalty'; in the latter reigns Divine truth, in the former Divine good; and as the representative of the **Celestial Kingdom** began to perish when they asked for a king, in order that the representative of the Lord's **Kingdom** in the Heavens might be continued, the Jews were separated from the Israelites, and by the Jewish **kingdom** was represented the Lord's **Celestial Kingdom**, and by the Israelitish **kingdom** His Spiritual **Kingdom**.

8796. The Lord's **Celestial Kingdom**, which is the inmost or third Heaven, is kept distinct from the Spiritual **Kingdom**, which is the second or middle Heaven, by means of intermediates; through these the **Celestial Kingdom** inflows into the Spiritual **Kingdom**,

but not contrariwise . . . From which it is evident . . . that those who belong to the Spiritual Kingdom cannot attain even to the first boundaries of the good of the Celestial Kingdom. Sig.

[A.] 879⁷. The case would be the same with those who are in the Celestial Kingdom if they were to endeavour to ascend above to the Divine . . .

880². By those who are in a perception of general celestial good, are meant those who are intermediate between the Lord's Celestial Kingdom and Spiritual Kingdom ; through whom therefore influx, communication, and conjunction are effected ; these have extension even into the celestial Societies, which is signified by 'their ascending into the mountain' (Ex.xix) ; these intermediates are represented by 'Moses,' and also by 'Aaron.'

883⁵. 'The people cannot ascend to Mount Sinai' (ver.23)=that they cannot elevate themselves to the Celestial Kingdom ; as is evident from the signification of 'the people' or the Sons of Israel, which is those of the Spiritual Kingdom . . . 'Mount Sinai'=the Celestial Kingdom.

887⁵. 'The habitation of holiness' (Is.lxiii.15)=the Heaven where are those who belong to the Celestial Kingdom ; and 'the habitation of ornament'=the Heaven where are those who belong to the Spiritual Kingdom. 981⁵.

894⁵. Heaven is distinguished into two Kingdoms, namely, into the Celestial Kingdom and the Spiritual Kingdom ; they who are in the Celestial Kingdom are in the inmost or third Heaven, thus are nearest the Lord ; for they who are there in love to the Lord and in innocence, thus are in wisdom above all others ; but they who are in the Spiritual Kingdom are in the middle or second Heaven, thus are more remote from the Lord ; they who are there are in charity towards the neighbour, and through charity are with the Lord. Refs.

899⁴. In the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth ; this is the source of the marriage principle with these.

913⁴. By these words (Is.v.1,2) is fully described the conjunction of the Lord's Spiritual Kingdom with His Celestial Kingdom, that is, the conjunction of the second Heaven with the third, consequently, the conjunction of the good of faith in the Lord, which is of the Spiritual Kingdom, with the good of love to the Lord, which is of the Celestial Kingdom. 'The vineyard'=the Spiritual Kingdom ; 'in the horn'=in power, thus in that Kingdom ; 'a son of oil'=the external good of love of the Celestial Kingdom ; the Celestial Kingdom, which is the Lord's inmost Heaven, is called 'an olive' or 'oliveyard,' because 'oil'=the good of celestial love.

946⁸. There are two Kingdoms into which the angelic Heaven is distinguished, the Celestial Kingdom and the Spiritual Kingdom ; in each there is an internal and an external ; the internal in the Celestial Kingdom is the good of love to the Lord, and the external is the good of mutual love ; this good is what is signified by 'scarlet double dyed' . . . But in the Spiritual Kingdom the

internal is the good of charity towards the neighbour, and the external is the good of obedience from faith.

—². The inmost things of the Celestial Kingdom or Church were signified by those things which were upon the table, chiefly by the breads ; but the exterior ones by those things which covered them . . .

947⁷. The celestial things which are of the good of love in Heaven are represented naked, wherefore those who belong to the Lord's Celestial Kingdom appear naked ; but those who belong to the Spiritual Kingdom, who are those who are introduced by the Lord into the good of charity through the truths of faith, appear clothed in garments ; this Kingdom is below the Celestial Kingdom, and that which is below is a covering to what is above it, for what is lower is more exterior. 981⁴.

954³. Very many things which are in the Lord's Celestial Kingdom do not fall into an idea of human thought, and scarcely into an idea of thought of the angelic Spirits who are in the ultimate Heaven ; for all things which are in the Lord's Celestial Kingdom are founded upon the good which is of love, and not upon the truth which is of faith ; they also speak with each other by means of the goods which are of love, and not by means of the truths which are of faith, as do they who belong to the Lord's Spiritual Kingdom. The Lord's Celestial Kingdom is the inmost or third Heaven, in which it is known that there are things incomprehensible and ineffable . . . wherefore the things which exist in that Heaven are presented before the Spirits below by means of representatives . . . The same were represented in this world by the ark, the propitiatory, the cherubs, the table with the breads of faces upon it, and the candlestick ; by means of these are presented all things which are in that Kingdom ; and by the habitation and the court of the tent, and by the curtains and veils therein, were represented the things which are in the Lord's Spiritual Kingdom, which is the second or middle Heaven.

957⁰. In the Lord's Celestial Kingdom, which is the inmost or third Heaven, there is a light which immensely transcends the light which is in the Lord's Spiritual Kingdom, which is the middle or second Heaven ; the light of the Celestial Kingdom, or of the inmost Heaven, does not appear as light, but as flame, the reason is that in that Heaven there reigns the good of love, and in Heaven the good of love is presented to view by a flame. But in the Lord's Spiritual Kingdom, which is the middle or second Heaven, there is a light which immensely transcends the light of the world, yet still appears white ; the reason is that in this Heaven there reigns the truth of faith from the good of charity, and in Heaven the truth of faith from that good is presented to view by a white light.

967⁰. The Angels who belong to the Lord's Celestial Kingdom, that is, who are in the inmost Heaven, constitute the province of the heart in the Grand Man ; and the Angels who belong to the Lord's Spiritual Kingdom constitute the province of the lungs therein. Refs.

968⁴. The Lord appears to those who are of the Celestial Kingdom as a Sun ; but to those who are of the Spiritual Kingdom as a Moon. The Lord as a Sun appears at a middle altitude opposite the right eye, and

as a Moon also at a middle altitude opposite the left eye ; from the Lord as a Sun there is light for those who are in His **Celestial Kingdom** ; and from the Lord as a Moon there is light for those who are in the **Spiritual Kingdom** . . .

—⁴. Hence it is evident what is the nature of the difference between the Lord's **Celestial Kingdom** and **Spiritual Kingdom** as to the reception of Divine truth, namely, that it is like that between light from the sun and light from the moon ; and therefore that those who are in the **Spiritual Kingdom** are relatively in obscurity as to the truth of faith and the good of love. Refs.

9685. In the Lord's **Spiritual Kingdom** good appears by means of truth, and truth is perceived as good when it comes from the understanding into the will ; this good is the good of charity towards the neighbour, and is called **spiritual good**. It is otherwise in the Lord's **Celestial Kingdom** ; there good does not appear good by means of truth, but is perceived from the good itself. Hence it is evident why the table was placed on the side towards the north, and the candlestick on the side towards the south.

9741³. Heaven is distinguished into two Kingdoms, into the **Celestial Kingdom** and the **Spiritual Kingdom**, and in each Kingdom there is an internal and an external ; in the internal of the **Celestial Kingdom** are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love ; but in the internal of the **Spiritual Kingdom** are they who are in the good of charity towards the neighbour, and in its external are they who are in the good of faith. It is the external of each Heaven that is called the ultimate or first Heaven, and is represented by 'the court ;' hence it is that the court was double around the temple, exterior and interior ; the exterior court = those who are in the externals of the **Spiritual Kingdom**, and the interior court = those who are in the externals of the **Celestial Kingdom** . . .

—⁴. Good has the dominion in the **Celestial Kingdom**, but truth in the **Spiritual Kingdom**. 9822.

9818. They who are in the Lord's **Celestial Kingdom** know truths, not from knowledge and thence faith, but from inward perception ; for they are in the good of love from the Lord, and in this good all truths are implanted . . .

9835. The **Spiritual Kingdom**, as to all the truths and goods which are therein, belongs to the intellectual part ; but those which are in the Lord's **Celestial Kingdom** belong to the voluntary part . . . The **Celestial Kingdom** is for the sake of the reception of good, and the **Spiritual Kingdom** is for the sake of the reception of truth . . . Before the Lord, Heaven is as one man, who also has the two faculties of will and understanding ; his will is in the **Celestial Kingdom**, and his understanding in the **Spiritual Kingdom** . . .

9846. The Intellectual of a regenerate man corresponds to the **Spiritual Kingdom** in Heaven, and his Voluntary to the **Celestial Kingdom** there.

9866^e. There are two Kingdoms in the Heavens, the **Celestial Kingdom** and the **Spiritual Kingdom**, and in each there is an internal and an external ; the internal and the external of the **Celestial Kingdom** were repre-

sented by the two orders of stones on the right of the breastplate, and the internal and external of the **Spiritual Kingdom** by the two orders on its left ; for the breastplate was a double square. 9873.

9873³. In a general sense, a sapphire = the external of the **Celestial Kingdom**, and an onyx, the external of the **Spiritual Kingdom** . . . The stones of the second order signified the external good of the **Celestial Kingdom**, which is called the celestial love of truth ; and the stones of the fourth order signified the external good of the **Spiritual Kingdom**, which is called the spiritual love of truth.

—⁴. The **Celestial Kingdom** is treated of in this chapter (Is. liv) ; 'the foundations which shall be laid in sapphires' (ver. 11) = the externals there.

9912. 'Wholly of hyacinth' (Ex. xxviii. 31) = through influx from the good of the **Celestial Kingdom**. 'Hyacinth' = the celestial love of truth, which is the good of mutual love, and the good of mutual love is the external good of the **Celestial Kingdom** . . . This is the good which inflows into the internal good of the **Spiritual Kingdom**, which is signified by 'the robe.' From this, its good comes into existence, which is the good of charity towards the neighbour.

9913. The head with man corresponds to the Lord's **Celestial Kingdom**, and the body to His **Spiritual Kingdom**, hence the intervening neck, which the mouth of the head of the robe encircles and clothes, corresponds to the intermediation or influx of the **Celestial Kingdom** into the **Spiritual Kingdom**. 9914^e.

9942². Every affection . . . in the understanding flows in from its Voluntary. The case is the same in the Heavens, where the **Celestial Kingdom** corresponds to the Voluntary of man, and the **Spiritual Kingdom** to his Intellectual ; and as the garments of Aaron represented the Lord's **Spiritual Kingdom** adjoined to His **Celestial Kingdom**, the 'coat' represented that which is inmost there, thus that which proximately proceeds from the **Celestial Kingdom**, for the 'coat' was the inmost garment.

9942¹¹. He who does not know the quality of the state of the Angels in the Lord's **Celestial Kingdom**, cannot at all know what these words of the Lord involve (Matt. v. 34-40), for the state of good and truth with those who are in the Lord's **Celestial Kingdom** is there treated of, with whom all truth is imprinted on the heart ; for, from the good of love to the Lord, they know all truth, so that they never reason about it, as they do in the **Spiritual Kingdom** ; wherefore when truths are being considered, they only say, Yea, yea, or Nay, nay ; and they cannot so much as mention faith.

9954¹⁴. 'Zion the mountain of holiness' upon which He is said to be anointed as a King (Ps. ii. 6) = the **Celestial Kingdom**, which is in the good of love ; this **Kingdom** is the inmost of Heaven and the inmost of the Church.

9993. The Heavens are distinguished into two Kingdoms, of which one is called **Spiritual** and the other **Celestial** ; the **Spiritual Kingdom** in the Heavens corresponds to the Intellectual with man, and the **Celestial Kingdom** there corresponds to his Voluntary ; in each Kingdom there is an internal and an external . . . It is further to be known, that each Kingdom, namely, the

Spiritual and the **Celestial**, in the Heavens is tripartite; there is its inmost, its middle, and its external; the inmost of the **Celestial Kingdom** is the good of love to the Lord, the middle there is the good of mutual love, which is the good proceeding thence, and the external is the delight proceeding from that good; the two former are in the internal man with those who are in the Lord's **Celestial Kingdom**, but the third is in the external man with them; these three are represented by the bread of what is unleavened, the cakes of what is unleavened mingled with oil, and the wafers of what is unleavened anointed with oil.

[A. 9993]⁵. 'The pure frankincense' which was put on the cakes (Lev.xxiv.7)=truth from celestial good, which is the ultimate or outermost of the **Celestial Kingdom**.

10005². The 'coat' represented the medium uniting the Spiritual Kingdom with the **Celestial Kingdom** . . .

10017. The priesthood which is represented by 'Aaron' is the work of the salvation of those who are in the Lord's **Celestial Kingdom**, which **Kingdom** is properly meant in the Word by 'the kingdom of priests;' but the priesthood represented by the sons of Aaron is the work of the salvation of those who are in the Lord's Spiritual Kingdom proximately proceeding from His **Celestial Kingdom** . . .

10061. Specifically, there is here meant what is perceptive in the **Celestial Kingdom**, for there truth is perceived from good.

10068^e. By the higher Heavens is meant the Lord's **Celestial Kingdom**, and by the lower Heavens, His Spiritual Kingdom . . . In each Kingdom the Divine of the Lord is alike, but it is unlike as to the reception by the Angels there.

10079. The inmost good of the **Celestial Kingdom** is signified by 'bread,' the middle good by 'cakes,' and the ultimate good by 'the wafer.'

10090². There are two things which are received (in Heaven and the Church), namely, Divine truth and Divine good, both from the Lord; Divine truth by those who are in the Lord's Spiritual Kingdom, and Divine good by those who are in the **Celestial Kingdom**; therefore the breast was given to Moses for a portion, and the shoulder to Aaron; for by the breast is signified Divine truth in the Lord's Spiritual Kingdom, and by the shoulder, Divine good in the **Celestial Kingdom**; and also by the breads in the basket, which also were granted to Aaron.

10092. The Divine Celestial is Divine good from the Lord received in the inmost Heaven, which Heaven is also called the **Celestial Kingdom**; hence the Divine good received in the inmost Heaven is called celestial good.

10093. There are two Kingdoms of which Heaven consists, the **Celestial** and the Spiritual; Divine truth in the Spiritual Kingdom is acknowledged, but in the **Celestial Kingdom** is perceived; the cause of this being so is that Divine truth in the Spiritual Kingdom is received in the intellectual part, but in the **Celestial Kingdom** in the voluntary part . . .

10124. In each Kingdom good is implanted by means of truth, but with those who are in the Spiritual

Kingdom good is implanted by means of truth in the intellectual part, while with those who are in the **Celestial Kingdom** good is implanted by means of truth in the voluntary part. The implantation of good by means of truth with those who are in the Spiritual Kingdom is effected by a different method from that by which it is implanted with those who are in the **Celestial Kingdom**; with those who are in the Spiritual Kingdom truth is implanted in the external or natural man, and there first becomes knowledge, and in proportion as the man is affected by it, and lives according to it, it is called forth into the Intellectual, and becomes faith and at the same time charity towards the neighbour; this charity constitutes his new Voluntary, and the faith his new Intellectual, and both constitute conscience. But with those who are in the **Celestial Kingdom**, truth does not become knowledge, nor faith, nor conscience, but it becomes reception in the good of love, and in proportion as the man lives according to it, it becomes perception, which grows and is perfected with them according to love; this takes place from day to day without their knowledge, almost as is the case with little children. The reason it takes place without their knowledge, is that truth does not hang as knowledge in the memory, nor delay as what is intellectual in the thought, but passes straightway into the Voluntary and becomes of the life; wherefore these do not see truth, but they perceive it; and the amount and quality of their perception of it is according to the amount and quality of their being in the good of love from the Lord. Hence the difference between these and the former is very great. As they perceive truth from good, they never confirm it by reasons; but when truth is being considered, they merely say, Yea, yea, Nay, nay. . . Hence it is evident what the difference is between those who are in the Lord's **Celestial Kingdom** and those who are in His Spiritual Kingdom. The cause of the difference is that the former turn the truths of the Church immediately into goods through the life, but the latter remain in truths, and set faith before life. They who turn the truths of the Church immediately into goods through the life, thus they who belong to the **Celestial Kingdom**, are described by the Lord in Mark iv.26-29.

10129. 'The altar shall be the Holy of Holies' (Ex. xxix.37)=the **Celestial Kingdom**, where the Lord is present in the good of love . . . The reason it is the **Celestial Kingdom** which is here signified by 'the altar,' and the good therein which is signified by 'the Holy of Holies,' is that in that **Kingdom** there is received the good of love from the Lord to the Lord, which is celestial good. For there are two Kingdoms into which the Heavens are distinguished, the **Celestial Kingdom** and the Spiritual Kingdom; in the **Celestial Kingdom** there is received the good of love from the Lord to the Lord, and in the Spiritual Kingdom there is received the good of charity towards the neighbour from the Lord; by 'the altar' is represented the **Celestial Kingdom**, or what is the same thing, there is represented the Lord where He is present in the good of love; and by the tent of the assembly outside the veil there is represented the Spiritual Kingdom, or what is the same thing, there is represented the Lord where He is present in the good of charity towards the neighbour. The good of the Spiritual

Kingdom, or spiritual good, is called 'the Holy,' and the good of the **Celestial Kingdom**, or celestial good, is called 'the Holy of Holies' . . .

—7. The reason the house with the boundary around it is called 'the Holy of Holies' (Ezek.xliii.12), is that by 'the House of God' is signified the **Celestial Kingdom**, and in the supreme sense, the Lord as to the good of love.

10150. The Heavens are distinguished into two Kingdoms, the **Celestial** and the **Spiritual**; the **Celestial Kingdom** constitutes the higher Heavens, and the **Spiritual Kingdom** the lower Heavens; the essential good of the **Celestial Kingdom** is the good of love to the Lord and the good of mutual love; but the essential good of the **Spiritual Kingdom** is the good of charity towards the neighbour and the good of faith. These Kingdoms differ from each other as do the Intellectual and the Voluntary with a regenerate man, in general as to good and truth . . .

10152. Whether you say celestial good, or the **Celestial Kingdom**, or the higher Heavens, it is the same thing; and also whether you say spiritual good, or the **Spiritual Kingdom**, or the lower Heavens, it is the same thing.

10189². To the right in Heaven are they who are in the light of truth, thus they who are in the south, but to the left are they who are in the shade of truth, thus they who are in the north; before the face are they who are in clear perception of good, thus they who are in the east; behind the back are they who are in obscure perception of good, thus they who are in the west; the latter, who are in good, constitute the Lord's **Celestial Kingdom**; but the former, who are in truth, constitute the Lord's **Spiritual Kingdom** . . .

10249². As the Lord is meant by 'Aaron' in the representative sense, by 'the seed of Aaron' are specifically meant those who are in the Lord's **Celestial Kingdom**, and by 'their generations,' those who are in His **Spiritual Kingdom**; for thus are born and thus proceed the goods and truths of love and faith in the Heavens from the Lord.

10261⁴. 'An olive-tree'=the **Celestial Kingdom**, from the perception and affection of good, and 'the berries of olives'=the holy goods there; their truths are signified by 'the sons of the olives'; 'two'=the internal and the external of that Kingdom, and conjunction. (Zech.iv.)

10295². Divine worship from celestial good, such as prevails with those who are in the Lord's **Celestial Kingdom**, is not effected by means of confessions, adorations, and prayers, in the way it is with those who are in the **Spiritual Kingdom**, thus not by means of truths from the memory, but by means of truths from the heart, which make one with the love in which they are . . .

10614². The Word in its inmost sense is celestial, because it is accommodated to the perception of the Angels in the Lord's **Celestial Kingdom**, for the Angels there think superspiritually.

10645. The worship of the Lord is either from faith or from love; worship according to truths is called worship from faith, for truths are of faith; and worship from good is called worship from love, for good is of love; they who are in the Lord's **Spiritual Kingdom** worship

Him from faith; but they who are in His **Celestial Kingdom** worship Him from love.

10669⁶. They who are in the Lord's **Celestial Kingdom** are in a state of good, but they who are in His **Spiritual Kingdom** are in a state of truth; they who are in one cannot be in the other. Sig.

10786. (The Spirits of the sixth Earth) said that they do not know what faith is, or what it is to believe, for they perceive in themselves that it is so; for they were of the Lord's **Celestial Kingdom**, where all know the truths from interior perception, which with us are called the truths of faith; for they are in enlightenment from the Lord, differently from those who are in the **Spiritual Kingdom** . . .

H. 20. Heaven is distinguished into two Kingdoms, Gen.art. . . Heaven is distinguished in general, in special, and in part; in general into two Kingdoms, in special into three Heavens, and in part into innumerable Societies . . . They are called Kingdoms, because Heaven is called the Kingdom of God.

21. There are Angels who receive more interiorly the Divine which proceeds from the Lord, and there are Angels who receive it less interiorly; they who receive it more interiorly are called **Celestial Angels**, and they who receive it less interiorly are called **Spiritual Angels**. Hence Heaven is distinguished into two Kingdoms, one of which is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom**.

—(e). The Angels of the **Celestial Kingdom** receive the Divine of the Lord into the voluntary part, thus more interiorly than the **Spiritual Angels**, who receive it into the intellectual part. Refs.

22. The Angels who constitute the **Celestial Kingdom** receive the Divine of the Lord more interiorly; they are called interior and also higher Angels, and hence the Heavens constituted of them are called interior and higher Heavens.

23. The love in which they are who are in the **Celestial Kingdom** is called celestial love, and the love in which they are who are in the **Spiritual Kingdom** is called spiritual love; celestial love is love to the Lord, and spiritual love is charity towards the neighbour. And as all good is of love . . . the good of one Kingdom is called celestial, and that of the other, spiritual good. Hence it is evident how these two Kingdoms are distinguished from each other, namely, as are the good of love to the Lord and the good of charity towards the neighbour.

24. The **Celestial Kingdom** is also called the Lord's Sacerdotal Kingdom, and in the Word, His 'habitation'; and the **Spiritual Kingdom** is called His Royal Kingdom, and in the Word, His 'throne.'

25. The Angels in the Lord's **Celestial Kingdom** vastly excel the Angels in the **Spiritual Kingdom** in wisdom and glory, because they receive the Divine of the Lord more interiorly, for they are in love to Him, and therefore are nearer and more conjoined with Him. The reason they are of such a character, is that they have received and do receive Divine truths immediately into the life . . . They are such as are described in Jer.xxxi. 33,34. And they are called in Isaiah 'the taught of Jehovah' (liv.13). 26,Ex.

[H.] 27. As there is such a difference between the Angels of the **Celestial Kingdom** and the Angels of the **Spiritual Kingdom**, they are not together, nor do they have fellowship with each other; communication between them is effected merely by means of intermediate angelic Societies, which are called celestial spiritual; through these the **Celestial Kingdom** inflows into the **Spiritual**. Hence it is, that although Heaven is divided into two Kingdoms, it still makes one.

95. The **Celestial Kingdom** in general corresponds to the heart, and to all things belonging to the heart in the whole of the body; and the **Spiritual Kingdom** corresponds to the lungs and to all things belonging to them in the whole of the body . . . The **Celestial Kingdom** is the Voluntary of Heaven, and there reigns the good of love; and the **Spiritual Kingdom** is the Intellectual of Heaven, and there reigns truth. (See **HEART**.)

118². To those who receive the Lord in the good of love He appears as a Sun, fiery and flaming according to the reception; these are in His **Celestial Kingdom**; but to those who receive Him in the good of faith He appears as a Moon, bright and sparkling according to the reception; these are in His **Spiritual Kingdom** . . .

123. They who are in the **Celestial Kingdom** turn themselves constantly to the Lord as a Sun; they who are in the **Spiritual Kingdom** to the Lord as a Moon.

128². The light in the **Celestial Kingdom** appears flaming, because the Angels who are there receive light from the Lord as a Sun; but the light in the **Spiritual Kingdom** is bright white, because the Angels who are there receive light from the Lord as a Moon.

133. There are Angels who receive Divine good more than Divine truth, and there are those who receive Divine truth more than Divine good; they who receive Divine good more are in the Lord's **Celestial Kingdom**; they who receive Divine truth more are in the Lord's **Spiritual Kingdom**; the most perfect Angels are those who receive both in the same degree.

134. The heat is more intense and pure in the Lord's **Celestial Kingdom**, because the Angels there receive more of the Divine good; it is less intense and pure in the Lord's **Spiritual Kingdom**, because the Angels there receive more of the Divine truth . . .

146. The quarters in the Heavens which constitute the Lord's **Celestial Kingdom** are different from the quarters in the Heavens which constitute His **Spiritual Kingdom**, because the Lord appears to the Angels who are in His **Celestial Kingdom** as a Sun, but to the Angels in His **Spiritual Kingdom** as a Moon, and the east is where the Lord appears. The distance between the Sun and the Moon there, is thirty degrees; hence there is the same difference in the quarters.

148. All in the Heavens dwell in a distinct manner according to the quarters; in the east and west dwell those who are in the good of love . . . in the south and north dwell those who are in wisdom thence derived . . . The Angels who are in the Lord's **Spiritual Kingdom** dwell in a similar order to that of those in His **Celestial Kingdom**, yet with a difference according to the good of love and the light of truth from good; for the love in the **Celestial Kingdom** is love to the Lord, and the light

of truth thence derived is wisdom; but in the **Spiritual Kingdom** it is love towards the neighbour, which is called charity, and the light of truth thence derived is intelligence, which is also called faith.

159. I was shown how the Lord as a Sun appears to the Angels in the **Celestial Kingdom** in their first, second, and third states. Des. (See **SUN** at this ref.)

—². Afterwards this whiteness was seen to advance to the left towards the Moon of Heaven, and to add itself to its light, causing the Moon to shine more brilliantly than its wont; it was said that this was the fourth state with those who are in the **Celestial Kingdom**, and the first with those who are in the **Spiritual Kingdom**, and that the changes of state in the two Kingdoms thus alternate by turns; but not in the Kingdoms as a whole, but in one Society after another; also that these changes do not take place at stated intervals, but come upon them quicker or slower without their knowledge.

188. The Angels of whom consists the Lord's **Celestial Kingdom**, for the most part dwell in the more lofty places, which appear like mountains of soil; and the Angels of whom consists the Lord's **Spiritual Kingdom** dwell in the less lofty places, which appear like hills; but the Angels who are in the lowest parts of Heaven, dwell in places which appear like rocks of stone. E. 405.

214. The government in the Lord's **Celestial Kingdom** is called 'righteousness,' because all who are there are in the good of love from the Lord to the Lord, and that which is effected from this good is called 'righteous.' The government there is that of the Lord alone, He Himself leads them, and teaches them in matters of life. The truths which are called those of judgment are inscribed on their hearts; everyone of them knows, perceives, and sees them; wherefore matters of judgment never come into debate there, but only matters of righteousness, which are of life; the less wise interrogate the wiser ones about them, and these the Lord, and receive answers. Their Heaven, or the inmost of their joy, is to live righteously from the Lord.

223^e. In the **Spiritual Kingdom** the temples appear to be of stone, and in the **Celestial Kingdom** of wood; the reason being that stone corresponds to truth, in which are they who are in the **Spiritual Kingdom**; and wood corresponds to good, in which are they who are in the **Celestial Kingdom**. The edifices in this **Kingdom** are not called temples, but houses of God. In the **Celestial Kingdom** the edifices are devoid of magnificence; but in the **Spiritual Kingdom** they are more or less magnificent.

225. All preachers are from the Lord's **Spiritual Kingdom**, and not one from the **Celestial Kingdom**; the reason they are from the **Spiritual Kingdom**, is that there they are in truths from good, and all preaching is effected from truths; the reason not one is from the **Celestial Kingdom**, is that there they are in the good of love, and from it they see and perceive truths, but do not speak about them. Although the Angels who are in the **Celestial Kingdom** perceive and see truths, still preachings take place there, as they are thereby enlightened in the truths which they have known, and are perfected by many things of which they had not known before; as soon as they hear them they also acknowledge them, and thus perceive them; the truths which they

perceive they also love, and by living according to them make them of their life ; to live according to truths they say is to love the Lord.

226. They are called preachers, but not priests ; the reason they are not called priests is that the priesthood of Heaven is the **Celestial Kingdom**, for the priesthood signifies the good of love to the Lord, in which are they who are in that **Kingdom** ; but the royalty of Heaven is the **Spiritual Kingdom**, for royalty signifies truth from good, in which are they who are in that **Kingdom**.

241. The Angels who belong to the Lord's **Celestial Kingdom** speak in a similar way to the Angels who belong to the Lord's **Spiritual Kingdom** ; but the **Celestial Angels** speak from more interior thought than the **Spiritual Angels** ; and as the **Celestial Angels** are in the good of love to the Lord, they speak from wisdom, and as the **Spiritual Angels** are in the good of charity towards the neighbour, which in its essence is truth, they speak from intelligence ; for wisdom is from good, and intelligence from truth. Des. (See **SPEAK** at this ref.)

349^o. They who are in the Lord's **Celestial Kingdom**, thus they who are in the third or inmost Heaven, are called 'righteous,' from the fact of their attributing nothing of righteousness to themselves, but all to the Lord ; the righteousness of the Lord in Heaven is the good which is from the Lord ; wherefore these are here meant by 'those who justify' (Dan.xii.3). These also are they of whom the Lord says, 'the righteous shall shine as the sun in the Kingdom of My Father' (Matt. xiii.43). The reason they will shine as the sun is that they are in love to the Lord from the Lord, and this love is meant by 'the sun.' The light also with them is flaming, and the ideas of their thought partake of what is flaming, because they receive the good of love immediately from the Lord as a Sun in Heaven.

449. (While I was passing experimentally through the process of resuscitation) there was first given a communication with the **Celestial Kingdom** as to the pulsation of the heart, for that **Kingdom** corresponds to the heart with man . . .

520. There are eight ways (by which novitiate Angels are introduced into Heaven), two leading from each place of instruction, one of which ascends towards the east and the other towards the west. They who come into the Lord's **Celestial Kingdom** are introduced through the eastern way ; but they who come into the **Spiritual Kingdom** are introduced through the western way. The four ways which lead to the Lord's **Celestial Kingdom** appear adorned with olives and fruit trees of various kinds ; but those which lead to the Lord's **Spiritual Kingdom** appear adorned with vines and laurels . . .

596. There are also two Kingdoms into which the Hells are distinguished ; one of these Kingdoms is opposite to the **Celestial Kingdom**, and the other is opposite to the **Spiritual Kingdom** ; the one which is opposite to the **Celestial Kingdom** is in the western quarter, and those who are there are called **Genii** ; but the one which is opposite to the **Spiritual Kingdom** is in the northern and southern quarters, and those who are there are called **Spirits**. All who are in the **Celestial Kingdom** are in love to the Lord, and all who are in the Hells

opposite to that **Kingdom** are in the love of self ; but all who are in the **Spiritual Kingdom** are in love towards the neighbour, and all who are in the Hells opposite to that **Kingdom** are in the love of the world . . . It is constantly provided by the Lord that nothing should flow forth from the Hells opposite to the Lord's **Celestial Kingdom** towards those who are in the **Spiritual Kingdom**, for if this were to take place the **Spiritual Kingdom** would perish. W.273^o. R.387. E.1043^o.

N. 106. Heaven is distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom** ; the love in the **Celestial Kingdom** is love to the Lord, and is called **celestial love** ; and the love in the **Spiritual Kingdom** is love towards the neighbour or charity, and is called **spiritual love**. Refs. J.39^o.

S. 6. See **CELESTIAL** at these refs.

34. All the Heavens are distinguished into two Kingdoms, which are called the **Celestial Kingdom** and the **Spiritual Kingdom** ; these two Kingdoms are founded upon the **Natural Kingdom**, in which are men.

63. The Angels of the **Spiritual Kingdom** are in the spiritual sense of the Word, and the Angels of the **Celestial Kingdom** are in its celestial sense.

67^o. Ends are actually in the **Celestial Kingdom**, causes are in the **Spiritual Kingdom**, and effects are in the **Natural Kingdom**.

71. The letters (of the alphabet) with the Angels of the **Spiritual Kingdom** are like the printed letters in our world ; and the letters with the Angels of the **Celestial Kingdom**, each of which involves a whole meaning, are like the ancient Hebrew letters, being inflected in various ways, and having marks over and within them.

74^o. This is the reason why the Word in the **Celestial Kingdom** is differently written from the Word in the **Spiritual Kingdom** ; for in the Word of the **Celestial Kingdom** there are expressed the goods of love, and the marks are affections ; but in the Word of the **Spiritual Kingdom** there are expressed the truths of wisdom, and the marks are perceptions.

86^o. 'Nations'=those who are in good . . . and 'peoples,' those who are in truths . . . Wherefore those who belong to the Lord's **Spiritual Kingdom** are called 'peoples,' and those who belong to the **Celestial Kingdom** are called 'nations,' for all in the **Spiritual Kingdom** are in truths, and thence in intelligence, but all in the **Celestial Kingdom** are in good and thence in love.

Life 32. There are Angels and men who receive more from the Divine truth than from the Divine good, and there are those who receive more from the Divine good than from the Divine truth. Hence it is that the Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom** ; the Heavens which receive more from the Divine good constitute the **Celestial Kingdom**, and those which receive more from the Divine truth constitute the **Spiritual Kingdom** . . . E.22. 204^o.

W. 101^o. The Angels who turn themselves more to the Lord receive more of the heat and less of the light,

and those who turn themselves less to the Lord receive more of the light and less of the heat. Hence it is that the Heavens, which are from the Angels, are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual**. The **Celestial** Angels receive more of the heat, and the **Spiritual** Angels more of the light. D. Wis. i².

[W.] 232. Thereason (the three degrees) are thus named, is that the Heavens are distinguished into two Kingdoms, and one is named the **Celestial Kingdom**, and the other the **Spiritual**, to which there is added a third Kingdom, in which are men in the world, which is the **Natural Kingdom**. Moreover, the Angels of whom the **Celestial Kingdom** consists are in love; the Angels of whom the **Spiritual Kingdom** consists are in wisdom; and men in the world are in uses; and therefore these Kingdoms are conjoined together.

381. The Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual**; in the **Celestial Kingdom** there reigns love to the Lord, and in the **Spiritual Kingdom** there reigns wisdom from that love; that **Kingdom** where love reigns is called the **Cardiac** of Heaven, and that **Kingdom** where wisdom reigns is called the **Pulmonic** of Heaven.

P. 217⁴. The universal Heaven is distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom**, and each Kingdom is distinguished into innumerable Societies, greater or less; all of which and all the Angels in which are regulated according to the differences of love and thence of wisdom; the Societies of the **Celestial Kingdom** according to the differences of celestial love, which is love to the Lord; and the Societies of the **Spiritual Kingdom** according to the differences of spiritual love, which is love towards the neighbour. . . The dignities and wealth are spiritual in the **Spiritual Kingdom**, and celestial in the **Celestial Kingdom** . . .

R. 3^e. In Heaven all are called the Lord's servants who are in His **Spiritual Kingdom**, and all are called ministers who are in His **Celestial Kingdom**; the reason is that they who are in His **Spiritual Kingdom** are in wisdom from Divine truth, and they who are in the **Celestial Kingdom** are in love from Divine good; and good ministers, but truth serves.

20^c. There are two Kingdoms into which the universal Heaven is distinguished, the **Spiritual Kingdom** and the **Celestial Kingdom**; the **Spiritual Kingdom** is what is called the Lord's **Royalty**; and as all who are there are in wisdom from truths they are meant by 'kings,' which the Lord will make those men who are in wisdom from Him; and the **Celestial Kingdom** is called the Lord's **Priesthood**; and as all who are there are in love from goods they are meant by 'priests,' which the Lord will make the men who are in love from Him. The Lord's Church on earth is in like manner distinguished into two Kingdoms.

167. The universal Heaven is distinguished into two Kingdoms, the **Celestial** and the **Spiritual**, and in the **Celestial Kingdom** are they who are in the good of love from the Lord, and in the **Spiritual Kingdom** are they who are in truths of wisdom from the Lord.

232. The Divine sphere which encompasses the Lord is from His Divine love and at the same time from His Divine wisdom; when this sphere is represented in the Heavens, in the **Celestial Kingdom** it appears flashing red like a ruby, in the **Spiritual Kingdom** flashing blue like a cyanus, and in the **Natural Kingdom** flashing green like an emerald; everywhere with ineffable resplendence and radiance.

350^c. The Jewish kingdom represented the **Celestial Kingdom**, or the Lord's **Priesthood**; and the Israelitish kingdom the **Spiritual Kingdom**, or the Lord's **Royalty**.

353. By 'Asher' is signified the love of doing uses which exists with those who are in the Lord's **Celestial Kingdom**, and is there called mutual love.

356. In the two preceding series [of tribes] (Rev. vii) those who are in the Lord's **Celestial Kingdom** are treated of; in this series those who are in the Lord's **Spiritual Kingdom** are treated of . . .

387. There are two Kingdoms into which the universal Heaven is distinguished, the **Celestial Kingdom** and the **Spiritual Kingdom**; the **Celestial Kingdom** consists of those who are in love to the Lord and thence in wisdom, and the **Spiritual Kingdom** of those who are in love towards the neighbour and thence in intelligence; and as love towards the neighbour is at this day called charity, and intelligence faith, this Kingdom consists of those who are in charity and thence in faith.

—². From Rev. viii to Rev. xvi, those who are in the **Spiritual Kingdom** and in the satanic kingdom opposite to it are treated of; in Rev. xvii and xviii, those who are in the **Celestial Kingdom** and in the diabolical kingdom opposite to it are treated of.

647. 'Another Angel went forth from the temple which is in Heaven, he also having a sharp sickle' (Rev. xiv. 17) = the Heavens of the Lord's **Spiritual Kingdom**, and the Divine truth of the Word with them. . . There are two Kingdoms into which all the Heavens are distinguished, the **Spiritual Kingdom** and the **Celestial Kingdom**; the **Spiritual Kingdom** is the Kingdom of the Lord's wisdom, because the Angels there are in wisdom from Divine truths from the Lord; and the **Celestial Kingdom** is the Kingdom of the Lord's love, because the Angels there are in love from the Lord, and thence in all good.

648. 'Another Angel went forth from the altar, having power over fire' (Rev. xiv. 18) = the Heavens of the Lord's **Celestial Kingdom**, which are in the good of love from the Lord.

725. There are two Kingdoms into which the universal Heaven of the Lord is distinguished, the **Celestial Kingdom**, and the **Spiritual Kingdom**; the **Celestial Kingdom** consists of Angels who are in love to the Lord, and the **Spiritual Kingdom** of Angels who are in wisdom from the Lord. In each Kingdom there are good and truth; the good and truth with the Angels of the **Celestial Kingdom** are signified by 'crimson and scarlet' (Rev. xvii. 4); and the good and truth with the Angels of the **Spiritual Kingdom** are signified by 'gold and precious stone.'

854. The Lord is Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth;

and from Divine love or Divine good the Lord is called 'a Priest,' and from Divine wisdom or Divine truth He is called 'a King.' Hence it is that there are two Kingdoms into which the Heavens are distinguished, the **Celestial** and the **Spiritual**; and the **Celestial Kingdom** is called the Lord's **Sacerdotal Kingdom**, for the Angels there are recipient of the Divine love or Divine wisdom from the Lord; and the **Spiritual Kingdom** is called the Lord's **Royal Kingdom**, for the Angels there are recipient of Divine wisdom or Divine truth from the Lord . . .

920². All the Heavens are distinguished into two Kingdoms, the **Celestial** and the **Spiritual**; the good of the **Celestial Kingdom** is called celestial good, which is the good of love to the Lord; and the good of the **Spiritual Kingdom** is called spiritual good, and is the good of wisdom, which in its essence is truth.

959. The Word which was dictated by the Lord passed through the Heavens of His **Celestial Kingdom** and through the Heavens of His **Spiritual Kingdom**, and so came to the man through whom it was written; wherefore the Word in its first origin is purely Divine; when this passed through the Heavens of the Lord's **Celestial Kingdom** it was Divine **Celestial**, when it passed through the Heavens of the Lord's **Spiritual Kingdom** it was Divine **Spiritual**, and when it came to the man it was Divine **Natural** . . .

T. 195^e. The men of the Church, according to their love, wisdom, and faith, are in one of these three Kingdoms (the **Celestial**, the **Spiritual**, or the **Natural**), and in whichever one they are, they come into that one after death.

212. There are three Heavens, the highest, the middle, and the lowest; the highest Heaven constitutes the Lord's **Celestial Kingdom**, the middle Heaven constitutes His **Spiritual Kingdom**, and the lowest Heaven constitutes His **Natural Kingdom**.

D. 4676. Many of those who are in this middle **Celestial Kingdom** are from the Gentiles from Asiatic regions, and very many of those who have been converted to the Christian religion by missionaries . . .

5115. On the **Celestial Kingdom**. Spirits and **Spiritual Angels** can scarcely apprehend how the case is with those who are in the **Celestial Kingdom**; how they live, think, and speak, since they do so solely from the affection of love, and not from faith; and as they are thus distinct from the former, so that they cannot meet, they are completely separated, so much so that a **Spiritual Angel** cannot enter into the sphere of the **Celestial Angels**, nor *vice versa*.

5519. On the **Celestial Kingdom** and the nature of those who are there. There was a certain person with those who belonged to the Lord's **Celestial Kingdom**; he was a preacher, and was from the **Spiritual Kingdom** . . . He saw them sitting at a table, and on the table there were various kinds of food. As soon as he saw them, he saw how they were setting food before one another, how they were changing the plates, and various other movements which he supposed to be gestures and gesticulations connected with drinking. He was asked whether he understood what they meant, and he said

he did not. There were others with me who were from the same **Kingdom**, who did not see them acting in that way, but saw that these things were appearances corresponding to their thoughts. They explained what was signified, which was done by means of spiritual ideas, and they said that they could not express the thousandth part by means of spiritual ideas . . . They said that they do indeed speak to each other, but by means of a cogitative speech which enters through an internal way, and thus in a certain manner becomes audible. The ideas of those who belong to the **Spiritual Kingdom** can only be described by saying that they are variegations of light, and the ideas of those who belong to the **Celestial Kingdom**, by saying that they are variegations of flame from which there is light; thus they are inexpressible in words of natural speech. (See the subject of the Spirits of the **Celestial Kingdom** under **CELESTIAL**, from D. 5116 to D. 5730.)

5524. They who are in the highest Heaven from the **Celestial Kingdom** are the best and the wisest of all, and are innocences, because they are in the acknowledgment of what self is and in humiliation deeper than all others, and thus are in a state for receiving good from the Lord above all others; they appear naked and like little children.

5941. On those who are in the **Celestial Kingdom**, and on **Genii**. Those become of this kind who do not think about anything, but sometimes remain as if they were not thinking, and if they do not reflect about it, they believe that they are thinking about nothing; at such times the affections of their love are varied without their perceiving it, as also appears in the changes of their dispositions, and sometimes in their faces; hence they believe that they are thinking about nothing. With those who are in the love of spiritual truth, which is perceived by their delight in hearing preachings, and in hearing others speak about the truths of the Word and of Heaven and the Church, good affections are varied by the Lord through Heaven while they are thinking, and they are perfected from day to day without their knowledge; they also live according to these good affections. But with those who are in the love of self and of the world, evil affections are varied, many of which are against the neighbour; these become **Genii**. Both the former and the latter perceive delight in sitting as it were without thought; this is their state of quiet, and is what revives them. They can also think from the understanding if they see anything, but not with sight; and also from the memory of such things as have come before their sight, but not about matters of faith.

—². When they are together they speak but little, and when they want to say anything, they first show it; as if they want to say that they are going anywhere, they first go to a place which looks in that direction and show it, and then they say where they are going. They show many things by means of representatives. Examp.

E. 205³. 'The tents of Judah' (Zech. xii. 7) = the **Celestial Kingdom**; and 'the house of David,' and 'the inhabitant of Jerusalem' = the **Spiritual Kingdom**. The **Spiritual Kingdom** is constituted of those in Heaven and on earth who are in Divine truth, and the **Celestial**

Kingdom of those who are in Divine good. Hence it is evident that by these words is meant that these two Kingdoms will act as one, and that one will not lift itself up above the other.

[E.] 240². The will of truth exists with those who belong to the Lord's Spiritual Kingdom, but the will of good with those who belong to the Lord's **Celestial Kingdom**. . . . Thus are distinguished the Spiritual Angels from the Celestial Angels . . .

283². The Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the Spiritual Kingdom; they are distinguished thus; those who are in the **Celestial Kingdom** are in the good of love to the Lord, and those who are in the Spiritual Kingdom are in the good of charity towards the neighbour. 405. 433³.

331⁴. All who are of the Lord's Church belong either to His **Celestial Kingdom** or to His Spiritual Kingdom; there are none in the Church besides those who are in these two Kingdoms.

336². They who are in the lower Heavens . . . in like manner as those who are in the higher Heavens . . . are of the two Kingdoms, namely, of the Spiritual Kingdom and of the **Celestial Kingdom**; they who are in the Spiritual Kingdom are meant by those who are in truths; and they who are of the **Celestial Kingdom** are meant by those who are in goods . . .

357². By 'Joseph' (Gen. xlix), in the supreme sense, is signified the Lord as to the Spiritual Kingdom. There are two Kingdoms of Heaven, one is called the **Celestial Kingdom**, and the other the Spiritual Kingdom; the **Celestial Kingdom** is described by 'Judah' in this prophecy, and the Spiritual Kingdom by 'Joseph.' They who are in the Lord's **Celestial Kingdom** are in the good of love to Him, which is called celestial good; and they who are in the Lord's Spiritual Kingdom are in the good of love towards the neighbour, and thence in truths; and as all truths proceed from the Lord through the Spiritual Kingdom, Joseph is called 'the son of a fruitful one, the son of a fruitful one near a spring' . . .

401¹⁰. That then the truth in the Spiritual Kingdom shall be as the truth was formerly in the **Celestial Kingdom**, and that then the truth in the **Celestial Kingdom** shall be the good of love, is meant by 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days' (Is. xxx. 26) . . .

433⁹. All who are in the **Celestial Kingdom** are in truths of doctrine, for they have truths as it were implanted in them, and written on their hearts. Sig.

448. There are two Kingdoms of which Heaven consists, the **Celestial Kingdom**, and the Spiritual Kingdom; the **Celestial Kingdom** consists of those who are in the third or inmost Heaven, and the Spiritual Kingdom of those who are in the second or middle Heaven; the conjunction of those who are in the latter is signified by 'Joseph.' Ex.

—⁵. All in Heaven who receive Divine good more than Divine truth constitute the Lord's **Celestial Kingdom**; and all who receive Divine truth more than Divine good constitute the Lord's Spiritual Kingdom;

wherefore the Divine of the Lord which is received by the Angels in the **Celestial Kingdom** is called the Divine Celestial, and the Divine of the Lord which is received by the Angels in the Lord's Spiritual Kingdom is called the Divine Spiritual . . .

449. They who are in the ultimate Heaven are either spiritual natural or celestial natural; the spiritual natural there belong to the Lord's Spiritual Kingdom, and the celestial natural there belong to the Lord's **Celestial Kingdom**; wherefore the spiritual natural communicate with the second Heaven, where all are spiritual; and the celestial natural communicate with the third Heaven, where all are celestial.

496³. Divine celestial love makes the **Celestial Kingdom**, and Divine spiritual love the Spiritual Kingdom . . . But spiritual love comes into existence from celestial love, as an effect from its efficient cause, and as truth from good; for in its essence the good of spiritual love is the truth of the good of celestial love; hence it is that these two Kingdoms are conjoined with each other, and that they are one in the Lord's sight.

617¹⁶. If those who belong to the **Celestial Kingdom** imbue the natural man and its memory with Knowledge of spiritual truth and good, and want to be wise from them, they become stupid; when yet they are the wisest of all in Heaven.

638². The good in the Lord's **Celestial Kingdom** is the good of love to the Lord, and the truth of that good is called the good of love towards a brother and companion; and the good in the Lord's Spiritual Kingdom is the good of charity towards the neighbour, and the truth of that good is called the good of faith.

971. All the Heavens are distinguished into two Kingdoms, one is called the Spiritual Kingdom, and the other the **Celestial Kingdom**; the Spiritual Kingdom consists of the Heavens and of the Angels therein who are in Divine truth, and these Heavens are in the southern and northern quarters; but the **Celestial Kingdom** consists of the Heavens and of the Angels therein who are in Divine good, and these Heavens are in the eastern and western quarters; therefore the Spiritual Kingdom . . . is meant by 'the Angel of the waters;' and the **Celestial Kingdom** . . . by 'the Angel from the altar' (Rev. xvi. 5, 7).

D. Wis. vii. 2. The **Celestial Kingdom** is in love to the Lord, and the Spiritual Kingdom is in wisdom from that love . . . The Angels of the **Celestial Kingdom**, being in love to the Lord, relate to the heart of Heaven; and the spiritual Angels, being in wisdom from that love, relate to the lungs of Heaven . . . The influx of the **Celestial Kingdom** into the Spiritual Kingdom is like the influx of the heart into the lungs with man . . .

J. (Post.) 312. The three spiritual atmospheres originating from the Sun of Heaven are those in which are the Angels of the three Heavens; in the two higher ones are the Angels in the Lord's **Celestial Kingdom**; in the third and in the first natural one, which is the pure ether, are the Angels in the Lord's Spiritual Kingdom; and in the two following atmospheres, which are the middle ether and the ultimate ether, which is the air, are men while they are in the natural world.

314°. The Angels in the Celestial Kingdom breathe from their own atmosphere, which is purer; and the Angels in the Spiritual Kingdom from their own, which is less pure.

316. In the Natural Kingdom, in which are men while they live in the world; and in the Spiritual Kingdom, where are the Spiritual Angels; and in the Celestial Kingdom, in which are the Celestial Angels, similar things appear, so much so that there is hardly any difference between them, except that things in the Spiritual Kingdom are more perfect than the same things in the Natural Kingdom, and those in the Celestial Kingdom are more perfect than those in the Spiritual Kingdom.

Celestial love. *Amor coelestis.*

A. 1025°. 'Abraham' represented celestial love; 'Isaac,' spiritual love; these are of the internal man; 'Jacob' represented the same, but those of the external man.

—7. Celestial love was represented by 'Abraham' as the father of spiritual love, which was represented by 'Isaac,' for from the Celestial is born the Spiritual.

1419°. Celestial love consists in not wanting to belong to self, but to all, so that it wants to give all things which are its own to others; in this consists the essence of celestial love . . .

1593. 'Lot journeyed from the east' (Gen.xiii.11)= those things with the external man which recede from celestial love.

1675°. The Lord's Human Essence is celestial love itself; the love of self is opposite to celestial love.

1749. That there is nothing of this kind in celestial love, Sig. . . 'Abram' represented the Lord now a conqueror, thus those things which were of celestial love, which He procured for Himself by means of victories . . .

1937°. In this freedom, when a man compels himself [to be] against what is evil and false, and to do what is good, there is celestial love, which the Lord then insinuates, and through which He creates his proprium . . . —.

1997. The affection of good is from celestial love, but the affection of truth is from spiritual love . . .

2039. The genitals of both sexes represent celestial love . . .

2041°. There are two loves so called, and their cupidities, which hinder the influx of celestial love from the Lord; when these reign in the interior and external man, and take possession of it, they either reject or they suffocate, and also pervert and contaminate the influent celestial love, for they are entirely contrary to celestial love. . . But in proportion as they are removed, the celestial love flowing in from the Lord begins to appear, and even to shine in his interior man, and at last he begins to see that he is in evil and falsity, and afterwards that he is in what is unclean and filthy, and at last that this has been his proprium . . .

—e. Celestial love continually inflows with man from the Lord, and there is nothing else to obstruct, hinder, and make it impossible of reception, except the cupidities of these loves and the falsities thence derived.

2045. Whatever favours anyone's life is believed to be good; hence the Rational also consents, and suggests falsities which confirm, and which blind to such a degree, that they no longer see what celestial love is, and if they do see, they say in their hearts that it is a miserable affair, or a sort of nothing, or something of the nature of a fancy which keeps the mind in a kind of sick state.

2046. From truth a man knows what is pure and impure, and what is holy and profane; before he knows this there are no media into which and through which the celestial love that continually flows in from the Lord can operate, for it can only be received in truths.

2077°. The celestial love in which the Angels are [is such] that for the sake of saving a soul from Hell they entirely disregard death, and if they could they would undergo Hell for that soul . . .

2146. Celestial love and spiritual love are what present genuine heat . . .

2196°. In celestial love there is nothing of self-love.

2441°. It is the Lord's Divine celestial love which appears as a Sun before their eyes, and practically makes the very light of Heaven; in proportion therefore as they are in celestial love, are they elevated into that light which is from the Lord; but in proportion as they are removed from celestial love, they cast themselves away from the light into infernal darkness.

2618. From the Divine marriage of good and truth and of Divine truth and good in the Lord comes all marriage love, and through this all celestial and spiritual love.

2621°. Celestial and spiritual love is the very being of the man who is being regenerated; and the Rational and Sensitive when imbued with that love is his manifesting.

2658°. 'To possess hereditarily' (Ps.lxix.36) is predicated of those who are in celestial love; 'to inherit,' of those who are in spiritual love.

2714. 'From Teman' (Hab.iii.3) is said as to celestial love; and 'from mount Paran,' as to spiritual love.

—'. 'From Seir' (Deut.xxxiii.2) is said as to celestial love; 'from mount Paran,' as to spiritual love.

2830°. See CELESTIAL at these refs. 3235.

2906°. 'The offering of Judah' (Mal.iii.4)=worship from celestial love; and 'the offering of Jerusalem'= worship from spiritual love.

3316°. Instead of 'bread' the Angels perceive celestial love, and what belongs to celestial love, that is to love to the Lord; and instead of 'wine' they perceive spiritual love, and what belongs to that love, that is, to love towards the neighbour. 4211.

3325°. See CELESTIAL CHURCH at this ref.

3759. The first thing (in the ascent of the Church) is the truth which is said to be of faith; then comes the exercise of that truth; afterwards comes charity from it, and at last celestial love. These four degrees are signified by the four sons of Jacob by Leah; namely, Reuben, Simeon, Levi, and Judah.

3875°. Celestial love, and also marriage love, are ex-

pressed in the sense of the letter by 'to cleave' (Gen. xxix.34). Ill.

[A.] 3941⁴. 'The wheat' (Joel i.11)=**celestial love**; 'the barley'=spiritual love.

4262³. 'Gold'=**celestial love**; 'frankincense,' spiritual love; 'myrrh,' these loves in the Natural.

4277. 'The thigh'=marriage love, and thence all **celestial** and **spiritual love**, for these loves are derived from marriage love, as offspring are from their parent.

4280³. Marriage love is the fundamental of all loves; hence it is that those who are in genuine marriage love are also in **celestial love**, that is, in love to the Lord, and in spiritual love, that is, in charity towards the neighbour; wherefore by marriage love is meant not only that love itself, but also all **celestial** and **spiritual love**. These loves are said to be conjoined with natural good when the internal man is conjoined with the external. It is this conjunction which is meant by 'the hollow of the thigh' (Gen. xxii.25).

4288². In a representative Church **celestial** and **spiritual love** is the principal thing, but in the representative of a Church bodily and worldly love is the principal thing. **Celestial** and **spiritual love** is the internal itself, but where there is no **celestial** and **spiritual love**, but only bodily and worldly love, there is an external without an internal.

—³. When they were holding worship on mountains, they were in their holy [state], because they were then at the same time in **celestial love**.

— In the representative Church, when they were holding Divine worship, they turned their faces to the rising of the sun, because by the rising of the sun is also signified **celestial love**.

4300. When **celestial love** manifests itself with a man, that is, when it is perceived, the sun is said 'to arise upon him' (Gen. xxxii.31).

4352². The love which is in good and with good is that which conjoins . . . This love is twofold, **celestial** and **spiritual**; **celestial love** is love to the Lord, and **spiritual love** is love towards the neighbour, which is called charity . . .

4552³. The olive-tree and thence oil=those things which are of **celestial love** . . .

4735². From Divine love the Lord made His Human Divine, as through **celestial love** a man becomes an Angel after death, so that he appears as it were a form of love and charity under a human form.

— See BREAD at these refs. 5360. 5701. 6377².

4750. By 'Judah' are represented those who are in the good of **celestial love**. **Celestial love** is love to the Lord, and thence love towards the neighbour; they who are in this love are the most conjoined with the Lord, and therefore are in the inmost Heaven, and are there in a state of innocence, from which they appear to others as little children, and entirely as loves in form . . .

—³. The goods of love are in general two, namely, the good of **celestial love** and the good of **spiritual love**; opposite to the good of **celestial love** is the evil of self-love, and opposite to the good of **spiritual love** is the evil of the love of the world.

6024³. See JUDAH at this ref.

6135². Even if there is not **celestial love** with a man, but **infernal love**, still the inmost of his life is from **celestial love**, for this love continually flows in from the Lord, and makes the vital heat with him in its beginning, but it is perverted by the man as it advances; hence comes **infernal love**, which is the source of unclean heat.

6365. (An **infernal**) cannot endure the sphere of **celestial love**, which is that of love to the Lord, for that sphere is to him like a burning and torturing fire.

6366. See CELESTIAL KINGDOM at these refs. H.23. P.217⁴.

6367². 'A lion'=the good of **celestial love**, and thence truth in its power; and also in the opposite sense, the evil of self-love in its power. Ill.

6391². In proportion as a man perceives delight in self-love, he does not perceive delight in **celestial love**, for they are opposites; for the former delight . . . completely extinguishes the delight which is from **celestial love**; to such a degree that the man is utterly ignorant what **celestial** delight is . . .

6435⁶. By 'a hill' is signified the good of mutual love; and by 'a mountain,' the good of **celestial love** which is that of love to the Lord.

—7. 'Mountains' in these places=**celestial love**; and 'hills,' **spiritual love**.

6502⁹. 'The Sanctuary' (Ezek. xlvii.12) = **celestial love**; in the supreme sense, the Lord's Divine Human, from which this love comes.

7622. What is flaming=**celestial love** and its affections.

8487. 'The sun'=**celestial love**. Refs.

8820. The Divine there in **celestial love**, Sig. . . 'Fire' here=Divine **celestial love**, that is, Divine love such as it is in the Heaven where the Celestial Angels are.

9244. All who are in **celestial love** have confidence that they will be saved by the Lord . . .

9434². **Heavenly love** is love to the Lord and love towards the neighbour; and **infernal love** is the love of self and the love of the world . . . They with whom **heavenly loves** reign are in Heaven . . .

9466. 'Hyacinthine' (Ex. xxv.4)=the **celestial love** of truth.

9467. 'Crimson'=the **celestial love** of good. . . For a red colour=the good of **celestial love**. Ex.

9865. 'A ruby, a topaz, a carbuncle' (Ex. xxviii.17)=the **celestial love** of good, as is evident from the signification of these stones, which is the good of **celestial love**. **Celestial love** is love to the Lord from the Lord. Ex.

9868. 'A chrysoprase, a sapphire, and a diamond'=the **celestial love** of truth . . . First in order comes the **celestial love** of good, the second is the **celestial love** of truth, the third is the **spiritual love** of good, and the fourth is the **spiritual love** of truth. . . In the inmost Heaven there are the **celestial love** of good and the **celestial love** of truth; the **celestial love** of good is its internal, and the **celestial love** of truth is its external; but in the second Heaven there are the **spiritual love** of good, which is its internal, and the **spiritual love**

of truth, which is its external ; for the one inflows into the other in the same order ; and they constitute as it were one [Heaven].

9873. The internal good of the Celestial Kingdom is the good of love to the Lord ; this good is what is meant by the **celestial love** of good ; but the external good of the Celestial Kingdom is the good of mutual love ; this good is what is meant by the **celestial love** of truth.

—². By ‘hyacinthine’ is signified the truth of **celestial love** ; by ‘crimson,’ the good of **celestial love** ; by ‘scarlet double-dyed,’ the good of spiritual love ; and by ‘fine linen,’ the truth of spiritual love.

9897. ‘With a thread of hyacinthine’ (Ex.xxviii.28) = by means of the **celestial love** of truth.

9977. Their works are not from **heavenly love** . . .

10261. ‘The olive’ = **celestial love**. III.

10606. In the inmost Heaven there reigns **celestial love**, which is love to the Lord from the Lord ; but in the lower Heavens there reigns spiritual love, which is charity towards the neighbour.

H. 268. **Heavenly love** is of such a character that it wants what is its own to be another’s . . .

481. That man comes into Heaven in whom there is **celestial** and **spiritual love** ; and that man comes into Hell in whom there is bodily and worldly love without **celestial** and **spiritual**. Ex.

557. **Heavenly love** consists in loving uses for the sake of uses, or goods for the sake of goods . . . for this is to love God and to love the neighbour.

558. In proportion as anyone is in **heavenly love**, which consists in loving uses and goods, and in being affected with delight of heart when he performs them for the sake of the Church, his country, human society, and his fellow-citizen, in the same proportion is he led by the Lord, because this **love** is the **love** in which He is, and which is from Him.

—a^e. Self-love makes the head with the man in whom it is, and **heavenly love** the feet on which he stands ; and if it is not of service to him, he tramples it under his feet.

565. The love of the world is not opposite to **heavenly love** to so great a degree . . .

W. 427. There are two loves according to which the Heavens are distinguished, **celestial love** and **spiritual love** ; **celestial love** is love to the Lord, and **spiritual love** is love towards the neighbour. These loves are distinguished thus ; **celestial love** is the love of good, and **spiritual love** is the love of truth ; for they who are in **celestial love** do uses from the love of good, and they who are in **spiritual love** do uses from the love of truth. The marriage of **celestial love** is with wisdom, and the marriage of **spiritual love** is with intelligence ; for it belongs to wisdom to do what is good from good, and it belongs to intelligence to do what is good from truth ; wherefore **celestial love** does what is good, and **spiritual love** does what is true. The difference between these two loves can only be described in this way ; they who are in **celestial love** have wisdom inscribed on their life, and not on their memory, which is the reason they do not speak about Divine truths, but do them ; but they

who are in **spiritual love** have wisdom inscribed on their memory, wherefore they speak about Divine truths, and do them from beginnings in the memory. As they who are in **celestial love** have wisdom inscribed on their life, they at once perceive whatever they hear to be true or not true, and when they are asked whether it is true, they merely reply that it is so, or that it is not so. Sig. (Further Des.)

P. 106. Loves are manifold, but two of them are like lords and kings, **heavenly love** and **infernal love** ; **heavenly love** is love to the Lord and towards the neighbour, and **infernal love** is the love of self and of the world ; the latter and the former loves are opposite to each other as are Heaven and Hell . . . These two loves are the loves of man’s life, but with much variety ; **heavenly love** is the life’s love of those whom the Lord leads, and **infernal love** is the life’s love of those whom the devil leads . . . The derivations of **infernal love** are affections of what is evil and false, properly concupiscences ; and the derivations of **heavenly love** are affections of what is good and true, properly dilections. The affections of **infernal love** . . . are as many as are evils, and the affections of **heavenly love** are as many as are goods.

R. 211^e. By the golden age the ancients meant the first time, when there reigned the good of **celestial love** ; **celestial love** is love to the Lord from the Lord ; from this **love** at that time came their wisdom.

213. The members of generation correspond to **celestial love**, which is the love of the third Heaven.

350. ‘Of the tribe of Judah were sealed twelve thousand’ (Rev.vii.5) = **celestial love**, which is love to the Lord, and this with all who will be in the Lord’s New Heaven and New Church.

351. **Celestial love** produces wisdom ; for no love exists without its married partner, which is knowledge, intelligence and wisdom ; the married partner of **natural love** is knowledge, that of **spiritual love** is intelligence, and that of **celestial love** is wisdom.

395. ‘The angel took the censer and filled it with the fire of the altar’ (Rev.viii.5) = **spiritual love** in which was **celestial love** . . . **Spiritual love**, which is charity, derives its essence from **celestial love**, which is love to the Lord ; without this **love** there is nothing vital in **spiritual love** or charity, for there is no spirit and life from any other source than the Lord.

M. 65. Marriage love is the fundamental of all **celestial loves**, **spiritual loves**, and thence **natural loves**. Gen.art.

67. As **natural loves** flow forth from **spiritual loves**, and **spiritual loves** from **celestial loves**, it is said that marriage love is the fundamental of all **celestial loves**, and **spiritual loves**, and thence of **natural loves**. **Natural loves** relate to loves of self and of the world, **spiritual loves** to love towards the neighbour, and **celestial loves** to love to the Lord ; and as such are the relations of loves, it is evident in what order they follow each other, and in what order they are in a man ; when they are in this order, **natural loves** live from **spiritual loves**, and these from **celestial loves**, and all . . . from the Lord, from Whom they are.

77⁴. (If you cease to be monogamists) all **celestial love** will flee from you, and with this, inward wisdom.

[M.] 270. In the lowest region of the mind dwells natural love, in the higher one spiritual love, and in the highest celestial love.

T. 439. Total ignorance and want of perception of the delight of celestial love, which is devoid of merit . . .

E. 146. 'To him that overcometh will I give to eat of the hidden manna' (Rev.ii.17)=for those who overcome in temptations the delight of celestial love from the Lord's Divine Human. . . 'To eat of it,' here=the delight of celestial love, for this is appropriated from the Lord's Divine Human to those who receive Him in love and faith.

154. There are two loves which make Heaven and the Church, love to the Lord, and love towards the neighbour or charity; love to the Lord is what is called celestial love, and love towards the neighbour, which is charity, is what is called spiritual love . . . Celestial love is from the affection of the will of doing the Lord's commandments, and spiritual love is from the affection of the understanding of doing the Lord's commandments.

209³. There are two loves which reign in the Heavens, and which make the Heavens, namely, love to the Lord, and love towards the neighbour; love to the Lord is called celestial love, and love towards the neighbour is called spiritual love; those who are in celestial love, have much power, and those who are in spiritual love have 'some power' (Rev.iii.8).

322. The third or inmost Heaven is where are the Angels who are in celestial love, the second or middle Heaven is where are the Angels who are in spiritual love, the first or ultimate Heaven is where are the Angels who are in spiritual natural love.

433⁴. Celestial love is the Lord's love received in the Celestial Kingdom, and spiritual love is the Lord's love received in the Spiritual Kingdom.

496. 'The Angel took the censer, and filled it with the fire of the altar' (Rev.viii.5)=the conjunction of celestial love and of spiritual love. . . 'The fire of the altar'=celestial love . . .

—e. The Lord's Divine love in the Heavens is called celestial and spiritual from the reception of it by the Angels, and not because it is in itself divided; and Spiritual love exists from celestial love as an effect from its efficient cause, and as truth from good; for the good of spiritual love in its own essence is the truth of the good of celestial love . . .

828^e. These things are said concerning love to the Lord, and concerning love towards the neighbour, thus concerning celestial love: in what follows we shall speak of spiritual love . . . 831².

C. 95. With some there is spiritual love, but not celestial love, and spiritual love is charity . . .

Celestial man. See under CELESTIAL.

Celestial natural. *Coelestis naturalis.*

Celestial of the Natural. *Coeleste naturalis.*

A. 2162¹¹. The celestial natural things (of the Church) are 'the fir-tree, the pine-tree, and the box' (Is. lx. 13).

2180. 'He took the son of an ox tender and good' (Gen.xviii.7)=the Celestial Natural which the Rational took to itself in order to conjoin itself with perception from the Divine.

—². The sacrifices which were made from the herd signified celestial natural things, and those from the flock, celestial rational things.

2184³. 'Butter of the herd' (Deut.xxxii.14)=the Celestial Natural; 'milk of the flock'=the Celestial Spiritual of the Rational.

—⁷. The Celestial Natural is the same as natural good, or good in the Natural . . .

2187^e. That they should enjoy . . . the still lower things, which are celestial natural ones, such as are in the first Heaven, which are meant by 'Jacob,' Sig.

2830⁷. See CELESTIAL SPIRITUAL at this ref.

4240. 'The Land of Seir' (Gen.xxxii.3)=celestial natural good . . .

— The ultimate or first Heaven is celestial and spiritual natural, because in simple good, which is the ultimate of order there. . . Esau, also, who dwelt there, represented this good.

4262. 'He took of that which came to his hand a present for Esau his brother' (ver.13)=the Divine things which were to be initiated into celestial natural good.

4279. The Word . . . in the first Heaven is celestial and spiritual natural.

4286². The ultimate or first Heaven is also celestial and spiritual, but not in the same degree as the others: for what is natural adheres to them, wherefore they are called celestial and spiritual natural . . .

4980. 'Jehovah blessed the house of the Egyptian for Joseph's sake' (Gen.xxxix.5)=from the Divine . . . The Celestial Natural. . . The Celestial Natural is the good in the Natural which corresponds to the good in the Rational, that is, which corresponds to the Celestial Spiritual from the Rational, which is 'Joseph.' Ex.

5086. 'The place where Joseph was bound' (Gen.xl.3)=the present state of the Celestial of the Natural as to these things.

5087. 'And the prince of the guards set Joseph over them' (ver.4)=that the Celestial of the Natural taught them from the primary things for interpretation. . . 'Joseph'=the Celestial of the Natural. 5106.

5121. 'Joseph said to them, This is the interpretation of it' (ver.12)=revelation by perception from the Celestial in the Natural. . . 'Joseph'=the Celestial in the Natural. 5150, Ex. 5168.

5169. 'The prince of the butlers did not remember Joseph' (ver.23)=that not as yet was there complete conjunction with the Celestial of the Natural.

H. 31. The Divine which flows into the first Heaven is called natural, but as the Natural of that Heaven is not like the Natural of the world, but has what is spiritual and celestial in it, that Heaven is called spiritual and celestial natural, and hence the Angels who are there are called spiritual and celestial natural Angels; those are called spiritual natural who receive

influx from the middle or second Heaven, which is the Spiritual Heaven ; and those are called **celestial natural** who receive influx from the third or inmost Heaven, which is the Celestial Heaven. The spiritual natural and **celestial natural** angels are distinct from each other, but still constitute one Heaven, because they are in one degree.

W. 233². Before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic Heavens, but after its assumption it was immediate from Himself ; which is the reason why all the Churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent were made spiritual and **celestial natural** ; and representative worship was abolished.

Celestial rational. *Coelestis rationalis.*

A. 2180². Sacrifices from the flock = **celestial rational** things.

2184. 'Butter' = the **Celestial** of the **Rational**.

Celestial sense. *Sensus coelestis.*

See INMOST SENSE.

A. 2015³. This is the **heavenly sense** of the Word . . .

2157⁶. (The **celestial sense** given.) 4735⁴. 5331. 9198. 10265. R. 882. T. 295. 299. 303, etc.

2311. When these names and expressions are unfolded in their **heavenly sense** . . . there comes forth the internal sense which is the angelic Word.

4735². By the Lord's Divine Human in the **celestial sense** is signified Divine love itself . . .

10265. In the inmost Heaven, all things of the Word are applied to the Lord's Divine Human ; for the Angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the **celestial sense**.

S. 19. There is a still more interior sense in the Word, which is called **celestial** . . . but this sense can scarcely be unfolded, for it does not fall so much into the thought of the understanding, as into the affection of the will. The reason there is a still more interior sense in the Word, which is called **celestial**, is that from the Lord there proceed Divine good and Divine truth ; Divine good from His Divine love, and Divine truth from His Divine wisdom ; both are in the Word, for the Word is the Divine which proceeds.

27. The sense of the letter of the Word is the basis, the containant, and the support of its spiritual and **celestial sense**. Gen.art.

39. The spiritual sense is the 'spirit' of the Word, and the **celestial sense** is its 'life.' This is what the Lord said (John vi. 63) . . . The spiritual sense and the **celestial sense** are not the Word without the natural sense . . .

40. Naked truths themselves . . . are in the spiritual sense of the Word, and naked goods are in its **celestial sense**.

42. As our Word in its bosom, from its **celestial sense**, is like a flame which kindles ; and in its intermediate bosom, from its spiritual sense, is like a light which enlighthens ; in its ultimate bosom, or natural sense, in which are the two interior ones, it is like a ruby

and a diamond ; from the celestial flame like a ruby, and from the spiritual light like a diamond.

63. The Angels of the Spiritual Kingdom are in the spiritual sense of the Word, and the Angels of the Celestial Kingdom in its **celestial sense**. These senses are evolved from the natural sense of the Word when a true man is in it. 64.

64. The things which I understood according to the natural sense, the Spiritual Angels understood according to the spiritual sense ; and the Celestial Angels according to the **celestial sense** ; and this in an instant. 67, Examp.

80. There are two senses in the Word which lie hidden in the sense of its letter, the spiritual and the **celestial** ; in the spiritual sense the things of the Word relate chiefly to the Church, and in the **celestial** chiefly to the Lord ; also in the spiritual sense they relate chiefly to Divine truth, and in the **celestial** to Divine good. Hence it is that in the sense of the letter of the Word there is this marriage. But this does not appear to anyone except to him who from the spiritual and **celestial sense** of the Word knows the significations of words and names, for some words and names are predicated of good, and some of truth, and some include both.

W. 221. There are three senses according to three degrees in the Word, the **celestial sense**, the spiritual sense, and the natural sense.

R. 739^e. In each and everything of the Word there is a **celestial sense** and a spiritual sense, and in the **celestial sense** is Divine good, and in the spiritual sense Divine truth.

830². Both Divine good and Divine truth are in the Word ; the Divine truth of the Word is in its spiritual sense, which is for the Angels of the middle or second Heaven, who are in intelligence from Divine truths ; and the Divine good of the Word is in its **celestial sense**, which is for the Angels of the highest or third Heaven, who are in wisdom from Divine goods ; but this sense is very deeply hidden, being perceptible only to those who are in love to the Lord from the Lord.

959. In its first origin the Word is purely Divine ; when this passed through the Heavens of the Lord's Celestial Kingdom it became Divine Celestial, and when it passed through the Heavens of the Lord's Spiritual Kingdom it became Divine Spiritual, and when it came to man it became Divine Natural ; hence it is that the natural sense of the Word contains within it the spiritual sense, and this the **celestial sense**, and both a sense purely Divine, which is not open to any man, nor even to any Angel.

T. 212. As there are three Heavens, so there are also three senses of the Word, **celestial**, spiritual, and natural . . . the first being in the middle, and through the middle in the ultimate, just as the end is in the cause, and through the cause in the effect. Hence it is evident what is the nature of the Word, namely, that in the sense of its letter, which is natural, there is an interior sense which is spiritual, and in this an inmost which is **celestial** . . .

287. In the sense of the letter, the Decalogue contains the general injunctions of doctrine and of life ; and in

the spiritual and celestial sense all things universally. Gen.art.

[T.] 289. In each and all things of the sense of its letter, or in general and in every part, the Word keeps stored up two interior senses, one which is called spiritual, and the other celestial, and in these senses Divine truth is in its light, and Divine goodness in its heat. (Hence it is necessary) that the ten commandments of the Decalogue should be unfolded according to these three senses, which are called natural, spiritual, and celestial.

D. 4671. Each and all things therein treat of the Lord ; such a sense cannot be expounded, because it is the celestial itself . . .

E. 630². In the Word there are three distinct senses as there are three Heavens ; the inmost sense which is called the celestial sense is for the inmost or third Heaven, the middle sense which is called the spiritual sense is for the middle or second Heaven, and the ultimate sense which is called the celestial and spiritual natural sense is for the ultimate or first Heaven. These three senses, besides the natural sense which is for the world, are in the Word and in everything therein.

1024². In each of the Commandments there are three interior senses, one sense for each Heaven. . . The first sense is the spiritual moral sense ; this is for the first or ultimate Heaven ; the second sense is the celestial spiritual sense, which is for the second or middle Heaven ; and the third sense is the Divine celestial sense, which is for the third or inmost Heaven. There are these three internal senses in everything of the Word . . .

1066³. As the Divine truth which is the Word was let down into the world by the Lord, it passed through the three Heavens, and thus became accommodated to each Heaven, and at last also to men in the world. Hence it is that there are four senses in the Word, one outside another from the highest Heaven down to the world, or one within another from the world up to the highest Heaven. These four senses are called the celestial, the spiritual, the natural from the celestial and spiritual, and the merely natural. The last is for the world, the one mentioned before it is for the ultimate Heaven, the spiritual sense is for the second Heaven, and the celestial sense is for the third.

Celestial spiritual. *Coelestis spiritualis.* Celestial of the Spiritual. *Coeleste spiritualis.*

See ISRAEL, and JOSEPH.

A. 91^e. Rational and scientific things from a celestial spiritual origin, sig.

143^o. The celestial, or the celestial spiritual man, is here treated of.

161. This posterity of the Most Ancient Church was . . . still good, and as they desired to live in the external man, or in proprium, this was granted to them by the Lord, but in mercy what was celestial spiritual was insinuated.

200. The inmost of the celestial man, or of the Most Ancient Church, was 'the tree of lives,' which is love

and thence faith ; but the middle of the garden or the inmost of this man, who may be called a celestial spiritual man, or that of this posterity, was faith.

282. The first posterity of the most Ancient Church in which there was celestial spiritual good, treated of.

296^e. Whatever was in the ark, habitation, tent ; nay, whatever was upon Aaron . . . signified what is celestial spiritual.

297. Celestial good is that which is not clothed, because it is inmost, and is innocent ; but celestial spiritual good is that which is first clothed, and also natural good ; for they are more exterior, and are compared to garments, and are also called 'garments.' III.

353². 'Fat' = Celestial spiritual good.

1001². The celestial things which a regenerate spiritual man receives from the Lord are celestial spiritual things.

—4. 'Fat' (Lev.iii.17)=celestial life ; and 'blood,' celestial spiritual life. The Celestial Spiritual is the Spiritual which is from the Celestial ; as with the Most Ancient Church, love to the Lord was their Celestial, because it was implanted in their will ; their Celestial Spiritual was the faith thence derived. But with the spiritual man there does not exist the Celestial, because charity is implanted in his intellectual part, but there exists the Celestial Spiritual.

1042³. 'The splendour of fire round about from the loins downward, like a bow in a cloud' (Ezek.i.27,28)= the Celestial Spiritual . . . Thus the Spiritual Heaven . . . is represented 'from the loins downward.'

1496². All instruction is merely the opening of a way, and as the way is opened . . . so do they inflow, in order ; from celestial spiritual things, rational things ; into these celestial spiritual things, and into these celestial things.

1577³. When the Celestial Spiritual of the internal man inflows into the Natural of the external man, and causes them to act as one, the Natural also thus becomes celestial and spiritual, but a lower celestial and spiritual . . .

1588^e. The Rational of man is compared to 'a garden' from the representative which is presented in Heaven ; it is the Rational of man, when what is celestial spiritual flows into it from the Lord, which so appears ; (the magnificent paradises there) are an effect of the influx of celestial spiritual light from the Lord ; nor is it the paradisiacal beauties which affect [the Angels], but the celestial spiritual things which live in them.

1824. 'A ram' (Gen.xv.9)=those things which are representative of celestial spiritual things . . . Exterior celestial things are those of the external man ; interior celestial things are those of the internal man ; celestial spiritual things are those which are thence derived. . . The Celestial Spiritual is every affection of truth in which there is affection of good, or every affection of truth which is generated from affection of good ; thus it is faith in which there is charity, or faith which is generated from charity.

1950². The case is almost the same with the Celestial Spiritual, that is, with truth from a celestial origin, or with the truth which is from good ; for this truth is

truth formed by good, so that it may be called the form of good.

2063°. At last truths do not appear, except in so far as good shines through them; thus truth becomes the **Celestial Spiritual** . . .

2162¹¹. The **celestial spiritual** things of the Church are signified by 'the glory of Lebanon,' or of the cedar (Is. lx. 13); but the celestial natural things are 'the fir-tree, the pine-tree, and the box.'

2180. Because the Lord's Rational is treated of, ('the son of an ox') (Gen. xviii. 7) is called 'tender,' from the **Celestial Spiritual**, or the truth of good.

2184³. 'Milk of the flock' (Deut. xxxii. 14) = the **Celestial Spiritual** of the Rational. 'Milk' = the **Spiritual** from the Celestial, or the **Celestial Spiritual** . . . The reason 'milk' = the **Spiritual** which is from the Celestial, is that 'water' = what is spiritual, but 'milk,' because it contains fat, the **Celestial Spiritual**; or what is the same, the truth of good; or what is the same, the faith of love or of charity; or what is also the same, the Intellectual of the good of the will; or still the same, affection of truth containing within it affection of good; or what is still the same, the affection of Knowledges and of knowledges from the affection of charity towards the neighbour, such as it is with those who love the neighbour, and confirm themselves in so doing by Knowledges of faith, and also by scientifics, and therefore love these latter; all these are the same as the **Celestial Spiritual**.

—³. 'Teeth whiter than milk' (Gen. xlix. 12) = the **Celestial Spiritual** which is in His Natural.

2830⁷. **Spiritual** good after regeneration is here treated of, and . . . its **Celestial Spiritual** is described by 'the mountains which skipped like rams' (Ps. cxiv. 4); and its **Celestial Natural** by 'the hills like the sons of the flock.'

—⁸. 'Rams the sons of Bashan' (Deut. xxxii. 14) = **celestial spiritual** things.

3969³. 'Joseph' = the **celestial spiritual** man; and 'Benjamin,' the **spiritual celestial**. Ex.

—¹⁰. The **Celestial Spiritual** in the third Heaven is charity, which is the principal in the second Heaven.

4273. By 'Israel' is represented the **celestial spiritual** man.

4275. 'Until the ascending of the dawn' (Gen. xxxii. 24) = before the conjunction of the natural good signified by 'Jacob' with the **Celestial Spiritual**, or Divine good of truth. 'The dawn' . . . here = the **Celestial Spiritual**; for when the dawn ascended, Jacob was named 'Israel,' by which is signified the **celestial spiritual** man. 4283.

4277. 'He touched the hollow of his thigh' (ver. 25) = where **celestial spiritual** good is conjoined with the natural good signified by 'Jacob.' Ex.

4278. 'To be out of joint' (ver. 25) = that truths were not yet arranged in such an order that all together with good could enter **celestial spiritual** good. 4302, Ex.

4286. 'Thy name shall no more be called Jacob, but Israel' (ver. 28) = the Divine **Celestial Spiritual** now; and 'Israel' = the **celestial spiritual** man which is in the Natural, thus the natural man. 4292.

—³. What the **Celestial Spiritual** is shall be told

in a few words. Those are called **celestial spiritual** who are just above called **spiritual**, and are in the middle or second Heaven; they are designated **celestial** from mutual love, and **spiritual** from the intelligence thence derived; the internal ones there are those who are represented by 'Joseph' . . . and the external ones there are those who are represented by 'Israel' . . . The internal ones who are called 'Joseph' partake of the Rational; and the external ones who are called 'Israel' partake of the Natural; for they are intermediate between the Rational and the Natural; hence it is that it is said that 'Israel' = the **celestial spiritual** man which is in the Natural, thus the natural man; and that 'Joseph' = the **celestial spiritual** man himself who is the rational man . . .

4570. 'He called His name Israel' (Gen. xxxv. 10) = the Internal Natural, or the **Celestial Spiritual** of the Natural.

—³. The Celestial is that which is of good, and the **Spiritual** is that which is of truth; thus the **Celestial Spiritual** is that which is of good from truth.

4585°. 'Joseph' = the exterior Rational, wherefore of him is predicated the **Celestial of the Spiritual** from the Rational.

4598. 'Israel journeyed' (Gen. xxxv. 21) = the **Celestial Spiritual** of the Natural now. . . The **Celestial Spiritual** of the Natural . . . is the good of truth, or the good of charity which is procured by means of the truth of faith.

4675. Jacob as 'Israel' = the Divine **Spiritual** of the Natural, or the **Celestial of the Spiritual** from the Natural; and 'Joseph' = the Divine **Spiritual** of the Rational, or the **Celestial of the Spiritual** from the Rational.

4963. 'Joseph' (Gen. xxxix. 1) = the **Celestial of the Spiritual** from the Rational; for 'Joseph' = the **celestial spiritual** man which is from the Rational.

—². The **Celestial of the Spiritual** from the Rational . . . is above the **Celestial of the Spiritual** from the Natural, which is represented by 'Israel.'

—^e. The Lord's internal man was not like that of another man; for His inmost was Jehovah; this intermediate therefore is what is called the **Celestial of the Spiritual** from the Rational.

4992. A third state is now treated of, in which the **Celestial of the Spiritual** was in the Natural. Ex.

4993°. The third state in which the **Celestial of the Spiritual** is, is here treated of, when it becomes **spiritual** in the Natural . . .

5097. 'Joseph came to them in the morning' (Gen. xli. 6) = what is revealed and clear to the **Celestial of the Spiritual**.

5110. 'The prince of the butlers told his dream to Joseph' (ver. 9) = that the **Celestial of the Spiritual** perceived the issue concerning the things which were subject to the intellectual part of the Sensual, and which had been heretofore rejected.

—². The **Celestial of the Spiritual** is mentioned, but the Lord is understood . . .

5191. In this chapter (Gen. xli) the second state of the **Celestial of the Spiritual**, which is 'Joseph,' is treated

of; namely, its exaltation over those things which are of the natural or external man, thus over all the scientifics there, which are 'Egypt.'

[A.] 520². The subject treated of in this chapter (Gen. xli) is the influx of the **Celestial of the Spiritual** into those things of the Natural which were retained, namely, into those things which were of the intellectual part there. . . This new Voluntary is from the **Celestial of the Spiritual**. . . The truths which are in the Natural are extirpated by falsities, and thus the Natural is left to the **Celestial of the Spiritual**; which is signified by the devouring of the good kine by the evil, and the swallowing up of the full ears by the empty ones, and then by Joseph's having the care of the whole of Egypt.

5208. 'Pharaoh awoke' (Gen. xli.4)=a state of enlightenment. . . By a state of enlightenment is here meant general enlightenment by the **Celestial of the Spiritual**, thus by what is interior.

5244. An inclination to receive the **Celestial of the Spiritual** is signified by Pharaoh sending for and calling Joseph (ver. 14).

5251. 'Pharaoh said to Joseph' (ver. 15)=a perception of the **Celestial of the Spiritual** from the Natural. 'Pharaoh'=the Natural; 'Joseph,' the **Celestial of the Spiritual**. The reason perception of the **Celestial of the Spiritual** from the Natural is signified, is that the Lord is represented by both 'Pharaoh and Joseph; by Joseph' as to the **Celestial of the Spiritual**; and by 'Pharaoh,' as to the Natural; hence by 'Pharaoh said to Joseph' is signified the Lord's perception from the **Celestial of the Spiritual** in the Natural.

5254. 'I have heard upon thee' (Id.)=the capability of the **Celestial of the Spiritual**; 'that thou hearest a dream to interpret it'=to perceive what is in things foreseen.

5259. 'And Pharaoh spake to Joseph' (ver. 17)=thought of the **Celestial of the Spiritual** from the Natural.

5262. 'Joseph said to Pharaoh' (ver. 25)=perception of the Natural from the **Celestial of the Spiritual**.

5272. 'This is the word which I have spoken unto Pharaoh' (ver. 28)=that which the Natural thought from the **Celestial of the Spiritual**.

5307. 'Shall we find [one] like this, a man in whom is the Spirit of God?' (ver. 38)=concerning the influx of truth in which there is good from the interior, thus the **Celestial of the Spiritual**.

—². This which 'Joseph' represents is called the **Celestial of the Spiritual** from the Natural, and it cannot be called by any other name; for the Celestial is good from the Divine, the Spiritual is truth from that good; thus it is the truth of good from His Divine Human; this the Lord was while He lived in the world; but when He had glorified Himself, He mounted above it, and became the Divine good itself or Jehovah as to the Human.

5308. 'Pharaoh said to Joseph' (ver. 39)=perception of the Natural from the **Celestial of the Spiritual**. 5315.

5309. The reason foresight and providence are attributed to the **Celestial of the Spiritual**, is that the Lord

is here treated of in the internal sense, Who is the **Celestial of the Spiritual** which is represented by 'Joseph.'

5313. 'Only on the throne will I be greater than thou' (ver. 40)=that it will still appear as if it were from the Natural, because it is from the **Celestial of the Spiritual** through it. . . The Natural is meant by 'a throne,' when the **Celestial of the Spiritual** is meant by him who sits on it; for the Natural is like a seat to the Spiritual, here to the **Celestial of the Spiritual**.

5316. These things took place of the Divine Providence, in order that 'Joseph' might put on the representation of the **Celestial of the Spiritual** which the Lord was while He was in the world, and through which the Lord set His Natural in order. . .

5317. That the Natural gave up all power to the **Celestial of the Spiritual**, Sig.

5319. 'He clothed him in garments of fine linen' (ver. 42)=an external significative of the **Celestial of the Spiritual**. . . namely, of the truth which proceeds from the **Celestial of the Spiritual**.

5321. By 'Joseph' is represented the Lord as to the Divine Spiritual, thus as to the Divine truth from the Lord's Divine Human, from which Divine truth is the **Celestial of the Spiritual**.

5326. That the Natural (with a regenerate man) is from the **Celestial of the Spiritual**. Sig. and Ex.

5327. 'Without thee shall no man lift up his hand' (ver. 44)=that from the **Celestial of the Spiritual** there is everything of power in the Spiritual. . . 'Or foot'=everything of power in the Natural. 5328.

5331. 'Pharaoh called Joseph's name Zaphnath Paaneah' (that is, 'the revealer of hidden things and the opener of future things') (ver. 45)=the quality of the **Celestial of the Spiritual** then. . . This quality is the quality of the **Celestial of the Spiritual**, for the **Celestial of the Spiritual** is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely, the **Celestial of the Spiritual** in which is the Divine, was with the Lord alone while He was in the world, and was the human in which His Divine was able to be, and which He could put off when He had made all the Human in Himself Divine.

5332. 'Joseph'=the good of truth in which is the Divine, which is the same as the **Celestial of the Spiritual**. . . The **Celestial of the Spiritual** which is in Heaven from the influx of the Divine of the Lord. . .

5333. 'Joseph went out over the land of Egypt' (ver. 45). . . By these words, together with those which go before, is signified the quality of the **Celestial of the Spiritual**, and the quality of the marriage of good with truth and of truth with good, when the **Celestial of the Spiritual**, through influx, makes both Naturals its own.

5336. 'In his standing before Pharaoh king of Egypt' (ver. 46)=when it was present in the Natural. . . 'Pharaoh king of Egypt'=the new state of the Natural, or the new natural man; thus the Natural in which there is now the **Celestial of the Spiritual**, and which the **Celestial of the Spiritual** has now made its own. 5337.

5345. 'Joseph gathered corn as the sand of the sea, very much' (ver.49)=the multiplication of truth from good... here, from the good of the **Celestial of the Spiritual** through influx...

5348. 'Unto Joseph were born two sons' (ver.50)=good and truth thence, namely, from the influx of the **Celestial of the Spiritual** into the Natural.

5367. 'Go ye to Joseph' (ver.55)=that it is from the **Celestial of the Spiritual**... namely, good instead of truth. 5375.

5375. The **Celestial of the Spiritual** is the good of truth from the Divine.

5376. That there was desolation everywhere in the Natural... except in the scientifics where the **Celestial of the Spiritual** was, sig.

5396a. The subject treated of in the former chapter (Gen.xli) is the influx and conjunction of the **Celestial of the Spiritual** with scientifics in the Natural; the subject now treated of (chap.xlii) is the influx and conjunction of the **Celestial of the Spiritual** with the truths of faith which are of the Church therein. 5481. 5486. 5970.

5413. That (the **Spiritual of the Celestial**) would perish without the **Celestial of the Spiritual**, sig.

5417. 'Joseph was the ruler over the land' (Gen. xlii.6)=that the **Celestial of the Spiritual**, or truth from the Divine, was reigning in the Natural, where scientifics are... The reason the **Celestial of the Spiritual** is truth from the Divine, is that the Lord's internal Human, before it was fully glorified, since it was a receptable for His Divine, was the **Celestial of the Spiritual**... This receptacle or recipient of the Divine is the same as truth from the Divine... 5459. 5510.

5421. 'Joseph saw his brethren, and recognized them' (ver.7)=perception and acknowledgment by the **Celestial of the Spiritual**.

5427. 'Joseph recognized his brethren' (ver.8)=that these (general) truths of the Church appeared to the **Celestial of the Spiritual** by its own light.

5428. But the **Celestial of the Spiritual**, or truth from the Divine, did not appear to the general truths of the Church in natural light not as yet illuminated by celestial light. Sig.

5430. 'Joseph remembered the dreams which he had dreamed of them' (ver.9)=that the **Celestial of the Spiritual** foresaw what would happen in connexion with the general truths of the Church in the Natural.

5432. The subject treated of in the internal sense, is that the truths of the Church are to be appropriated to the Natural, and that they cannot be appropriated to it, except by means of influx from the **Celestial of the Spiritual** through a medium.

5458. 'Joseph said to them on the third day' (ver.18) =the perception of the **Celestial of the Spiritual** concerning these truths separated from itself, when it was full.

5574. The subject is continued of the conjunction of the truths of the Church in the Natural, which are the ten sons of Jacob, with the **Celestial of the Spiritual**, or truths from the Divine, which is 'Joseph,' through the

medium, which is 'Benjamin;' but in this chapter (Gen. xliii) the general influx which precedes conjunction is treated of.

5638. 'They stood before Joseph' (Gen.xliii.15)=the presence of the **Celestial of the Spiritual** there... That the **Celestial of the Spiritual** was present in both Naturals, was represented by Joseph's being made lord over the whole of Egypt; this is what is meant by the presence of the **Celestial of the Spiritual** in the interiors of scientifics, for scientifics are in the Natural; and the truths which are represented by the ten sons of Jacob are truths in the Natural.

5639. 'And Joseph saw Benjamin with them' (ver.16) =perception of a spiritual medium present with truths by the **Celestial of the Spiritual**.

5642. 'He brought the men to the house of Joseph' (ver.17)=the first introduction into the good which is from the **Celestial of the Spiritual**. 5645.

5686. Because it is a medium, it comes forth from the **Celestial of the Spiritual**, which is 'Joseph,' as from a father, and from the Natural as from a mother... And as the **Celestial of the Spiritual**, which is 'Joseph,' in like manner came forth from the Natural as a mother, but from the Divine as a Father, Benjamin is called 'his brother, the son of his mother,' but presently, 'his son'...

5689². As in the supreme sense, the Lord's internal Human was the **Celestial of the Spiritual**, and this was truth from the Divine, or the nearest covering of the Divine itself in the Lord; and as the **Spiritual of the Celestial**, which is the medium, proceeded from it, it follows that the Divine was also with this... 5692.

5805. 'Joseph'=the **Celestial of the Spiritual**, thus internal good, for this is the same as the **Celestial of the Spiritual**.

6435. The external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom through the medium which is called the **Celestial of the Spiritual**...

6526. 'All the house of Joseph' (Gen.1.8)=celestial things of the **Spiritual**.

7456⁴. 'Jerusalem' (Ezek.xxiii)=the **Celestial Spiritual Church**; 'Samaria,' the **Spiritual Church**.

9671². They who in Heaven relate to the uniting medium, are called **Celestial Spiritual** (Angels), and **Spiritual Celestial** (Angels); the former are represented in the Word by 'Joseph,' and the latter by 'Benjamin.'

H. 27. The only communication (between the Angels of the Celestial and of the Spiritual Kingdoms) is through intermediate angelic Societies, which are called **celestial spiritual**; through these, the Celestial inflows into the **Spiritual**... The Lord always provides such intermediate Angels... —(n), Refs.

J. 74. The Angels have much hope of a certain nation... which is of such a nature that it can receive spiritual light, and become a **celestial spiritual man**.

D. 4627³. The interiors of man succeed each other thus; the Sensual, the Natural, the **Spiritual Natural**; these are of the external man. Then come the **Celestial**

of the **Spiritual**, the **Celestial**, and the inmost . . . these are of the internal man. The medium between the external and the internal man is called the **Spiritual of the Celestial**.

[D.] 5547. There are seven degrees of Heavens. . . The internal are distinguished into three, and the external into three; and between the internal and the external ones there are intermediate ones for the sake of conjunction; these are called **celestial spiritual**. Hence it is that there are seven degrees.

E. 831². As the **Celestial Angels** are perfected in wisdom by hearing, there are intermediate **Angels**, who are called **Celestial Spiritual Angels**, who preach and teach truths in their temples.

De Verbo 3. In the second Heaven are the **spiritual**, and in the third Heaven are the **Celestial**; there are also intermediate (**Angels**) who are called **Celestial Spiritual**; many of these are preachers in the highest Heaven.

Celestial Truth. *Verum coeleste.*

A. 1402. The advance from scientifics to **celestial truths** is here described (Gen.xii).

1470. 'I know that thou art a woman beautiful in look' (ver.11)=that truth from a **celestial** origin is delightful. . . For all truth which is **celestial**, or which is produced from what is **celestial**, is happy in the internal man, and delightful in the external; no otherwise is truth perceived with the **Celestial Angels**. It is quite otherwise when it is not from a **celestial** origin. . . It is known that truth is attended with happiness and delight, but these are essentially so when truth is from what is **celestial**; thus truth itself also becomes **celestial**, and is called **celestial truth** . . .

1475. 'Sister' (ver.13) = intellectual truth, when **celestial truth** is 'a wife.' 1497.

1495. While a man is being instructed (he advances) from scientifics to rational truths, then onwards to intellectual truths, and at last to **celestial truths**, which are here signified by 'a wife.' If he advances from scientifics and rational truths to **celestial truths** without the mediumship of intellectual truths, the **Celestial** has violence done to it, because there is no connexion of the rational truths which are from scientifics with **celestial truths**, except through intellectual truths, which are intermediate.

1496. In the other life truths are never regarded from truths, but from the life which is in them, that is, from the **celestial** things which are of love and charity in the truths; from these, truths become **celestial**, and are called **celestial truths**.

1499. That scientifics left the Lord is in this way; when **celestial** things are conjoined with intellectual truths, and these become **celestial truths**, all things which are of no account are dissipated of themselves. 1501.

1545. 'He and his wife (went up out of Egypt)' (Gen. xiii.1)=the **celestial truths** then with the Lord (were left by scientifics). . . That it is **celestial truths**, or truths which are from **celestial** things [which are meant],

is evident from the fact that 'he' is first mentioned, and 'wife' afterwards. **Celestial truth** is one thing, and **truth celestial** another; **celestial truth** is what derives its origin from the **Celestial**; **truth celestial** is what is from truth, and is implanted in the **Celestial** by means of **Knowledges**.

2063³. From the Lord's Divine good meant by 'Abraham' all **celestial truth** must go forth and be, and from the Lord's Divine truth meant by 'Sarah' all **spiritual truth** must go forth and be; **celestial truth** is that which exists with the **Celestial Angels**, and **spiritual truth** is that which exists with the **Spiritual Angels**; or what is the same thing, **celestial truth** was that which existed with the men of the Most Ancient Church . . . and **spiritual truth** was that which existed with the men of the Ancient Church.

2533. When Abraham is called 'a man-vir' (Gen. xx.7), he signifies **celestial truth**, which is the same thing as doctrine from a **celestial** origin.

2830³. The **celestial man** is such that he is in **celestial love** . . . and thence in **celestial truth**.

3654². 'Man of Judah' (Is.v.3)=truth from the good of love to the Lord, which is called **celestial truth**; that is, (he=) those who are in such truth.

—⁶. 'Israel' (Ps.cxiv.2)=**celestial truth**, or **spiritual good**.

3688. 'The sister of Nebaioth' (Gen.xxviii.9)=the affection of **celestial truth**, which is the same as the affection of **spiritual good**. . . By these words is signified the conjunction of the good represented by 'Esau' with truth from a Divine origin, thus with the affection of **celestial truth** more interiorly.

3727⁵. The **Celestial Church** acknowledged no truth except that which is from good, which is called **celestial truth** . . .

3812¹. 'Nazarite' (Lam.iv.7,8)=the **celestial man**; 'whiter than snow, and brighter than milk'=that he is in **celestial truth**; and as this truth is from the love of good, it is said 'that their bones were more ruddy than gems.'

4487. The good of truth is called **celestial truth**, (which) is truth that has been made of the life.

5117. 'Clusters' (Gen.xl.10)=the truth of **spiritual good**; and 'grapes'=the good of **celestial truth**.

5897⁹. **Celestial truth** is charity, but **spiritual truth** is faith. 5922¹².

6295⁸. The good of charity (with the **celestial man**) is what is called truth, but **celestial truth**.

6745³. 'To suck the breasts of kings' (Is.lx.16)=the insinuation of **celestial truth**.

8815. Divine truth itself in Heaven is signified by 'voices' and 'lightnings;' but **celestial** or **angelic truth** which is adjoined to what is Divine, and which is beneath or around, is signified by 'the voice of a trumpet.' Ill.

9468. 'Scarlet double-dyed' (Ex.xxv.4)=mutual love; as is evident from the signification of 'scarlet' and of 'double-dyed,' which is **celestial truth**, and which is the same as the good of mutual love. Ex.

9470⁵. Wool=celestial truth, which relatively is good.

—⁶. Wool=celestial truth, which is the truth of the good of love.

9544. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love.

Celibacy. *Coelebitus.*

Celibate, Unmarried. *Coelebs.*

M. 54³. They who in the world have lived unmarried, and have completely alienated their minds from marriage, if they are spiritual, remain unmarried; but if they are natural, they become whoremongers. It is otherwise with those who in their state of celibacy have longed for marriage, especially if they have solicited it without success; for these, if they are spiritual, blessed marriages are provided; but not until they come into Heaven.

—⁴. They who in the world have been shut up in monasteries, both virgins and men, (if not disposed to marriage) are carried to the celibates at the side of Heaven. 155⁶, Ex.

—⁵. The reason the celibates are at the side of Heaven, is that the sphere of perpetual celibacy infests the sphere of marriage love, which is the very sphere of Heaven.

155. Chastity cannot be predicated of those who have renounced marriage, vowing perpetual celibacy, unless there remain in them the love of a life truly conjugal. Gen.art.

— . Hence it is provided by the Lord that this celibacy should exist only with those who are in outward worship; being in this worship because they do not approach the Lord or read the Word. With such, eternal life is not so much endangered by vows of celibacy together with a solemn engagement of chastity, as it is with those who are in inward worship.

156. A state of marriage is to be preferred to a state of celibacy. Gen.art.

De Conj. 51. They who have lived in celibacy live long in celibacy (after death), but if in the world they had longed for marriage, they at last enter into it.

Cell. *Cella.*

A. 938⁶. The sordidly avaricious seem to themselves to pass their time in cells, where their money is . . . H.488⁴.

J. 58². The ecclesiastics hid (the treasures) in its cells and subterranean vaults . . .

I. 14⁵. Like an adulterer who hides a harlot below in a cell . . . T.590.

D. 384. The avaricious seem to themselves to be shut up in subterranean cells . . .

Cell. *Cellula.*

H. 108. Bees know how . . . to build cells . . .

W. 355. (The queen bee) marches from cell to cell . . .

R. 421². Huts which are divided into cells . . .

—³. When they are first sent in they sit in the first cells . . . They then enter cells nearer to the east . . .

D. 5310. They dwelt in cells (which are described, and illustrated by a drawing).

Cellar. *Cellarium.*

R. 772. (The Babylonians filled cellars with treasures.)

T. 527². Like those who gather jewels of gold and silver into treasure chests, and hide them in cellars.

Censer. *Thuribulum.*

A. 9424⁴. Worship according to these things is signified by 'a censer in the hand of each, and by the abundance of the cloud of incense' (Ezek.viii.11).

9434⁶. 'To put strange fire in the censers' (Lev.x.1) = to set up worship from some other love than a heavenly one.

10177¹⁰. (Origin of the use of censers, etc. among the Romans.)

10296². From the frankincense—thus, the vessels for the incense were called censers.

R. 392. 'Another Angel came and stood at the altar having a golden censer' (Rev.viii.3)=spiritual worship, which is carried on from the good of charity by means of truths of faith. . . 'The golden censer' which he had in his hand=the worship of the Lord from spiritual love, which worship is from the good of charity by means of truths of faith.

395. 'And the Angel took the censer, and filled it with the fire of the altar, and cast it into the earth' (ver.5)=spiritual worship in which there is celestial love, and its influx into the lower parts where were those who were in faith separated from charity. By 'a censer,' equally as by 'incense,' is signified worship from spiritual love.

E. 491. 'Having a golden censer' (Rev.viii.3)=the conjunction of (celestial) good with spiritual good, and thus the conjunction together of the higher Heavens. 'A censer'=worship from spiritual good . . . and 'a golden censer,' spiritual good from celestial good. . . The censers used by the Jewish and Israelitish nation were of brass, and by the offering of incense from those censers there was represented worship from spiritual good, and at the same time conjunction with natural good, for 'brass'=natural good. Here therefore, by 'the golden censer' is signified the conjunction of celestial good with spiritual good. The reason it also=the conjunction of the two higher Heavens, is that the good of the inmost Heaven is celestial good, and the good of the middle Heaven is spiritual good . . .

496. 'And the Angel took the censer, and filled it with the fire of the altar'=the conjunction of celestial love and of spiritual love. 'A censer'=spiritual good; hence also spiritual love, since all good is of love.

Centre. *Centrum.*

A. 549. Everyone (in Heaven) is as it were a centre to all the rest.

1582. Wherever the Lord is, there is the centre . . .

2057². The heavenly form is of such a nature, that everyone is a kind of centre, thus a centre of communications, and therefore of happiness from all . . .

2872. 3633⁶.

[A.] 3833. He now proceeds from the good and truth which he believes and perceives as from a centre to the circumferences . . . Thenceforth as from new centres he produces new circumferences, and so on.

4225^e. Everyone (in Heaven) is the centre of all the influxes . . .

4321^e. To the Lord as a Sun and to the Centre there, all things have reference . . .

4482². The Lord is the Centre of all things . . .

5128⁶. (The sensuous things) which agree (with truths) are as it were in the centres, and those which disagree are in the circumferences; those which are in the centres are as it were lifted up towards Heaven, and those which are in the circumferences as it were hang downwards; those which are in the centres receive light through the Rational, and when presented to view in the other life appear like little stars which sparkle and throw out light on every side even to the circumferences . . . But when the Rational is subjected to sensuous things, the contrary happens, for then falsities are in the midst, or in the centre, and truths are in the circumferences; those things which are in the centre are in a sort of lumen there . . .

5134². Evils are then separated, and are cast out from the centre . . . to the circumferences . . . P.79.

6028. The best is in the midst, that is, in the centre, or inmost . . .

6068. Those things which are directly under the sight are in the midst, that is, in the centre . . . 6084².

6451². The inmost thing which flows in keeps the centre there . . .

6468³. The Lord is the Centre of the looking of all (in Heaven).

6952⁶. Elevation by the Lord . . . is like a pressing towards the centre of gravity; the centre is where the Lord is in His Sun; towards this are the heads of the Angels elevated, but the feet of the infernals . . .

H. 86¹⁰. The Lord is the common Centre of Heaven. 124. 142. 430^e. N.307, Refs.

430^e. To look below is to look backwards from the Lord to the opposite centre, to which look and tend all things of Hell.

558. (Love to the neighbour beginning from self as a centre, and from the Lord as a centre, compared.)

C. J. 40. The best of the English nation are in the centre of all Christians. The reason they are in the centre, is that they have an interior intellectual light. T.807.

P. 86. With the evil, evils with falsities are as it were in the centre, and goods with truths in the circumferences; but with the good, goods with truths are in the centre, and evils with falsities in the circumferences; and in both cases, the things which are of the centre spread themselves out to the circumferences; as heat does from fire in the centre, and as cold does from frost in the centre. Thus with the evil, the goods in the circumferences are defiled by the evils of the centre; and with the good, the evils in the circumferences are made mild by the goods of the centre.

M. 380⁷. Whether the centre is from the expanse, or the expanse from the centre. Ex. T.35⁷.

D. 303. That those who are inmost are as it were bases and multiplied centres, like the stars in the heavens to which the rest bear relation as to their centres.

305. That the centres and bases which are like the stars of the heavens are very numerous in every Heaven. . . Thus all Spirits and all Angels are, in particular, the centres of influxes . . . Man, in like manner, is a centre of influxes, corresponding. 3033.

2204. The Society thus manifested itself, when yet there was one who was as the centre to all the rest, and to whom the rest were referred in the order in which they were in the Society.

4090. Everyone (in the Spiritual World) is as it were a certain centre, according to a stupendous form, from the Lord.

6058^e. Every man is in his own reigning love, and thus as it were in the centre . . . Also all Angels and all Spirits are centres, for the heavenly form is from continuous centres.

E. 159³. All the least things of the body turn themselves to the common centre of our world, which is called the centre of gravity . . . But this centre of gravity is only the centre of gravity in nature; but in the Spiritual World the centre of gravity is different, this is determined with a man by the love in which he is, downwards if he has infernal love, and upwards if he has heavenly love . . .

Centripetal. *Centripetentia.* H.142.

Century. See under *AGE-saeculum.*

Cerberus. *Cerberus.*

A. 2743. I saw a great dog, like Cerberus . . . which signifies a guard lest in marriage love a man should pass from heavenly to infernal delight, or the reverse. 5051².

M. 79². Among the ponds there were terrible dogs, some of which were three-headed, like Cerberus, some two-headed . . . Their cupidities were represented by these horrible dogs.

D. 4946. On the worst magicians from Africa; the Cerberuses.

6110²⁶. The apparent similarity of the delights of (marriage love and of adultery) are what is signified by Cerberus, who stands at the door, and prevents the delight of heavenly love from descending into Hell.

De Conj. 104. I saw a great dog, like the one called Cerberus by the ancient writers; the gape of his jaws was horrible; I was told that such a dog signifies a guard lest a man should pass over from heavenly marriage love to the infernal love of adultery. When a man passes from the former love into the latter opposite one, the delight appearing almost the same, then such (a dog) is presented as it were guarding lest the opposite delights should communicate with each other.

Cerebellum. *Cerebellum.*

See under *BRAIN*, and *INVOLUNTARY SENSE.*

A. 1977². It is the angelic Spirits who are at the

confines of the paradisiacal places who insinuate such dreams; it is their office also to watch over certain men while they are asleep, lest they should be infested by evil Spirits. This office they undertake with the highest delight . . . and they love to affect the man with the delightful and delicious things which they see in his affection. They are . . . of those who in the bodily life have loved to make the life of others delightful . . . They belong to the province of the **cerebellum**, because the **cerebellum** is awake in time of sleep, while the cerebrum is asleep. This was the source of the dreams of the men of the Most Ancient Church. D.3183.

4227³. These Spirits correspond to the vitiations of the purer blood . . . When such act in consort, they are known by . . . their being seated at the back part of the head, beneath the **cerebellum** to the left.

4326. They were those who relate to the general involuntary sense . . . They can well perceive a man's thoughts, but are not willing to utter them; like the **cerebellum**, which perceives everything the cerebrum does, but does not publish it . . . D.3860.

—². The influx from the **cerebellum** insinuates itself especially into the face, as is evident from the fact that the disposition is inscribed on the face, and affections appear in it, for the most part without the man's will, as fear, reverence, shame, etc. . . These come from the **cerebellum** by means of its fibres when there is no dissimulation within . . .

—³. With the most ancient people . . . all the Involuntary of the **cerebellum** was manifest in the face . . . But with the ancient people, whose age was called the Silver one . . . the Involuntary of the **cerebellum** was not manifest on the right side of the face, but only on the left side. Whereas with their descendants . . . the Involuntary was no longer manifest in the face, but betook itself to the region about the left ear. I have been instructed that the fibres of the **cerebellum** have thus changed their efflux into the face, and that fibres of the cerebrum have been translated thither in their stead, which exercise command over those from the **cerebellum**; and this from the effort to shape the expression of the face according to the pleasure of man's Own will, which [course of action] is from the cerebrum. 4327. D.3863, Ex.

8593. These Genii belong to the province of the **cerebellum**, and also to that part of the spinal marrow which sends forth fibres and nerves to the involuntary things.

9670². The Angels of the inmost Heaven correspond to those things with man which belong to the provinces of the heart and **cerebellum** . . . The things which are of the heart and **cerebellum** are called involuntary and spontaneous, because they so appear.

9683^o. Hence it is that the motion of the heart, which is involuntary, is altogether taken away from the will; the same with the action of the **cerebellum**; and the motions of the heart and the forces of the **cerebellum** rule the voluntary things, lest these should rush beyond bounds and extinguish the life of the body before the time; on which account the beginnings which act from each, namely, from both the involuntary and the voluntary things, in the whole body go conjoined together.

H. 251. The influx of the Celestial Angels is into that part of the head beneath which is the **cerebellum**, and is called the occiput . . . for that region corresponds to wisdom.

W. 366². This cortical or glandular substance constitutes the surface of the cerebrum, also the surface of the corpora striata . . . and the middle of the **cerebellum**, and also the middle of the spinal marrow.

T. 160^o. Why the occiputs of those who take delight in doing evil, in the Spiritual World are hollow . . . The reason is . . . that in the **cerebellum** dwells the love of the will, and in the cerebrum the thought of the understanding, and when the thought of the understanding does not lead the love of the man's will, the inmost parts of the **cerebellum**, which in themselves are celestial, fall in. Hence the hollowness. 564^o.

D. 1550¹. One of the Spirits of Mars who was with me drew back the upper part of the front of my head towards the occiput, thus signifying the character of their thought, that it was not of their cerebrum or will, but is withdrawn to their nature so as to be at the **cerebellum**, and so that they do not act from their own will, but from the fear of the Lord.

3183^e. The **cerebellum** as it were sleeps during the day time, while the cerebrum is awake.

3862. The general operation of the **cerebellum**, besides being into the face, is also about the loins, where numerous nerves of the **cerebellum** flow together, for the sake of the propagation of offspring . . . for propagation is taken away from the voluntaries of man in almost all respects.

3868. The fibres of the cerebrum have now worked themselves into the face, and now perform what does not belong to its function, but to that of the **cerebellum** . . .

4518. They know that in the night-time man is in spontaneous things, and that the **cerebellum** is the source of what is spontaneous . . .

Cerebrum. See BRAIN.

Ceremony. *Cereemonia.*

Ceremonial. *Cereemonialis.*

A. 2342^o. The ceremonial or ritual . . .

T. 55^e. Ceremonies constitute the dress . . . (Their necessity.)

667. (The Sacraments believed to be mere ceremonies.)

Certain. *Certus.*

Certainty. *Certitudo.*

Certainly. *Certe.*

A. 1673¹. He may then be very sure that such Spirits are with him . . .

1818. A temptation against the Lord's love, which wanted to be made certain, sig. 1820.

1820. **Certainty** concerning the issue precedes victory, and is of victory.

2252. I know for certain . . .

3981. To know for certain that it was from the Divine, sig.

[A.] 4872. What is reciprocal if there is **certain**, sig. Because a pledge was for the sake of **certain** . . .

4873. That it was **certain**, sig. 'A pledge'=**certain** thence.

5284. 'To hasten' does not signify quickly, but what is **certain**, and also what is full . . . Thus haste of time (implies) that there are many things working together, whence there results a **certain** and full issue.

5449. 'Let Pharaoh live' (Gen. xlii. 15)=what is **certain** . . . 5453. 5454.

6783. A perception that now conjunction was **sure**. Sig. 'To haste in coming'=**sure** conjunction.

6981. 'In me, O Lord' (Ex. iv. 10)=what is **certain**; being a form of asseveration.

9483. 'Thus shall ye make it' (Ex. xxv. 9)=a **sure** and genuine representative, (because the expression is repeated, and forms the close).

H. 473. Whether you say faith, or the settled thought of man, is the same thing.

R. 4. 'The things which must quickly be done' (Rev. i. 1)=the things which must **certainly** be, lest the Church should perish.

547. It is **certain** that the New Church . . . will come into existence . . . and it is also **certain** that the falsities of the former Church must first be removed . . .

949. 'Behold, I come quickly' (Rev. xxii. 12)=that the Lord will **certainly** come.

T. 759³. Who speaks more persuedly of the **certain**ty of his phantasy than a naturalistic atheist?

Certificate. Under **TOKEN**.

Cerulean. See **BLUE**-*cæruleus*.

Cesspool. Under **LAKE** or **POOL**-*stagnum*.

Chaff. *Palea*.

A. 3941⁹. 'Chaff' (Matt. iii. 12)=things in which there is nothing of good.

4884^o. What a man merely thinks, and does not act . . . is dissipated like **chaff** by a breath of wind . . .

4957^o. Like a husk or **chaff** relatively to the kernels.

5495. 'Fodder' is the food of asses, and consists of straw and **chaff**; hence it=all reflection about scientifics . . .

6208^o. Like **chaff** in the wind . . . 6631^o. 8002^o.

7112. 'Ye shall not add to give **chaff** to the people' (Ex. v. 7)=the lowest scientifics, and the most general of all. 'Chaff,' or straw=scientific truths; and in fact the lowest scientifics and the most general ones of all; for the lowest of all foods in a spiritual sense is straw or **chaff**, because it is that of beasts. Ex.

7127. 'I will give you no **chaff** whatever' (ver. 10)=that there will no longer be the most general scientifics from that source. . . 'Chaff'=the most general scientifics of all. —^o. 7128. 7134. 7144.

R. 961^o. (My former ideas) were separated like **chaff** from the wheat . . .

T. 347². Which on being pounded yields only **chaff** . . .

E. 374¹⁴. By 'the **chaff** which He shall burn up with unquenchable fire' (Matt. iii. 12) is signified falsity of every kind which is from an infernal origin, and which will be destroyed; thus those who are in that falsity.

740¹². As the faith of falsity is like **chaff** before the wind, it is said that 'Satan hath demanded them, to sift them as wheat' (Luke xxii. 31); 'wheat'=the good of charity separated from the **chaff**.

Chain. *Catena, Catenula.*

A. 3091. There is a **chain** of subordination . . . from the Lord . . .

8869⁶. 'The metal-caster overlayeth it with gold, and casteth **chains** of silver' (Is. xl. 19)=that by means of reasonings he causes falsities of doctrine to appear true.

8932⁵. 'To cast **chains** of silver' (id.)=to make them cohere as though they were connected with truths.

9852. 'Two **chains** of pure gold' (Ex. xxviii. 14)=the coherence with good of the whole Kingdom. 'Chains'=coherence. The reason '**chains**' have this signification, is that joinings together are effected by means of them . . .

—^o. That falsities may cohere is signified by 'he casteth **chains** of silver.'

9855. 'Thou shalt place the **chains** of cords upon the sockets' (id.)=conjunction with the good from which come truths, and thus the preservation of the Spiritual Kingdom by all work and power.

9879. 'Thou shalt make upon the breastplate **chains** at the ends' (ver. 22)=the conjunction of the whole Heaven in innermost things. . . '**Chains**'=coherence, thus also conjunction.

10406⁴. 'He casteth **chains** of silver'=by means of coherence.

H. 304^o. Like a **chain** when the hook is removed . . .

R. 840. 'Having a great **chain** upon his hand' (Rev. xx. 1)=the endeavour and thence the act of binding and loosing.

926³. In his left hand a **chain** of pearls.

E. 587⁴. That falsities may cohere and appear as truths, is signified by 'he casteth **chains** of silver.'

652²⁶. 'To be bound with **chains**' (Nah. iii. 10)=to be tied up by falsities so that truths cannot come forth.

Chain. *Torques.*

A. 5320. 'He put a **chain** of gold upon his neck' (Gen. xli. 42)=a significative of the conjunction of the interiors with the exteriors, which is brought about by good. A '**chain**,' as it encircles the neck, is a significative of their conjunction; 'a **chain** of gold'=conjunction by means of good. Ill.

10540³. 'A **chain**' (Ezek. xvi. 11)=truth from good as to influx, and thence the conjunction of the interiors with the exteriors. E. 195⁷. 242¹⁵.

Coro. 43. Some (idols) they decorated with **necklaces**, etc.

Chair. *Cathedra, Cathedralis.*

M. 315². In that public School in front there was a **chair** . . . The **chair** was for the youths who were to give answers . . .

T. 137. He mounted the upper step of the **chair** . . .
 —⁴. The **chair-man**. —⁸.

815². The (professors) from their **chairs**, the clergy from their pulpits . . .

E. 840⁴. 'The **chairs** of those who sold doves' (Matt. xxi. 12)=those who (did this) from holy goods.

Chaldea. *Chaldaea.*

Chaldean. *Chaldaeus.*

A. 1368. 'Ur of the **Chaldees**' (Gen. xi. 28)=external worship in which there are falsities.

— See BABEL at these refs. —³. —⁵. 1691⁴. 2220. 3419³. 4922⁶. 5044⁹. P. 231⁵. E. 240¹⁰. 514¹³. 653⁵. 687¹¹. 1029¹⁴.

—². 'Chaldea'=the profanation of truth. 8904⁴. N. 172⁵, Refs. Life 79². R. 134³.

—³. The **Chaldeans** are called 'the sons of Babel' (Ezek. xxiii. 17) to denote truths profaned in worship.
 —⁴.

1613². 'The **Chaldeans**' (Hab. i. 6)=those who are in falsity; 'to walk in the breadths of the earth'=to destroy truths, for it is predicated of the **Chaldeans**.

2466³. 'To multiply whoredom even to the **Chaldean** land' (Ezek. xvi. 29)=to pervert truth even to the profanation of it, which is 'Chaldea.'

3079². 'The **Chaldeans**'=those who are in Knowledges, but which have been profaned through the falsities which are in them.

3901⁸. By 'the **Chaldeans**' (Hab. i. 6) are signified those who are in a holy external, but are interiorly in falsity. They, like Babel, are those who vastate the Church.

4335. 'The daughters of the **Chaldeans**' (Is. xlvii. 1)=those with whom the externals appear to be holy and true, but the interiors are profane and false.

4581⁹. 'The **Chaldeans**' (Jer. xxxii. 29)=those who are in worship in which there is falsity.

6534⁶. 'The **Chaldeans**' (Hab. i. 6)=those who are in falsities, but in externals appear to be in truths; thus they=the profanation of truth; but 'Babel'=the profanation of good.

7296. The Egyptians called the knowledges of things wisdom; and so did the **Chaldeans** (Jer. i. 35).

8185⁷. 'The **Chaldeans**' (Jer. i. 35)=those who profane truths. Refs. 8226².

9011⁶. Knowledge of the internal sense in **Chaldea**.

9828⁸. 'The **Chaldeans**' (Ezek. xxiii. 14)=those who in externals profess truths, but in internals deny them; thus they profane them. 10227⁹.

S. 21. Thus it came to pass that the science of correspondences was . . . cultivated in . . . **Chaldea**, etc.

102. The ancients with whom the ancient Word is still in use in Heaven were partly from **Chaldea**, etc., the inhabitants of all which kingdoms were in representative worship, and thence in the knowledge of correspondences . . . They who knew the correspondences of that Word were . . . afterwards called magicians.

P. 251³. When the Sons of Israel profaned the holy things of the Church by filthy idolatries, they were

punished by the Assyrians and **Chaldeans**, for by Assyria and **Chaldea** is signified the profanation of what is holy.

251⁴. (There are European kingdoms which relate to the **Chaldeans** and Assyrians.)

328. (**Chaldea** one of the countries of the Ancient Church.) T. 279.

D. 4842. On Babel and **Chaldea**; that they are the adulterers treated of in the Revelation. Gen. art. The character of **Chaldea** was shown by Rudberg and Kalsenius.

4843. **Chaldea**, which is the 'great harlot,' consists of those who have imbibed certain principles of religion, not for the sake of the salvation of the soul, but merely in order that they may be advanced to riches, and who are not affected by truths for any other end. Such was Rudberg. (His character described.)

—². They also are **Chaldeans** who have no religion, and stuff the ears of another with whatever pleases him, to catch the good graces of princes and grandees. Such was Kalsenius. (His character described.)

E. 141². 'Chaldea the land of trading' (Ezek. xvi. 29)=the profanation of truth.

304²⁷. 'The land of the **Chaldeans**' (Is. xxiii. 13)=the profanation and destruction of truth.

355⁴. By 'the **Chaldeans**' (Hab. i. 6) are meant those who profane truths, and thus vastate the Church. 513¹³. 811⁷.

403¹⁸. See CAPTIVE at this ref.

526¹⁴. 'The daughter of the **Chaldeans**' (Is. xlvii. 1)=the falsification of truth.

827⁷. As 'the **Chaldeans**'=the truths of the Word profaned, because applied to the loves of self and of the world, 'the images of the **Chaldeans**' (Ezek. xxiii. 14)=doctrinal things propitiating these loves.

Chalice. Under CUP.

Chalk. See under LIME.

Chamber. *Camera.*

A. 817. A certain Spirit came to me from an infernal chamber which is towards the left side . . .

949. To the left in front there is a certain chamber where there is . . . mere darkness, wherefore it is called the dark chamber . . . In that chamber they plot . . . how to take people in; they call the darkness there deliciousness . . .

4528³. Many Heavens, to which correspond the various things which are in the chambers of the eye.

4738³. (The Council which invented the distinction between the Lord's two natures) assembled in a dark chamber.

4951. These seemed to themselves to be sitting in a chamber and consulting together; these too are malicious . . .

5189². Represented by a man and a woman in a chamber . . .

10769. Windows at the sides according to the number of the mansions or chambers . . .

H. 184. In the habitations of the Angels there are cellars, saloons, and bedchambers, in great numbers.

[H.] 488². They who have delighted in . . . deceit are also in these vaults, and enter **chambers** so dark that they cannot even see each other . . .

S. 26⁵. The modest maidens who were seen in a **chamber** close by, signified affections of truth. R. 255. T. 277. See D. 3605³.

772³. For this reason everyone in the Spiritual World knows the character of another as soon as he comes into his **chamber**.

T. 797⁴. (Melancthon) told me that at the back of the house there was a **chamber** adjoining his own, containing three tables, at which were seated persons of a like character with himself . . .

D. 775 (Index). To the left there is a dark **chamber** . . .

880. These virgin Spirits . . . began to burn with desire to return into their **chambers** . . .

909. There appeared a dark **chamber** . . .

1172. He was represented as dwelling in a long **chamber** as it were arched over, and of a green colour . . .

1183⁹. Presently they were introduced into a dark **chamber** . . .

1246. On an infernal crew in a dark **chamber**. 1257. 1259⁹.

1573. I saw a habitation rather deep down . . . where there was a large **room** containing utensils . . .

4658. On a dark infernal **chamber**. 4720.

4692. Such have a **chamber** (into which they enter when they want to know about anything).

Chamber. Conclave.

See also BEDCHAMBER.

A. 1126. I saw a narrow **chamber** . . .

3900⁶. Vastated truth is signified by 'the desert' (Matt. xxiv. 26); and vastated good by 'the **secret chambers**' or inner rooms.

—7. 'The **secret chambers**' or inner rooms = the Church as to good, and also simply good; the Church which is in good is called 'the House of God;' the '**chambers**' and the things in the house = the goods.

—8. All those things are called '**chambers**' which are interior; therefore also . . . by 'the **secret chambers**' is signified the Word of the New Testament, because it teaches interior things . . . So the whole Word is called 'the desert' when it no longer serves for doctrinal things; and human institutions are called 'the **secret chambers**,' which cause the Word to be 'a desert' because they depart from the injunctions and instructions of the Word . . . This is evident from those who place salvation in faith alone . . . They make all that a 'desert' which the Lord . . . has said about love and charity, and as '**secret chambers**' all things which are of faith without works.

4322. The learned discuss in their **chambers** whether there is a Hell or a Heaven . . .

4627⁴. There is a light in their **chambers** so strong that the noonday light of the world cannot be compared to it.

5694². 'Every man in the **chambers** of his image' (Ezek. viii. 12) = inwardly in himself; in his thoughts;

the interiors of their thought and affection were represented to the prophet by '**chambers**,' and are called 'the **chambers** of the image.'

—3. 'From the **chambers** terror' (Deut. xxxii. 25) = the interior things of man.

—4. 'From His **chambers**' (Ps. civ. 13) = from the interior things of Heaven.

7351⁹. 'The **chambers** of the kings' (Ps. cv. 30) = interior truths, and in the opposite sense, interior falsities.

7353. 'The bed-**chamber**' (Ex. viii. 3) = the interiors of the mind . . . because the bed-**chambers** are in the inner part of the house. '**Chambers**' = interior things, and 'bed-**chambers**,' things still more interior. III.

—e. The ancients compared the mind of man to a house, and the things which are within man to **chambers**; and the human mind is really like that, for the things therein are distinct from each other almost as a house is divided into **chambers** . . .

8989. 'The doorpost' = the conjunction of that truth with good, for the post is between two **chambers** and joins them together.

9213⁵. They who in the other life enter into the house of another, and talk together in one of the **chambers**, do so communicate their thoughts to all who are there, that they are entirely unaware that they have not had those thoughts from themselves; but if they stand out of doors, their thoughts are indeed perceived, but as coming from another . . . Wherefore they who hold the same opinion appear together in the same house; and that is still more the case if they are in one **chamber** of the house.

10110³. Man may be compared to a house in which there are many **chambers**, one of which leads into another; they who are in truths solely as to the understanding are not in any **chamber** of the house, but are only in the courtyard. But in proportion as truth enters through the understanding into the will, it enters into the **chambers** and dwells in the house. In the Word also man is compared to a house, and the truth which is solely of the understanding is compared to 'a court;' but the truth which has been made of the will also, and there becomes good, is compared to the '**chamber**' where the people live, and to the 'bedchamber' itself.

H. 184. In the habitations of the Angels there are cellars, **saloons**, and bedchambers, in great numbers.

185. I saw the palaces of Heaven . . . the **saloons** were furnished with objects so beautiful that there are neither words nor knowledge to describe them.

P. 233⁴. What is only in the courts is removed by the enemy who is in the **chambers**.

338⁴. (In the Spiritual World) no one can sit anywhere except in his own place in the **chamber** of another; if he sits anywhere else he becomes like one who is out of his mind, and is dumb; and what is wonderful, everyone knows his own place as soon as he enters the **chamber**.

M. 11. Assign to each his own **saloon** with his own bedchamber.

43⁹. The Angel sent down a parchment, which a certain angelic Spirit took, and laid upon the table in

a certain **chamber**, which he at once closed and handed me the key, saying, Write.

270⁴. In each story two **chambers**, one for love and the other for wisdom, and in front a bedchamber . . . (See *CHAMBER-thalamus*, at this ref.)

T. 797². In (Melancthon's) **chamber** in the Spiritual World, all things were the same; there was a similar table, etc.

—³. After some weeks, the things he used in his **chamber** began to grow dim, and at last to vanish . . . and the wall of his **chamber** appeared to be plastered with lime, and the pavement to be covered over with yellowish brick-work.

—⁶. When any novitiates from the world entered his **chamber** to see and converse with him, he summoned one of the magic Spirits . . . who (decorated and furnished his **chamber**). Des.

D. 878. On the saloons of some good Spirits of the female sex. . . They sit in the **saloon** on one side of the entrance, so as not to be seen; the walls are formed with great variety, of groups of flowers and similar objects, which are stretched transversely across the wall . . .

879. The **saloon** is sometimes more full of light than places which are lighted in our day-time, and sometimes darker . . . Then something representing a window appears in the wall, which is more and more dilated . . . and presently there is manifest to them something of Heaven . . . Thus are their **saloons** changed into pleasanter ones.

1259². (This Spirit begged that he might be permitted to go) into a certain **chamber**, that he might be alone, and thus safe; he was therefore sent into a long arched **chamber** . . . The Spirits wanted to thrust him down again into that infernal vault—*cameram*.

3605. I have observed that when I have been long in one **room** it has become familiar, so that I could command my ideas better there than in any other **room** or place. For example, yesterday, when I removed into the **room** next the one in which I have been accustomed to write, a quiet prevailed among the Spirits, who as it were did not know where I was . . .

3608. When I removed into the next **room** . . . it immediately seemed to me as if there were solitude. So that the Spirits had as it were withdrawn from me; and yet they were present in the adjoining **room**, where were the books and other things which they had seen.

6056. On the **rooms** of the houses. From the position of the **rooms** it results that the inhabitant and his visitors have not the same disposition in one **room** as in another. The delights are varied, so that in one **room** the delight is to study and do the work of their calling, in another there is the delight of going out, in another the delight of conversation, in another the delight of the wife's company, in another the delight of eating, in another they communicate close at hand with those who are outside, in others they communicate with them remotely. Spirits know as of themselves, that if they enter a certain **room**, this or that is possible . . . Everyone also knows his own place in a **room**, which accords with his disposition;

he goes to it as soon as he enters, and if another appears in the same place, he goes out.

E. 405²¹. 'He watereth the mountains from His **chambers**' (Ps.civ.13)=that all goods come through truths from Heaven . . . '**Chambers**'=the Heavens whence these things come.

863⁷. 'Out of doors the sword will bereave, and from the **chambers** terror' (Dent.xxxii.25)=that falsity and evil, which are from Hell, will devastate both the natural and the rational man.

1000³. '**Chambers**' (Ps.ev.30)=interior things.

Chambers. *Hyperoa*.

A. 3391. 'To build the house without justice and the **chambers** without judgment' (Jer.xxii.13)=to construct a religiosity from what is not good and not true.

985⁷. 'To build the **chambers** without judgment'=to imbue things not true.

Chamber. *Thalamus*.

A. 3207². Truth . . . cannot endure the first look of Divine good until it has entered into the bridegroom's **chamber** . . .

W. 402. Love espouses wisdom to itself by preparing its house or **chamber** for it.

M. 270⁵. Love truly conjugal dwells in the highest region in the midst of mutual love, in the **chamber** or **chamber-conclavi**-of the will, and also in the midst of the perceptions of wisdom in the **chamber** or **chamber-conclavi**-of the understanding . . . I asked, Why are there two **chambers**? He said that the husband is in the **chamber** of the understanding, and the wife in the **chamber** of the will . . . Marriage cold also dwells in the highest region, but only in the **chamber** of the understanding, the **chamber** of the will there being closed.

T. 73². A bridegroom cannot enter the **chamber** of a maiden not espoused to him . . .

122^o. He then leads her into the **chamber** . . .

331². Who enters into the **chamber** with the bride after the wedding until he has washed himself all over and dressed himself in a wedding garment?

371^o. From its right **chamber** the heart pours the blood into the lungs, and the lungs pour it back again into the left **chamber** of the heart.

Chamber. *Triclinium*.

A. 9433³. 'He joineth together His **chambers** with beams in the waters' (Ps.civ.3) . . . The '**chambers**' which He joineth together with beams in the waters=the heavenly Societies.

R. 24⁵. '**Chambers**' (Ps.civ.3)=doctrinal things.

M. 14². (The dining-room of a heavenly palace.)

E. 283⁸. 'To join together His **chambers** with beams in the waters'=to fill those who are in the ultimate Heaven and those who are in the Church with Knowledge of truth and good.

594¹⁰. 'He joineth together His **chambers** with beams in the waters'=that the Lord forms the Heavens and the Church by Divine truths . . . 'The **chambers**' of Jehovah=the Heavens and the Church.

Chamberlain. *Cubicularius.*

A. 4789. 'To Potiphar the chamberlain of Pharaoh' (Gen. xxxvii. 36) = the interior things of scientifics. Chamberlain' = interior things . . . for the chamberlains were connected with the interior affairs of the king, being the more interior stewards and more eminent governors. The signification is also evident from the meaning of the word in the Original Tongue.

4965. 'Potiphar the chamberlain of Pharaoh bought him' (Gen. xxxix. 1) = that he was with the interior things of scientifics. 'The chamberlain of Pharaoh' = the interior things of scientifics. The interior things of scientifics are those which approach more nearly to spiritual things, and are applications of scientifics to celestial things . . .

Chance. *Casus.*

See ACCIDENTAL.

A. 5508². Everything . . . ascribed to chance, or to fortune, is of Providence. . . The Divine Providence works so invisibly . . . in order that a man may in freedom ascribe it either to Providence, or to chance.

6484. There was a certain one who had confirmed himself in this, that nothing is of the Divine Providence, but everything is from prudence, also from fortune and chance. (His experience after death.)

6493. See FORTUNE at this ref.

—^c. There is no such thing as chance.

7007. To the Divine they ascribe only a universal government; all the rest they call fortune, or chance.

8478^e. They refer all things to sagacity, and what they do not refer to sagacity they refer to fortune, or to chance.

8717³. They who trust in their own sagacity attribute to themselves all things which turn out well for them, and all the rest they ascribe to fortune, or to chance.

9010. 'And God cause it to come to his hand' (Ex. xxi. 13) = appearing as chance, as is evident from the idea of chance among the ancients, which was that it happened from God, wherefore they expressed chance by saying that 'God caused it to come to the hand' . . .

—^c. That accidents or chances are of Providence, Refs.

D. 1088. There is no chance, that is, no evil happens by chance . . .

1214. The Angels of the interior Heaven do not so fully believe that all things come forth from the Lord . . . wherefore they admit chances; but the Angels of the more interior Heaven admit no chances . . .

4562^e. That there is no chance I have been instructed by many experiences.

Change. *Mutare, Mutatio.***Changeable.** *Mutatorius.*

See EARTHQUAKE, STATE, and TRANSMUTE.

A. 1273. See PLACE at these refs. 1275. 1376³. 1377. 1379. 1380. 1463.

1629. The homes (of good Spirits) are changed into more perfect ones as the Spirits are perfected. Des. D. 879.

3642. The good and truth which is with the Angels, by a wonderful conversion, is changed into evil and falsity with the infernals, and this by degrees as it flows down . . .

4067³. The changes of his state are nothing but changes of Societies.

4073. The changes of the state are according to the changes of the Spirits and Angels who are in such good and truth.

4077. 'He hath changed my hire ten times' (Gen. xxxi. 7) . . . 'Ten times' = very much change. 4179.

4545. 'Purify yourselves and change your garments' (Gen. xxxv. 2) = holiness to be put on. . . 'To change the garments' = to put on, here, holy truths . . .

—³. 'To remove the garments and put on changeable garments' (Zech. iii. 4) represented purification from falsities . . . On this account also they had changeable garments, and they were called 'changeable' . . . because by means of them representations were made.

4638⁴. 'A cry' (Matt. xxv. 6) = a change.

4987. A change of state less remarkable is indicated by 'and.'

5248. 'To change' (Gen. xli. 14) = to remove and reject.

5954. 'Changeable garments' (Gen. xlv. 22) = truths which are new, and truths become new when they are initiated into good, for they then receive life. Ill.

7779³. That which belongs to a man cannot be changed into something else by thinking about mediation and salvation; but by a new regeneration . . .

8698. 'The thing which thou doest is not good' (Ex. xviii. 17) = that a change must be made.

8858. The dominant [principle] of man's life . . . is his very will itself, and thus is the very being of his life, which cannot be changed after death. D. 2803. H. 480.

9502. In perpetuity without change, sig.

10603². The external sense was changed . . . on account of that nation. Ex.

10749. Man's life cannot be changed after death . . . 527², N. 239. J. 25. 56.

H. 154. On the changes of state of the Angels in Heaven. Gen. art.

295. The Spirits with man are changed according to the changes of his affections . . .

P. 195^e. Goods and truths are changes and variations of the state of the forms of the mind.

279⁵. There are myriads of concupiscences which enter into and compose each evil, and myriads of affections which enter into and compose each good, and these myriads are in such order and connexion in man's interiors, that one cannot be changed unless all are changed at the same time.

M. 10³. I felt the actual change from a man, although I was not changed . . .

524³. I have heard from the Angels that the life of anyone cannot be changed after death, because it is organized according to his love and thence works; and that if it were changed the organization would be torn to pieces . . . Also that a change of organization is possible

only in the material body, and is utterly impossible in the spiritual body, after the former has been cast away.

T. 476. Every man **changes** his situation in (the World of Spirits) from infancy to old age. Ex.

651. The essence or nature which anyone has appropriated to himself in the world cannot be **changed** after death.

D. 2803. On the **change** of the human disposition in the life of the body . . . After the life of the body it is not **changed**, but the Lord superadds those things which render him able to be in better society . . .

4127. During sleep I was infested by a certain person who was **changed** into a beast . . .

5172. They said that with them (in the ultimate Heaven) there are men of various kinds, but they are distinguished from each other by this; they who constantly walk in their own clothes, without **change**, except on stated days, and with whom the house and what is to be seen outside and inside do not vary much, are highly esteemed. The reason is that they act with a fixed purpose, and turn themselves constantly to their loves. But when they see the dress and face of some being **changed**, they know that it is not well with them; they call those persons phantasmalians who **change** their garments and faces according to the quarters; they turn themselves without any settled purpose. Such appear there sometimes, but soon vanish.

5174. They said also that when they go out, and see **changes** in their houses, in their garments, in their gardens, or in the fields, if the **changes** are for the worse, either that they do not appear, or appear only obscurely, or if other things take the place of the former ones, they know that they have done something evil . . .

5175. They also said that a **change** also takes place if others come to them . . .

E. 258^a. Lest the former Heavens should suffer injury from the remarkable **change** about to take place . . .

518². How Divine truth is **changed** into falsity . . .

668. The state of Heaven and of the Church at its end is here treated of, when it is provided by the Lord that no sudden **change** should do harm to those who are to be separated, of whom many will come into Heaven, and many will be cast into Hell. Sig.

674³. The variations and **changes** of the affections in the Spiritual World, Ex.

Change. Vicis.

A. 37. Alternations of spiritual and celestial things exist universally and in the singulars, which are compared to the **alternations** of days and years . . .

— Life without **changes** and varieties would be all one thing, thus nothing at all . . .

933³. When he returns into the body, he is again in cold, and when the body is quiescent . . . he is in heat; and so on by turns. For such is man's condition that with him celestial and spiritual things cannot be together with his bodily and worldly things; but there are **alternations** . . .

—⁶. The last posterity of the Most Ancient Church could not be regenerated, because with them intellectual

and voluntary things constituted one mind, wherefore the intellectual things could not be separated from their voluntary things, and so by **turns** be in celestial and spiritual things, and by **turns** in bodily and worldly things . . . so that with them there could be no alternation—*alternatio*.

935. 'Summer and winter' (Gen. viii. 22) = the state of the regenerate man as to his new voluntary things, the **changes** of which are like those of summer and winter . . . The **changes** of those who are to be regenerated are likened to cold and heat, but the **changes** of the regenerate to summer and winter . . . For the man who is to be regenerated begins from cold . . .

—². That there are **alternations** with the regenerate man, that is, that there is now no charity in him, and now there is some charity, is very evident; the reason being that even with every regenerate man there is nothing but evil, (and therefore) he must necessarily undergo **alternations** . . . There are such **alternations** in order that the man may be more and more perfected . . . There are such **alternations** with a regenerate man not only while he lives in the body, but also when he comes into the other life, for without **alternations** like those of summer and winter as to voluntary things, and like those of day and night as to intellectual things, he is never perfected and made happier; but in the other life their **alternations** are like the **alternations** of summer and winter in the temperate zones, and like the **alternations** of day and night in spring time. Ill. 936. 1047^c.

1108. Some Spirits are kept in a state intermediate between waking and sleep, and think very little, except that by **turns** they as it were awake . . . Thus are they devastated.

5097². This may be compared to the **changes** our sun makes relatively to the inhabitants of the earth . . .

5614. 'These two **times**' (Gen. xliii. 10) = spiritual life interior and exterior. Ex.

5672. The **alternations** of enlightenment (in the other life) are like morning, noon, and evening on earth . . . 5962², Ex.

6110⁴. The **changes** of the day in the natural world, namely, morning, noon, evening, night, and morning again, represent completely the **changes** in the Spiritual World, with the sole difference that the **changes** of the Spiritual World inflow into the understanding and will, and present those things which are of life; whereas the **changes** in the natural world inflow into those things which are of the body, and support them.

—⁶. In Heaven there is no night . . . But in Hell there is night; there also there are **changes**, but contrary to the **changes** in Heaven . . . and through all these **changes** night predominates; it is merely the variations of the shade and darkness of night which present these **changes**.

—⁷. In the Spiritual World there are not the same **changes** with one as there are with another; and the **changes** there are not distinguished into stated times, for it is variations of state which present them.

6494. From that sign they predicted to me the **changes** of fortune in that game. Thus was it given to know that what is attributed to fortune, even in games, is from the Spiritual World; and still more is this the

case with what happens to man in respect to the **changes** in the course of his life . . .

[A.] 719³. There are **changes** of states in the other life, as there are **changes** of times in this world . . . 810⁸.

823². (**Changes** of government in Hell, Ex.)

8431⁶. The **alternations** thus succeed each other in order that man may be perfected, especially in order that good may be appropriated to him, which takes place in the state of evening by means of delight. 8487³, Ex.

9286. 'Three **times** in a year' (Ex.xxiii.14)=a full state even to the end. Ex.

9297. 'Three **times** in a year' (ver.17)=what is complete and continuous.

9387. The **changes** of the year, which are spring, summer, autumn, and winter; and also the **changes** of the day, which are morning, noon, evening, and night, correspond to the same number of states in Heaven . . .

9642⁷. The **changes** which the Church undergoes when it is about to perish are described by the varying success of that war. (Dan.xi.)

H. 155. These **alternations** (with the Angels) succeed each other, with variety.

158². By **alternations** of what is delightful and undelightful the perception and sensation of good become more exquisite.

159². The **changes-mutations**-of state in the two Kingdoms thus alternate by **turns**; not in the whole Kingdoms, but in one Society after another; and these **alternations** are not at stated intervals, but come upon them slower or faster unawares to them.

506³. Such being their character, when they are in this second state (of man after death), they are let back by short **alternations** into the state of their exteriors . . .

510². Some of the evil in this second state by **turns** enter the Hells . . .

P. 296⁷. Whether a man is in good or evil he cannot be in both at the same time, nor can he be in them by **turns**, unless he is lukewarm.

E. 475¹⁸. 'Seven **times**' (2 Kings v.10)=what is isplenary, and is predicated of holy things.

Change. *Vicissitudo*.

A. 9213. In Heaven there are **changes** of heat as to those things which are of the good of love, and of light as to those things which are of the truth of faith; thus **changes** of love and of faith. In Hell too there are **changes**, but opposite to the former ones . . . These **changes** correspond to the **changes** of the times of the year on earth, which are spring, summer, autumn, and winter, and then spring again, and so on . . . These **changes** are not the same with one as they are with another, but differ with everyone according to the state of life which he has acquired in this world.

— Concerning these **changes** see above. Refs.

Channel. *Alveus*. See DUCT.

E. 405³⁸. 'The **channels** and the valleys' (Ezek.vi.3)=exterior or natural things.

741²². That all things of the Church as to its truths

and as to its goods were overthrown from the foundations, is signified by 'the **channels** of waters appeared, and the foundations of the world were revealed' (Ps. xviii.15). 'The **channels** of waters'=truths.

Chanting. *Decantatio*.

A. 561⁸. 'Take of the chanting of the Land in your vessels' (Gen.xliii.11)=the choice things of the Church in the truths of faith. 'The **chanting**'=choice things. . . . It is called 'the **chanting**,' because in the Original Language this word is derived from singing; hence 'the **chanting** of the Land' means its productions which are **chanted** and praised; thus in the internal sense, the choice things.

Chaos. *Chaos*.

A. 842³. Before anything is reduced into order it is very common for it to be first reduced into a confused somewhat, as it were a **chaos** . . .

2129. It might be called a spiritual **chaos** . . .

3316. The doctrinal things (in the first state of the man who is being regenerated) may be compared . . . to a kind of **chaos**; but this to the end that they may be reduced into order . . .

T. 76. The idea concerning a **chaos** has inhered in our thoughts, that this was like a great egg . . .

79³. Another said, Who does not know that the first origin of all things was **chaos**, which in size filled a fourth part of the universe, and that in the midst of it there was fire, around that ether, and around this matter, and that this **chaos** produced fissures, through which the fire burst forth . . . hence the sun . . .

472². The universe would fall into **chaos** . . .

679. It would not only fall back into the first **chaos**, but into nothing.

D. 1316. [The World of Spirits now] appears like **chaos** . . . Thus a spiritual **chaos** seems to exist.

5805². This is compared to **chaos** . . .

Chaplet. *Corolla*.

A. 1774⁶. Adorned with **chaplets**, etc.

M. 183⁹. Then on the heads of some there appeared **chaplets** of flowers . . . because they had understood more profoundly.

Character. See MARK-character, and NATURE-indoles.

Charcoal. *Carbo, Carbonarius*.

A. 1527. When it pleases the Lord, good Spirits appear like stars . . . and evil Spirits like balls of **charcoal** fire.

1528. The life of cupidities and thence of pleasures sometimes appears with evil Spirits like a **charcoal** fire . . . 4417.

1666². The life of cupidities may be likened to a **charcoal** fire; the falsities to the dim lumen from it.

2125. A yellow light as from **charcoal** . . .

3195². Evil Spirits see . . . from the light of Heaven; but it is a lumen like that from a **charcoal** fire, for into

such a lumen is the light of Heaven turned when it goes to them.

322². Spirits who are only in those things which are of the light of the world, and thus in falsities from evils, do indeed have light from Heaven; but a light of a fatuous character, and such as comes from burning charcoal or a firebrand.

4416. They who are in evil and thence in falsities appear in a lumen as of a charcoal fire . . . 4418.

4531. In Hell there is not indeed darkness, but there is a dim lumen, like that which comes from a charcoal fire . . . 4533. 7870². H.131(m), Refs. 481⁴. 553^e. 584.

5128^e. When the Rational is subjected to sensuous things, falsities are in the centre and truths in the circumference; the things which are in the centre are in a sort of lumen there, but in a fatuous lumen, or like that which arises from a charcoal fire . . . it is this lumen which is called darkness . . .

6000. The infernals are indeed in lumen . . . but it is like the lumen from a dry charcoal fire . . .

W. 254^e. They have no light in their caverns except one resembling the light from live coals or from burning charcoal.

P. 167. The light in Hell is also of three degrees; the light in the lowest Hell is like the light from burning charcoal . . .

R. 153^e. In their own light, which is like the light from burning charcoal, (devils) do not appear as monsters, but as men.

D. 2672^e. They have a life such as that of a dim fire, a charcoal one . . .

2676. The rational things of others, who are still more darkened by falsities, (appear) like charcoal fires . . .

3853. (They presented) flaming fires in a dark chamber where there were coals at one corner . . .

4047. Yesterday I saw the dry fire of a hearth in the coals . . . When it was at the driest it approached a charcoal colour, so that there is hardly anything [to be seen] except black charcoal.

E. 364². A red colour . . . comes into existence from the flame in Hell which is from the fire there, which fire is like a charcoal fire.

386⁴. 'A fire of coal' (Is.xliv.12)=evil from man's Own love.

587⁷. 'To forge iron with the tongs, and to work in the coal' (Id.)=to hatch falsities which favour man's Own loves.

Charge. *Arguere, Redarguere.*

A. 573. 'My spirit shall not for ever reprove man' (Gen.vi.3)=that man is not thus led any longer . . .

— After the Flood, in place of perception there succeeded conscience, by which he could be convicted; wherefore by 'conviction' by the Spirit of Jehovah' is signified an inward dictate, either perception or conscience . . .

R. 215. 'As many as I love I rebuke and chasten' (Rev.iii.19) . . . 'To rebuke'=temptation as to falsities; and 'to chasten,' temptation as to evils. E.246.

T. 341. (This) is to charge God with unmercifulness . . .

395². He instructs, reproves, etc.

664^e. (This) is to charge the Lord with injustice.

Chariot. *Currus.*

See RIDE.

A. 1172. 'Garments of freedom for the chariot' (Ezek.xxvii.20)=exterior goods, or those of rituals.

2015³. 'To ride in a chariot and on horses' (Jer.xxii.4)=abundance of intellectual things.

2336⁶. 'Chariots' (Nahum ii.4)=the doctrine of truth. It is said that 'they will rave in the streets' when there is falsity in the place of truth.

2567¹⁰. 'The sons whom (the king) will set for himself for chariots and for horsemen' (1 Sam.viii.11)=the truths of doctrine which will serve principles of falsity; which are 'chariots and horsemen.'

2761². 'Thou dost ride upon Thy horse, Thy chariots of salvation' (Hab.iii.8). Here 'horses'=Divine truths which are in the Word; 'chariots,' doctrine thence derived.

2762². 'The chariot of Israel and the horsemen thereof' (2 Kings ii.12; xiii.14). Elijah and Elisha represented the Lord as to the Word; the doctrine of love and charity from the Word was represented by 'a fiery chariot;' and the doctrine of faith thence derived by 'fiery horses' . . .

—³. That chariots and horses appear in the Heavens, Ill.

— Moreover, in the World of Spirits, where there is an abode of the intelligent and wise, chariots and horses constantly appear; the reason being that by chariots and horses are represented those things which are of wisdom and intelligence. Ill.

—⁴. Hence when (the ancients) described the sun, by which is signified love, they stationed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses. W.H.4.

3048⁴. 'The chariot of an ass' (Is.xxi.7)=a heap of particular scientifics; 'the chariot of a camel'=a heap of general scientifics, (both of) which are in the natural man; it is the empty reasonings which prevail with those who are signified by 'Babel' which are thus described.

3186^e. 'The chariots of God' (Ps.lxviii.17)=those things which are of the Word and of doctrine thence derived; 'myriads of thousands'=the infinite things which are therein.

3708¹. '(Four) chariots going out between two mountains of brass' (Zech.vi.1)=the doctrinal things of good; 'chariots'=doctrinal things.

4720². By 'the chariots and horsemen, and the great army' which the king of Syria sent (to take Elisha) (2 Kings vi.14) are signified falsities of doctrine; by 'the mountain full of horses and chariots of fire around Elisha,' which were seen by his boy, are signified goods and truths of doctrine from the Word.

5044⁸. 'To ride in a chariot and upon horses' (Jer.xvii.25)=the spiritual intellectual of the Church.

[A. 5044]⁹. 'A sword is against the horses and against the chariots (of the Chaldeans and the inhabitants of Babel)' (Jer. l. 37) . . . 'Horses' = the Intellectual of the Church; 'chariots,' its Doctrinal, the vastation of which is signified by 'a sword against the horses and against the chariots.'

5321. 'He made (Joseph) ride in the secondary chariot' (Gen. xli. 43) = a significative that from Him is all the doctrine of good and truth. 'A chariot' = the doctrine of good and truth; hence 'to make him ride in a chariot' is a significative that doctrine is from Him.

—³. 'Chariots' are mentioned in the Word in many places, and scarcely anyone knows that by them are signified the doctrinal things of good and truth, and also the scientifics which are of doctrinal things . . . when yet by 'horses' in the Word are signified intellectual things, and thence by 'a chariot' doctrinal things and their scientifics.

—⁴. That 'chariots' = the doctrinal things of the Church, and also scientifics, has been made evident to me from the chariots so often seen in the other life. There is also a place on the right hand in the neighbourhood of the Lower Earth where chariots and horses appear, with stables set in order; those walk there and talk who have been learned in this world, and have regarded life as the end of all learning . . .

—⁵. That such things are signified by chariots and horses is very manifest from the fact that Elijah appeared to be carried into Heaven by a chariot of fire and horses of fire, and that he and Elisha were called 'the chariot of Israel and the horsemen thereof.' . . . The reason they were so called, is that by each of them is represented the Lord as to the Word, and the Word in itself is chiefly the doctrine of good and truth, for everything of doctrine is thence derived. It was for the same reason that the boy whose eyes were opened by Jehovah saw around Elisha 'the mountain full of horses and chariots of fire.' W.H. 2^e.

—⁶. That 'a chariot' = what is doctrinal, and 'a horse' what is intellectual, Ill.

—'. 'Ye shall be filled upon My table with horse and with chariot' (Ezek. xxxix. 20; Rev. xix. 18). (This means) that they will be filled with such things as are signified by 'a horse' and 'a chariot,' namely, the intellectual and doctrinal things of good and truth.

—⁹. 'Riding in chariots and on horses' (Jer. xvii. 25) = the intellectual and doctrinal things thence derived.

—¹⁰. In the opposite sense, 'chariots' = the doctrinal things of evil and falsity, also the scientifics which confirm them. Ill.

—¹². By the horses and chariots with which the Egyptians pursued the Sons of Israel, and with which Pharaoh entered the Red Sea, where the wheels of the chariots were taken off; and by the many things concerning horses and chariots which constitute the greatest part of that description (Ex. xiv. 6, 7, 9, 17, 23, 25, 26; and xv. 4, 19) are signified the intellectual, doctrinal, and scientific things of falsity, and the reasonings thence derived, which pervert and extinguish the truths of the Church. The destruction and death of such is there described.

5323². In ancient times when kings were borne in a chariot all knees were bent; the reason being that kings

represented the Lord as to Divine truth, and a chariot signified the Word.

5354⁷. 'To cut off the chariot from Ephraim, and the horse from Jerusalem' (Zech. ix. 10) = everything intellectual of the Church. . . 'A chariot' = what is doctrinal. . . . What is doctrinal depends upon what is intellectual, for as this is understood so is it believed . . .

5945. In the Word, when Egypt is treated of, 'chariots' and 'horses' are frequently mentioned; and by 'chariots' there are meant doctrinal things, now false, now true; and by 'horses,' intellectual things also in both senses.

6015⁴. 'The tumult of the chariots' (Jer. xlvii. 3) = doctrinal falsity thence derived; 'the sound of the wheels' = sensuous things and their fallacies which advance it.

6029. 'Joseph harnessed his chariot' (Gen. xli. 29) = doctrine from the internal . . . 'Chariot' = doctrine.

6125⁵. Because these things are signified by 'horses,' and false doctrinal things by 'chariots,' 'horses' and 'chariots' are so frequently mentioned. Ill.

6212². In the morning I saw a chariot with a pair of horses, in which sat a man . . . (This) signified the spiritual sense which was in the prophetic things spoken by the prophets, and which they represented.

6385⁵. 'A chariot with horsemen and with ships' (Dan. xi. 40) = the doctrinal things of falsity.

6533. 'There went up with him chariots' (Gen. l. 9) = doctrinal things.

6978². 'The neighing horses and the jumping chariots' (Nahum iii. 2) = (the defence of what is false) by a perverted Intellectual and a Doctrinal of a like character.

7297³. 'I will cut off thy horses out of the midst of thee, and I will destroy thy chariots' (Mic. v. 10) . . . By 'the horses which will be cut off' are signified intellectual things; by 'the chariots which will be destroyed' are signified the doctrinal things of truth.

7729³. 'The chariot' (Jer. xlvii. 3) = the doctrine of falsity. 'A chariot' = the doctrine both of truth and of falsity. Refs.

8029⁶. 'The horses of fire, and the chariot of fire' which bore away Elijah = the understanding of the Word as to its interiors.

8146. '(Pharaoh) harnessed his chariot' (Ex. xiv. 6) = the doctrine of falsity which belongs to separated faith in general. 'A chariot' = doctrine, here, the doctrine of falsity, because that of separated faith, for it is the chariot of Pharaoh, and by 'Pharaoh' are represented the falsities which are of separated faith . . .

8148. 'And he took six hundred chosen chariots' (ver. 7) = each and all doctrinal things of falsity which belong to separated faith in their order. . . 'Chariots' = the doctrinal things of faith, here of separated faith. By 'chosen chariots' are signified the chief doctrinal things of that faith upon which the rest depend; the things which depend upon them, or which are serviceable to them, are signified by 'the chariots of Egypt' treated of just below. 8149.

8156. 'All the horses of the chariots of Pharaoh, and his horsemen, and his army' (ver. 9) = all things which

are of falsity from a perverted intellectual. . . 'Chariots' = doctrinal things.

8188. 'I will be glorified in Pharaoh, and in all his army, and in his **chariots**, and in his horsemen' (ver. 17) = that they should see the effect of the dissipation of what is false and of reasonings by the Divine good of the Lord's Divine Human. . . 'His **chariots**' = the doctrinal things of falsity.

8210. 'All the horses of Pharaoh, his **chariots**, and his horsemen, (pursued) into the midst of the sea' (ver. 23) = the scientifics from a perverted Intellectual, the doctrinal things of what is false, and the reasonings which filled up Hell. . . 'The **chariots** of Pharaoh' = the doctrinal things of falsity.

8215. 'He took off their **chariot** wheels' (ver. 25) = the power of bringing falsities forward taken away. . . 'The **chariots** of Pharaoh' = the doctrinal things of falsity. . . **Chariots** were of two kinds; there were those in which merchandise was carried, and those used in battle; by the **chariots** in which merchandise was carried were signified the doctrinal things of truth, and in the opposite sense, the doctrinal things of falsity; but by the **chariots** used in battle were also signified doctrinal things in both senses, but those which combat, thus truths themselves, and falsities themselves made ready for the fight. Hence it is evident what is meant by 'the wheel of a **chariot**,' namely, the power of advancing, here of bringing falsities forward, and of fighting against truths. As this power belongs to man's intellectual part, by 'a wheel' is also signified the Intellectual as to those things which are of doctrine.

—2. In the other life there often appear **chariots** laden with various kinds of merchandise, and which are of varied form and size. By these, when they appear, are signified truths in their complex, or doctrinal things which are as it were the receptacles of truth; and by the merchandise, Knowledges for various uses. These appear when there is a discourse about doctrines going on in Heaven with the Angels; for as their discourse cannot be comprehended by those who are below, it is presented representatively, and to some by **chariots** in which each and all the things of the discourse are presented in a form and before the eyes, by means of which the things contained in the discourse can be comprehended and seen in a moment, some in the form of the **chariot**, some in its build, some in its colour, some in its wheels, some in the horses which draw it, some in the merchandise which the **chariot** conveys. From these representatives it is that 'a **chariot**,' in the Word = doctrinal things.

8275. 'The **chariots** of Pharaoh and his army hath He cast into the sea' (Ex.xv.4) = the falsities from evil in special and in general of those who are of the Church, and are in the life of evil. . . 'Chariots' = falsities, here, falsities in special, because an 'army' is also mentioned, by which is signified falsities in general.

8332. 'Because the horse of Pharaoh came in his **chariot** and in his horsemen' (Ex.xv.19) = all the falsities from a perverted Intellectual with those who are in faith separated and in a life of evil; as is evident from the signification of 'the horses of Pharaoh,' also of his

'**chariots**,' and of his 'horsemen,' which is all the falsities from a perverted Intellectual.

8906³. 'Chariots' (Joel ii. 5) = doctrinal things of falsity.

9393³. It is said that they shall be filled 'with horse, with **chariot**, and with every man of war' (Ezek.xxxix. 20) . . . 'Horse' = what is intellectual of truth; '**chariot**,' doctrine; and 'man of war,' truth combating against falsity. E. 329¹⁰. 355². 617²⁵. 650⁴⁸.

9396¹⁰. 'I will cut off the **chariot** from Ephraim' (Zech.ix.10) . . . 'The **chariot**' = the doctrine of the Church. . . (In this verse) is signified the vastation of truth Divine in the Church as to all the understanding of it. E. 355⁵.

9420². 'The **chariots** of God are twenty thousand, thousands of peaceful ones, the Lord is in them' (Ps. lxxviii.17) . . . '**Chariot**' = doctrine; hence 'the **chariots** of God' = Divine doctrinal things or truths such as there are in the Heavens. E. 336².

9433³. 'He setteth the clouds for His **chariot**' (Ps.civ. 3) . . . The clouds which He setteth for His **chariot** are the truths from which comes doctrine.

10406⁷. 'A sword against his horses, and against his **chariots**' (Jer.l.37) . . . 'A sword' is falsity combating and destroying truths; 'horses' are the Intellectual which is enlightened; '**chariots**' are doctrinal things.

W. H. 3. In the Spiritual World there frequently appear horses and riders on horses, and also **chariots**, and all there know that they signify intellectual and doctrinal things. . . There is also a place there where many persons meet together who think and speak from the understanding about the truths of doctrine; and when other persons go there they see the whole plain full of **chariots** and horses; and novitiates, who wonder what the cause of it can be, are instructed that that appearance is caused by their intellectual thought. That place is called the meeting of the intelligent and wise. I have also seen horses of light and **chariots** of fire when certain persons were taken up into Heaven, which was a sign that they had been instructed in the truths of heavenly doctrine, and had become intelligent, and were therefore taken up. . .

S. 13³. 'The voice of the wings (of the locusts) was as the voice of **chariots** running into war' (Rev.ix.9) = reasonings as if from truths of doctrine from the Word, for which they were to combat.

Life 30². 'Woe to them that go down to Egypt for help, and stay upon horses, and trust upon the **chariot** because they are many' (Is.xxxi.1). Thus is described man's Own intelligence. . . 'The **chariot**' = doctrine thence derived.

P. 326¹². The 'new cart' on which they sent back the ark (1 Sam.vi.7) signified new doctrine, but natural doctrine, for a '**chariot**' in the Word = doctrine from spiritual truths. T. 203².

R. 24⁵. 'Jehovah layeth the beams of His chambers in the waters, He setteth a cloud for His **chariot**' (Ps. civ.3); 'waters' = truths; 'chambers,' doctrinal things; and '**chariot**,' doctrine; all of which, being from the sense of the letter of the Word, are called 'clouds.'

298⁴. '**Chariot**' (2 Kings ii. 12; xiii. 14; and vi. 17) = doctrine from the Word. E. 504¹³.

[R.] 437. 'The voice of the wings as the voice of the **chariots** of many horses running into war' = their reasonings as if from truths of doctrine from the Word fully understood, for which they are eagerly to combat. . . That 'a **chariot**' = doctrine, III. E. 558.

875. I saw two Angels descending from Heaven, one from the south of Heaven, and the other from the east of Heaven; both of them were in **chariots** to which were harnessed white horses; the **chariot** in which the Angel from the south of Heaven was borne was resplendent as with silver, and the **chariot** in which the Angel from the east of Heaven was borne was resplendent as with gold. . . But when they came nearer they did not appear in **chariots**, but in their own angelic form, which is the human form. T. 386.

M. 42². There then appeared a **chariot** descending from the third Heaven, in which there was seen one Angel; but as it approached there were seen two in it: at a distance the **chariot** flashed before my eyes like a diamond, and there were harnessed to it young horses as bright as snow.

—⁵. (When these Angels departed) they again appeared to be borne in a **chariot**, as before.

76². (When on the way to visit the people who had lived in the silver age) we passed through a valley, and when we entered the plain beyond we saw horses and **chariots**, horses variously adorned with trappings and variously harnessed, and **chariots** of various forms, some carved like eagles, some like whales, and some like stags with horns, and like unicorns. . . The Angel said to me, The appearances of horses, **chariots**, and stables in the distance are appearances of the rational intelligence of the men of that age; for a horse signifies the understanding of truth; a **chariot**, the doctrine of it; and stables, instructions.

—^e. When he had said this there appeared at a distance a **chariot** drawn by small white horses, on seeing which the Angel said, That **chariot** is a sign for us to go away.

103². They said from Heaven, Wait a little, and you will see twenty-seven **chariots**; three containing Spaniards, three Frenchmen, three Italians, three Germans, three Dutchmen, three Englishmen, three Swedes, three Danes, and three Poles; and in two hours I saw those **chariots**, drawn by small horses of a light bay colour, with remarkable trappings. . .

266^e. Having thus spoken, the two Angels went away, and at a distance were seen to be borne in a fiery **chariot** like Elijah, and carried up into their Heaven. T. 661^e.

T. 185². I saw many (of these boreal Spirits) borne in **chariots**, and some in **chariots** carved in the form of a dragon, with horns projecting forwards; the **chariots** were drawn by small horses with their tails cut off. . .

451^e. Such charity. . . is like a **chariot** to which the horses are attached only by the reins in the hand of the charioteer, so that when they start they drag him from his seat, and leave the **chariot** behind.

D. 253. Whenever (evil Spirits) hear a **carriage**, or the sound of a **carriage**, without thinking about it, as if they are unconscious of what they are doing, they try to drive me towards the **carriage**. 1043.

297. The greater part (of those who are raised from the Lower Earth) seem to themselves to be borne in **chariots** or travelling carriages, and to be carried round to various places, to try whether this or that place is suitable for them. . . 308. 2985.

302. I was this day led to an abode (where) there is as it were a broad plain, in which there are many **chariots**; with arsenals where there are **chariots** and horses. There are many persons there, who seem to themselves to walk about, and to be carried hither and thither by means of the **chariots**; and when I inquired who they were. . . I was instructed by the Angels with me that those who live there are those who engage much in studies, but still are men of sound reason, and do not extend mental philosophy into heavenly things.

1318. There was another kind (of tumult of Spirits): it was at the left temple, beneath me, sounding upwards, as of **chariots** and horses, very many, as when there is heard the like sound of the **chariots** and horses of an army, or of very many in the streets. I was told that this was the conflict of reasonings about truths, in which they did not want to have faith, for so do reasonings conflict with each other.

2275. In the morning I saw a **chariot** containing a man, with two horses. . .

2276. I saw the **chariot** and horses in wakefulness. . . The horses before the **chariot** were noble ones, but the **chariot** was not so noble, signifying intellectual faith.

2862. I heard Spirits sounding as with the little bells wherewith it is customary in England to deck horses drawing carriages and loads.

3821. I often noticed that when I was in the street (evil Spirits) wanted to throw me under the wheels of a **carriage**, so that this became familiar to them. . .

4234. See AURA at this ref.

4707. A certain person longed to see the abodes of the intelligent, because he had heard that horses and **chariots** appear there; he also went there, and at first saw nothing in the whole tract but **chariots** with horses, but when his eyes were opened, he saw men walking there; he said that before there had appeared to him **chariots** with horses; they said that so also it sometimes appears to them, and that the **chariots** with horses are the doctrinal things of charity about which they are thinking and conversing together. They said that they are the doctrinal things of charity because they had belonged to the ancient Churches, when these were the doctrinal things. While he was meditating about this they saw him as a horse running swiftly and returning, although he was standing still. Those wise ones there said that they saw he was a man of faith alone, because there was a small swift horse, and no **chariot**.

6009. See ULRICA ELEONORA at this ref.

E. 36². By 'a **chariot**' is signified the doctrine of truth. 355¹⁴, III. 357. 684¹⁵.

131¹. By 'a **chariot**' is signified doctrinal things.

175⁵. 'Horses and **chariots**' (Is. lxvi. 20) = intellectual and doctrinal things.

208⁷. By 'riding upon a **chariot** and upon horses' (Jer.

xvii.25) is meant that thence they are in the doctrine of truth, and in intelligence. 223⁸.

278⁶. By 'a chariot,' and by 'a pair of horsemen' (Is. xxi.7) is signified the doctrine of truth from the Word.

281¹⁰. By 'a chariot which is as a whirlwind' (Jer.iv.13) is signified the doctrine of falsity.

283⁸. 'To set the clouds for His chariot' = the doctrine of truth from the literal sense of the Word. 594¹⁰.

355⁴. 'Toride upon horses' (Hab.iii.8) = that Jehovah, that is, the Lord, is in the understanding of His Word in its spiritual sense; and because the doctrine of truth, which teaches the way of salvation, is thence, it is added, 'thy chariots of salvation;' 'chariots' = doctrine. 518²⁵.

—¹⁶. That 'chariots' and 'horses' = doctrine and the understanding thereof, may be still further evident from their opposite sense, in which 'chariots' and 'horses' = doctrines of falsity and false scientifics from a perverted Intellectual. III.

357²⁸. That everything of the doctrine of falsity will be destroyed, is signified by 'He burneth the chariot with fire' (Ps.xlvi.9).

405²². By 'the chariots going forth from between the mountains' (Zech.vi.1) is signified doctrine which is to be formed from good through truths; 'chariots' = doctrinal things. 418⁴.

405²⁹. 'The multitude of the chariots (of the king of Assyria)' (Is.xxxvii.24) = reasonings from falsities of doctrine. 654¹⁴.

419¹¹. 'Chariot' (Ps.civ.3) = the truth of doctrine.

539⁷. 'To kindle the chariot in the smoke' (Nahum ii.13) = to pervert all the truths of doctrine into falsities.

652⁵. By 'chariots' (Nahum ii.4) are signified the doctrinal things of truth.

654⁴². Falsities of doctrine confirmed by scientifics in great abundance is signified by 'they trust upon the chariot because they are many' (Is.xxxi.1).

—⁴⁵. By 'the chariots of Pharaoh' (Ex.xiv.xv) are signified doctrinal things of falsity.

700²⁹. The ark being brought upon a new chariot, to which oxen were tied, represented the doctrine of truth from the good of love; the chariot the doctrine of truth, and the oxen the good of love, both in the natural man; for the Divine truth, which is signified by the ark, subsists and is founded upon the doctrine of natural truth which is from good.

863⁸. By 'the chariot and him who is borne in it' (Jer.li.21) are signified falsities of doctrine.

1155. 'Carriages-rhedae' = goods from a rational origin . . . for carriages are a kind of chariot, and by chariots are signified doctrinal things, which when they are borne along by truths, as a chariot is by horses, are goods, for doctrines teach truths and also goods.

Charity. *Charitas*.

See GOOD OF CHARITY; also under BLOOD, FAITH ALONE, GENTILES, GOOD OF LOVE, HILL, LEVI, LOVE, LOVE TOWARDS THE NEIGHBOUR, and SPIRITUAL KINGDOM.

A. 9. The third state is one of repentance, in which,

from the inward man, he speaks piously and devoutly, and produces goods, as it were works of charity, but which nevertheless are inanimate, because he supposes them to be from himself; and which are called 'the tender herb,' also 'the herb of seed,' and afterwards 'the tree of fruit.' 10.

12. (In the sixth state) his spiritual life is delighted and supported by those things which belong to Knowledge of faith and to works of charity, which are called his 'meats.'

148. With the most ancients the breast signified charity, because the heart and lungs are there.

310². With the postdiluvians, and with those who live at this day, there is no love, thus no will of good, but faith is possible, or the understanding of truth, and from faith or the understanding of truth they can be brought to a certain kind of charity, but by another way, that is, by means of the insinuation of conscience by the Lord from the Knowledge of truth and good.

318⁹. Being again left to himself, he began, from charity, to think how he could return such great kindness, from which it was evident that while he was in the bodily life he had been in the faith of charity, wherefore he was at once taken up into Heaven.

325. Charity, which is love towards the neighbour, was called 'Abel.'

326. The worship . . . of charity is described by 'the offering of Abel.' That worship from charity was grateful, sig. 350.

328. That the quality of faith is known from charity; also that charity wants to be with faith, if faith does not become the chief thing, and be raised above charity, sig. 361. 365.

329. That charity is extinguished with those who have separated faith and set it above charity, is described by Cain killing his brother Abel.

330. Charity extinguished is called 'the voice of bloods.'

335. After faith separated had extinguished charity . . . a new faith was given by the Lord, by means of which charity was implanted, which faith is 'Seth.'

336. The charity implanted by means of faith is called 'Enos,' or another 'man.'

337⁹. At this day faith precedes, and through faith charity is bestowed by the Lord, and then charity becomes the chief thing.

341. The second birth of the Church is charity, which is signified by 'Abel,' and 'brother.' 'A shepherd of the flock' (Gen.iv.2) is he who exercises the good of charity. 'A tiller of the ground' is he who is devoid of charity . . . 342. 343. 345.

351. Charity means love towards the neighbour, and mercy; for he who loves his neighbour as himself feels pity for him when he is suffering as he would for himself.

353. Charity is the Celestial, and all the good of charity is the Celestial.

355. By 'anger' (ver.5) is signified that charity had departed. 357⁹.

[A.] 361. 'If thou doest well, elevation' (ver.7)=if thou wishest well **charity** is with thee. 'If thou doest not well, sin lieth at the door'=if thou wishest not well there is no **charity**, but evil. 'To thee is his desire, and thou hast the mastery of him'=that **charity** wills to be with thee, but cannot, because thou wantest to have dominion over it.

362. The doctrine of faith, called Cain, is here described, which, because it separated faith from love, also separated it from **charity**, which is the offspring of love.

363. **Charity** could have been adjoined to faith, yet so that **charity** should have had the dominion, not faith; wherefore it is first said, 'if thou doest well, elevation,' by which is signified, if thou wishest well **charity** can be present.

364. 'That sin, when it 'lies at the door'=evil which is at hand and wants to enter, may be evident to everyone, for when there is no **charity** there is unmercifulness and hatred, thus all evil. 'Sin,' in general, is taken for the devil, who, or his crew, is at hand when man is devoid of **charity**. The single thing which drives the devil and his crew from the door is love to the Lord and towards the neighbour.

365. So long as faith wants to have the dominion, it is not faith; but when **charity** has the dominion then there is faith; for the Principal of faith is **charity**. **Charity** may be compared to flame, which is the essential of heat and light, for the heat and light come therefrom.

367. That **charity** is the brother of faith may be evident to everyone from the nature or essence of faith: their brotherhood was also represented by Esau and Jacob, wherefore also there was strife concerning the primogeniture: it was also represented by Pharez and Zarah . . . and also by Ephraim and Manasseh . . . For each, or faith and **charity**, is the offspring of the Church; faith is called 'the man-*vir*,' and **charity** 'the brother' as in Is. xix. 2; Jer. xiii. 14, and elsewhere. The union of faith and **charity** is called 'the covenant of brethren' (Amos i. 9). 1081. 1091. 3289. 5351².

369. 'Cain rose up against Abel his brother, and killed him' (ver.8)=that when both faith and **charity** were from the doctrine of faith, faith separated from love could not but make **charity** of no account, and thus extinguish it; as they are wont to do at this day who have in their mouth that faith alone saves even though they do no work of **charity**; thus in the very supposition they extinguish **charity**.

370. 'I know not, am I my brother's keeper?' (ver.9)=that it made **charity** of no account, and would not wait upon it; thus that it utterly rejected whatever was of **charity**. Such did their doctrine become.

371. After faith had been separated from love, as in the postdiluvians, and **charity** was given through faith, conscience succeeded . . .

372. Faith is called the 'keeper' of **charity** from its having to be of service to it.

373. 'The voice of thy brother's blood' (ver.10)=violence done to **charity**. 374, 111.

378. 'Receiving thy brother's blood from thy hand' (ver.11)=violence inflicted on **charity**, which it extinguished.

379. 'Cursed' (id.)=turned away; for iniquities and abominations, or hatreds, are what turn man away, so that he looks downwards only, or to bodily and earthly things, and thus to the things which are of Hell; which takes place when **charity** is sent into exile and extinguished; for then the bond between the Lord and man is burst asunder. **Charity**, or love and mercy, are what alone conjoin; never faith without **charity** . . . The willing is the man himself . . . if he thinks good, the essence of faith, or **charity**, is in the thought, because the willing of good is in it.

389. 'Everyone finding him would kill him' (ver.14)=that all evil and falsity would destroy it; (for) when a man deprives himself of **charity**, he separates himself from the Lord; **charity**, or love towards the neighbour and mercy, are what alone conjoin man to the Lord; without **charity** there is disjunction, and when there is disjunction he is left to himself or to proprium; and then whatever he thinks is false, and whatever he wills is evil: these are the things which kill man.

393. As it was foreseen that . . . mankind would separate faith from love to the Lord, and would make a separate and distinct doctrine out of faith, it was provided that it should be separated; yet so that through faith, or the Knowledges of faith, they might receive **charity** from the Lord; so that Knowledge or hearing should come first, and through Knowledge or hearing **charity** should be bestowed by the Lord, that is, love to the neighbour and mercy; which **charity** would not only be not separated from faith, but also constitute the Principal of faith.

430. 'A little one,' or 'little child,' in the Word=innocence, and also **charity**; for there is no such thing as true innocence without **charity**, or true **charity** without innocence.

436. By 'her son, whose name she called Seth' (ver. 25) is signified a new faith, through which there is **charity**.

—e. By the man and his wife is meant that new Church, before called 'Adah and Zillah'; by 'Seth,' the faith by means of which **charity** is implanted; (and) by 'Enos,' the **charity** which is implanted by means of faith.

438. By his son, 'whose name was Enos' (ver.26) is signified the Church which had **charity** as the Principal of faith. Their then 'beginning to call on the name of Jehovah'=the worship of that Church from **charity**. 440.

440. The Lord can only be worshipped from **charity** . . .

459^e. The spiritual are they who have received **charity** from the Lord through the Knowledges of faith, from which they act when they have been received.

553. It is goodness and **charity** which shape the form and which present their own likeness (in such persons there), and cause the delight and beauty of **charity** to shine forth from every particle of their faces, so that they are the very forms of **charity**. Some have seen them, and they were astounded. Such is the form of **charity**, which is there beheld to the very life; for it is the **charity** itself which fashions the form and is itself fashioned in it, and in fact so that the whole Angel,

especially the face, is as it were **charity**. This manifestly appears, and is also perceived ; and when this form is looked upon, it is ineffable beauty affecting with **charity** the very inmost life of the mind. H.414.

576³. That through the remains which are in the inward man comes all man's **charity**, was represented in the Jewish Church thus, that after they had given tithes they were to give to the Levite, the sojourner, the orphan, and the widow (Deut.xxvi.12).

612. That 'Noah a man just and upright in his generations' (Gen.vi.9)=that he was of such a character that he could be endowed with **charity**, is evident from the signification of 'just and upright ;' for 'just' has regard to the good of **charity** ; and 'upright,' to the truth of **charity**. (It is also evident from) the essential of that Church being **charity**. 765,Ex.

615. The quality of the man of this Church is here described in general . . . namely, that through the Knowledges of faith he could be endowed with **charity**, and could thus act from **charity**, and from the good of **charity** could know what is true ; wherefore the good of **charity**, or 'just,' precedes, and the truth of **charity**, or 'upright,' follows. **Charity**, as stated before, is love towards the neighbour and mercy ; and is a lower degree of the love which belonged to the Most Ancient Church, which was love to the Lord. Thus did the love come down and become more exterior, and is to be called **charity**.

653². When the man has been thus prepared (by the dispersion of falsities) to be able to receive the truths of faith, then first can celestial seeds be inseminated into him, which are the seeds of **charity**: the seeds of **charity** can never be sown in the soil where falsities reign, but only where truths reign.

654. Acknowledgment can never exist with anyone unless the Principal of faith be with him, which is **charity**, that is, love towards the neighbour and mercy : when there is **charity** then there is acknowledgment, or then there is faith . . . When **charity** is present, which is the goodness of faith, then acknowledgment is present, which is the truth of faith. Wherefore, while man is being regenerated according to scientific, rational, and intellectual things, it is to the end that the ground, or his mind, may be prepared to receive **charity**, from which, or from the life of which, he afterwards thinks and acts ; he is then reformed or regenerated ; not before.

709. 'Jehovah' is here mentioned because now **charity** is treated of . . . Jehovah is in love and **charity**, but not in faith, unless it is the faith of love or **charity**. 840^o.

798. 'Fifteen eubits upwards did the waters prevail, and cover the mountains' (Gen.vii.20)=that nothing of **charity** was left.

834. Concerning the second state (after temptation), which is tripartite ; first, when there are no truths of faith ; then when there are truths of faith with **charity** ; afterwards, when the goods of **charity** shine forth (Gen. viii.6-14).

840^o. Man is for the first time called regenerate when he acts from **charity** ; Jehovah is in **charity**, but not so in faith before it is joined to **charity** ; **charity** is man's very being and living in the other life, and the very being and living is Jehovah.

845. Very many of the gentiles (who are in falsities, are nevertheless saved) who have lived in natural **charity** and in mercy ; and Christians also who have believed (falsities) from simplicity of heart.

847^o. Temptations also exist with those who are in natural **charity**, thus with the Gentiles, etc. ; but these are straitnesses simulating spiritual temptations.

854. The new or first light of the regenerate never comes forth from the Knowledges of the truths of faith, but from **charity** ; for the truths of faith are like rays of light, and love or **charity** is like the flame ; the lumen in one who is to be regenerated is not from the truths of faith, but from **charity** ; the truths of faith themselves are rays of light therefrom.

862. **Charity** now begins to appear, which in the Word is compared to 'day,' and is called 'day ;' but the faith which precedes, not having as yet been so conjoined to **charity**, is called 'night ;' as in Gen. i. 16 ; faith is called 'night' also because it receives its light from **charity**, as the moon does from the sun, wherefore faith is also called 'the moon,' and love or **charity**, 'the sun.'

916. By these words the quality of the Church is also indicated, namely, that it was spiritual, and that it was made so, that is, that **charity** or good was the Principal.

—². The Church is called spiritual when it acts from **charity**, or from the good of **charity**, never when it says that it has faith without **charity** ; then it is not even a Church ; for what is the doctrine of the Church but the doctrine of **charity** ? and why is there a doctrine of faith except in order to become such as it teaches ? . . . wherefore the Spiritual Church is a Church for the first time when it acts from **charity**, which is the very doctrine of faith.

—³. They who separate faith from **charity**, and place salvation in faith without the goods of **charity**, are Cainites who kill their brother Abel, that is, **charity** ; and they are like birds which fly round a carcase ; for such faith is the bird, and the carcase is the man who is devoid of **charity**.

935². The man who is being regenerated begins from cold, that is, from no faith and **charity** ; but when he is regenerate, he begins from **charity**. That there are alternations with a regenerate man, namely, that there is now no **charity** with him, and now some **charity**, may be manifestly evident for the reason that with everyone, even the regenerate, there is nothing but evil, and that all good is of the Lord alone . . .

981². It is said presence, because the Lord is present solely in **charity**, and the regenerate spiritual man is here treated of, who acts from **charity**. The Lord is present with every man, but in proportion as a man is distant from **charity**, the Lord's presence is, so to speak, more absent.

984^o. Things confirmatory are always coming to hand, both from the Word and from the rational man and scientifics ; thus he confirms himself more and more ; which is the effect of **charity** ; the Lord alone operating by means of **charity**.

989. No one can ever say that he is regenerate unless

he acknowledges and believes that **charity** is the Primary of his faith, and unless he is affected with love towards the neighbour, and feels pity for him: his new will is formed from **charity**, and through **charity** the Lord operates good and thence truth; but not through faith without **charity**. There are those who from mere obedience exercise the works of **charity**, that is, because it has been so commanded by the Lord, and still are not regenerate; these, if they do not place righteousness in the works, are regenerated in the other life.

[A.] 995³. The interior affections, which are alive, all derive their delight from good and truth, and good and truth derive their delight from **charity** and faith . . .

997. As to use, the case is this; they who are in **charity**, that is, in love towards the neighbour, from which love comes the delight of pleasures which is alive, do not look to the enjoyment of pleasures except for the sake of use; for there is no **charity** unless there are works of **charity**; in the exercise or use does **charity** consist. He who loves the neighbour as himself never perceives the delight of **charity** except in exercise or use, wherefore the life of **charity** is the life of uses . . . therefore all the pleasure which is from **charity** has its delight from use . . .

1001. 'Blood' (Gen.ix.4)=**charity**; thus the new Voluntary which the regenerate spiritual man receives from the Lord: this new Voluntary is the same as **charity**, for the new will is formed from **charity**; for **charity** or love is the very essential or life of the will . . .

1005. 'To require your blood to your lives' (Gen. ix.5)=that violence done to **charity** will punish itself.

1010. 'To shed the blood of man in man' (ver.6)=to extinguish **charity** . . . The life of the Lord is **charity**, which is not in man, because man is filthy and profane, but is with man.

—². 'To be angry,' here, (Matt.v.22)=to recede from **charity**, thus it is hatred; for he who is in hatred not only has no **charity**, but also inflicts violence on **charity**, that is, sheds blood.

1011. When **charity** has been extinguished, the man is left to himself and his own proprium, and is no longer ruled by the Lord through inward bonds, which are those of conscience, but through outward bonds . . .

1012. In the inward sense of the words 'he who sheds the blood of man in man,' it is not the blood of another which is meant, but it is **charity** with himself, and therefore it is said, 'the blood of man in man.'

1013. 'Because in the image of God made He man' (Gen.ix.6)=**charity**, which is 'the image of God.' Ex.

—². After the Most Ancient Church had perished, the Lord created . . . a Spiritual Church; this Church was not 'a likeness,' but 'an image' of the Lord; 'an image'=spiritual love, that is, love towards the neighbour or **charity**. That this Church, from spiritual love or **charity**, was 'an image' of the Lord, is evident from this verse; and that **charity** itself is 'an image' of the Lord, is evident from its being said, 'because in the image of God made He man,' that is, that **charity** itself made him so. That **charity** is 'the image of God,' is most clearly evident from the very essence of love or of **charity**; to make a likeness of anyone, and an image of

anyone, is what nothing but love and **charity** can do; the essence of love and **charity** is, out of two to make as it were one; when the one loves the other as himself, or more than himself, the one sees the other in himself, and himself in the other . . .

—³. Love to the Lord makes man one with the Lord, that is, 'a likeness'; **charity** or love towards the neighbour also (makes man one with the Lord), but it makes him 'an image' . . .

1016². With the regenerate man, there is nothing multiplied in his external man, that is, nothing of good and truth receives increase, except through the effect of **charity**; **charity** is as the heat in the spring or summer time, which makes the grass, plants and trees grow; without **charity** or spiritual heat nothing grows, wherefore it is here first said, 'Be ye poured forth into the earth' (Gen.ix.7), which is predicated of the goods which are of **charity**, through which there is a multiplication of good and truth. Ex.

1017. That the multiplication is according to the affection, take as an example the man who adopts as a principle that faith alone saves even though he does no work of **charity**, that is, even though he has no **charity**, and who thus separates faith from **charity** . . . because he supposes that if anyone should say that the works of **charity** or **charity** were essential to faith, and should thus live piously, he could not do otherwise than place merit in works, which however is false; thus he rejects **charity**, and makes the works of **charity** of no account, and abides solely in the idea of faith, which is nothing without its essential, which is **charity**. (The consequence.)

1023. 'And I, behold, I set up My covenant' (ver.9)=the presence of the Lord in **charity**. 1032. 1038. 1039. 1044. 1055. 1059.

—². When the Voluntary of man became utterly corrupt, the Lord miraculously separated his intellectual proprium from that corrupt voluntary proprium, and in his intellectual proprium formed a new will, which is conscience, and in conscience insinuated **charity**, and in **charity** innocence, and thus conjoined Himself . . . with man . . .

1025. 'Seed' (id.)=faith; and as there is no faith except where there is **charity**, it is **charity** itself which is meant by 'seed' in the inward sense. . . Wherever there is **charity**, even with the gentiles most remote from the Church, there is 'seed,' for the celestial seed is **charity** . . . 4259.

1033. They who are being regenerated receive a conscience when they receive **charity**, for the fundamental of conscience is **charity**. Ex.

1038. The conjunction of the Lord with man has no existence except in love and **charity**. Ex.

1043². Because they receive **charity**, the Lord, through **charity**, operates into their 'cloud' (that is, into the dim light in which the spiritual are), and thus light arises, as when the sun glances on a cloud . . .

1062. The internal men (of the Church) are they who make **charity** the Principal of faith; the corrupt internal men are they who make faith without **charity** the Principal of faith; and the external men are they who think but little about the internal man, but still perform the

works of **charity**, and devoutly observe the rites of the Church. Besides these three kinds of men there are no others who can be called men of the Spiritual Church. (They are represented by Shem, Ham, and Japheth.)

1068. 'The ground' is distinguished from 'the earth' as faith is from **charity**; for as **charity** is the containant of faith, so is the earth the containant of the ground.

1071². 'Grapes'=**charity** and the things which belong to **charity**; and 'wine'=faith and the things which belong to faith. III.

1072². The Spirits . . . who are in the faith of **charity** do not reason about the truths of faith . . . These are they who are in **charity** . . .

1073. The truths of faith are compared to garments, which cover the goods of **charity** or **charity**; for **charity** is the body, and the truths of faith are the garments; or what is the same thing, **charity** is the soul, and the truths of faith are as the body which is the clothing of the soul.

1074. 'The midst of the tent' (ver.21)=the Principal of faith. . . 'The midst'=the inmost; and 'the tent,' **charity**, or worship from **charity**. **Charity** is the inmost, that is, the Principal of faith and of worship, and thus is 'the midst of the tent.'

1078. 'The father of Canaan' (ver.22)=worship in externals without an internal; no other worship can come forth from faith separated from **charity**; for the internal man is **charity**, and never faith without **charity** . . . 1083^o.

1079². Where there is no **charity** there is the love of self, thus hatred against all who do not favour self; hence it is that they see in the neighbour nothing but his evil, and if they see anything good, they either perceive it as none, or put a bad interpretation on it. It is quite otherwise with those who are in **charity**. These two kinds of men are thus distinguished, especially when they come into the other life; with those who are in no **charity** the disposition of hatred then shines forth from every single particular; they want to examine, nay, to judge everyone, nor do they desire anything more than to find out what is evil, constantly cherishing the disposition to condemn, punish, and torment. But they who are in **charity** scarcely see the evil of another, but observe all his goods and truths, and put a good interpretation on what is evil and false.

1083⁴. These men, when they have **charity** and thence conscience, have internal worship in their external; for the Lord with them operates in **charity** and in conscience, and causes all their worship to partake of what is internal.

1088². They who are in no **charity** think nothing but evil of the neighbour, and speak nothing but evil; if they speak good, it is for their own sake, or for the sake of him whom they are flattering under a show of friendship: but they who are in **charity** think nothing but good, and speak nothing but good, and this not for the sake of themselves or of another whom they are flattering, but from the Lord thus operating in **charity** . . .

1096^o. Hence it follows, that there is all good for those who worship the Lord from internal things, that is, from **charity**; but there is no good with those who

do not worship from **charity**, but only that which counterfeits good, and in itself is evil . . . 1103.

1100. 'Japheth'=the corresponding external Church . . . thus those who do not know what the internal man is, and the things of the internal man, and still live in **charity**: with these the Lord is equally present, for the Lord operates through **charity**, wherever **charity** is . . .

1101. The man of the external Church is more and more 'enlarged' (ver.27) when he is instructed in the truths and goods of faith; and because he is in **charity**, he is thus more and more confirmed: the more too that he is instructed, the more is dispelled the cloud of his intellectual part, in which are **charity** and conscience.

1112. They who have been in the goods and truths of faith, and have thus acquired conscience and the life of **charity**, are elevated into Heaven by the Lord immediately after death.

1125. The **charity** (of the Church called 'Enos') was the **charity** of friendship. (And to some extent also the **charity** of faith. D.4139b.)

1150. The essential (of worship) is the adoration of the Lord from the heart, which is never possible unless there is **charity** or love towards the neighbour; in **charity** or love towards the neighbour the Lord is present, and then He can be adored from the heart . . . Hence it follows, that as is the **charity** with man such is the adoration, or worship.

1158. By 'the isles of the gentiles' (Gen.x.5) are signified those who are still more remote, properly those who had lived together in **charity**, yet still in ignorance . . . By 'isles' also (the Angels) perceive those things which are within the Church itself, which are to some extent removed from **charity**, as are friendship and courtesies: friendship is not **charity**, still less are courtesies, but they are a degree below **charity**; the more however that they derive from **charity**, the more sound they are.

1162². All those are called 'sons of Ham' (ver.6) who have the knowledge of the Knowledges of faith, and have not **charity** . . .

1171⁴. 'Spice' (Ezek.xxvii.22)=**charity**.

—^c. Knowledges and adorations, which being devoid of **charity**, are not grateful. Sig.

1196. In the Ancient Church all those were called 'Philistines' who talk much about faith . . . and yet have no life of faith; wherefore they were pre-eminently called 'the uncircumcised,' that is, devoid of **charity**.

1226. Everything is called wisdom which is begotten from **charity**, because it comes through **charity** from the Lord, from Whom is all wisdom because He is wisdom itself; thence comes true intelligence, and thence true knowledge, all of which are sons of **charity**, that is, sons of the Lord through **charity** . . .

1228. That 'Elam' (ver.22)=faith from **charity**, is evident from the essence of an internal Church; an internal Church is one in which **charity** is the Principal, and that from which it thinks and acts; the first offspring of **charity** is nothing but faith, for this is the source of faith, and there is no other.

1249^o. All things of the Church regard **charity** as their ultimate and end. Sig.

[A.] 1250. 'A mountain of the east' (ver.30)= **charity**, and in fact **charity** from the Lord . . .

1251. 'According to their families' (ver.31)= according to the differences as to **charity**.

1277. (All men) who live in **charity** are in one angelic society.

1285³. The doctrine is one when all have mutual love, or **charity**; mutual love and **charity** cause them to be one although they are various . . . However many they are . . . if they are in **charity** or mutual love, they have one end, namely, the common good, the Lord's Kingdom, and the Lord Himself: the varieties of doctrinal things and of worships are like the varieties of the senses and of the viscera in man, which contribute to the perfection of the whole; for then the Lord inflows and operates through **charity** in different ways according to the genius of each . . .

1290. 'When they journeyed from the east' (Gen.xi.2) = when they departed from **charity**.

1292². In proportion as the Church, or the man of the Church, recedes from **charity**, its worship recedes from what is holy, and approaches what is unclean and profane. Sig.

1304. Such is the Church, that when **charity** towards the neighbour departs, and self-love succeeds in its place, the doctrine of faith is nothing, except in so far as it can be turned into the worship of self; nor is anything esteemed holy in worship, unless it is for the sake of self, thus unless it is self-worship. Ex.

1327². The first of these Churches, called 'Noah' . . . had 'one lip,' that is, one doctrine, **charity** being the essential in all things; but in course of time, it began, as Churches do, to fall away . . .

1337. When this Church ('Arphaxad') began, scarcely any **charity** was left, thus neither was there any faith, which is solely of **charity**.

1363². Internal idolaters are known from the life which they have acquired, and in the same proportion as this life recedes from the life of **charity** are they interior idolaters; (whereas) external idolaters may have the life of **charity**. 1370.

1408². They who from simplicity of heart believe the Word as they apprehend it in the letter, receive no injury so long as they live in **charity**; the reason is, that the Word teaches nothing else than that everyone should live with the neighbour in **charity**, and should love the Lord above all things . . .

1515². All who have lived the life of **charity** are in Heaven.

1519. The spheres of **charity** and faith, when perceived as odours, are most delightful. Des.

1555². The will with man is formed by the Lord from infancy to youth, which is effected by the insinuation of innocence, and of **charity** towards parents, nurses, little children of a similar age . . .

—³. When the Lord has thus conjoined together (man's intellectual and celestial things) he is endowed with **charity**, from which he begins to act, and which is of conscience; thus does he first receive new life, and this by degrees.

1568. The **charity** which shines forth from the face is not of the face, but is of the **charity** which is within, and thus forms the face.

1594³. When a man lives in no **charity**, it cannot appear to him that the life of the love of self and its cupidities is so contrary to celestial love.

1667. **Charity** and the things of **charity** are goods.

1735². This therefore is to live in the Lord, which is never possible, unless one lives in His love, that is, in **charity** towards the neighbour.

1737. Unless faith is implanted in love, that is, unless by means of the things of faith a man receives the life of faith, that is, **charity**, there never is conjunction (with the Lord).

1748⁴. Devoid of all natural **charity**, sig.

1759². Everything sweetly harmonious in the other life is from goodness and **charity**.

1767. See WORD at these refs. 1776². 1869.

1798². What is doctrinal separated from love or **charity** never constitutes the internal of the Church . . . but that which is doctrinal which is from **charity**, or which is of **charity**, does constitute the internal, for this is of life . . . That this is the faith which is the internal of the Church, may be evident from the mere fact, that he who has the life of **charity** knows all things of faith. If you like, examine doctrinal things; are they not all of **charity**, consequently of faith from **charity**? Take only the commandments of the decalogue, the first of which is to worship the Lord God; he who has the life of love or of **charity**, worships the Lord God, because this is his life. The second, to observe the Sabbath; he who is in the life of love, or in **charity**, devoutly observes the Sabbath, for nothing is sweeter to him than to worship the Lord, and to glorify Him every day. The commandment, Kill not, is entirely of **charity**; he who loves the neighbour as himself shudders at doing anything which injures him, much more at killing him. It is the same with Steal not; for he who has the life of **charity** rather gives from what is his own to the neighbour, than takes away anything from him. So with Commit not adultery; he who is in the life of **charity** rather guards the neighbour's wife against anyone doing her such an injury, and regards adultery as a crime against conscience, and as being a thing which destroys marriage love and its duties. To covet what is the neighbour's is also contrary to [the disposition] of those who are in the life of **charity**; for it is the part of **charity** to will to others good from one's self and one's own, thus never to covet what belongs to another. Further Ex.

1799⁴. If (Christians) would make love to the Lord and **charity** towards the neighbour the Principal of faith, all these (sects) would be merely varieties of opinions about the mysteries of faith . . . (See ANCIENT CHURCH at this ref.)

1808². No faith, that is, no **charity** . . .

1832². Doctrinal things are said to be of faith, although they are not of faith before they are conjoined with **charity**.

—². These are the things which constitute the

'cloud' of the intellectual part, into which the Lord insinuates **charity**, and thus makes conscience.

1834². (In the Primitive Church all lived together as brethren), but in the course of time **charity** grew less and vanished; and then evils followed, and together with evils falsities insinuated themselves; hence came schisms and heresies, which never would be if **charity** were to reign and live; for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter according to the man's opinion, which they would leave to everyone's conscience; provided only that he did not deny the principles, that is, the Lord, eternal life, the Word; and provided he were not against Divine order, that is, the commandments of the Decalogue. Sig. 1835.

1835². The influx of the Lord with man is through **charity** into his conscience.

1837. It is called the consummation (of the Church) when there is no longer any **charity**.

1843. 'Thy seed shall be a sojourner' (Gen.xv.13)=that **charity** and faith will be rare.

—³. By the faith which will perish in the last times nothing else is meant than **charity**; no faith ever exists except the faith of **charity**; he who has no **charity** cannot have any faith; **charity** is the very ground in which it is implanted; it is the heart from which it exists and lives; therefore the ancients compared love and **charity** to the heart, and faith to the lungs, both of which are in the breast . . .

1846⁴. 'To have no root in themselves' (Mark.iv.17)=to have no **charity**, for in this faith is rooted; they who do not possess this root yield in temptations.

—^e. No **charity** is signified by 'nation against nation, kingdom against kingdom,' and by the 'sun,' that is, the Lord, love, and **charity**, being 'darkened.' (Matt. xxiv.7,29).

1850. The Church becomes none at all when there is no **charity**. Ex.

1860. 'There was thick darkness' (Gen.xv.17)=when there was hatred in the place of **charity**. . . When there is hatred instead of **charity** the thick darkness is so great that the man is entirely unaware what evil is . . .

1861³. 'The sun' (Joel ii.31)=**charity**; 'the moon,' faith. 2120.

—⁵. 'The root' (Mal.iv.1)=**charity**; 'the branch,' truth, which 'shall not be left.'

—¹⁰. 'Good fruit' (Matt.iii.10)=**charity**; anyone who deprives himself of this, cuts himself down, and casts himself into such 'fire.'

1862. When hatreds take the place of **charity**, and evils and falsities the place of goods and truths, there is no conscience of good and truth.

1873. See FRUIT at this ref.

—**Charity** or love towards the neighbour ought to proceed from love to the Lord.

1950^e. Such life (as that which is represented by the wild-ass) is the life of truth without good, nay, the life of faith without **charity**; wherefore man's regeneration is indeed effected by means of the truths of faith, yet at the same time by means of the life of **charity**, which the

Lord insinuates according to the increments of the truth of faith.

1992⁴. They who have lived in mutual **charity** can easily have the goods and truths of faith implanted in them (after death), for **charity** is the very ground itself.

2009⁴. 'They who are from the north' (Is.xli.25) are they who are outside the Church, and are in ignorance of the name of Jehovah, yet who still 'call upon His name' when they live in mutual **charity**, and adore a Deity as Creator of the universe . . .

2023. By love, is meant love to the Lord; by **charity**, love towards the neighbour: love to the Lord can never be separated from love towards the neighbour. Ex.

—^e. They who have love to the Lord are celestial men, but they who have love towards the neighbour or **charity**, are spiritual men; the Most Ancient Church . . . was in love to the Lord; the Ancient Church . . . was in love towards the neighbour or **charity**. This distinction between love and **charity** will be maintained in what follows. 2088².

2027. There is no faith of **charity**, that is, no **charity** (in those who place merit in the actions of their life). Ex.

—^e. The case is different with those who in simplicity of heart have supposed that they merited Heaven, and have lived in **charity**; they . . . easily acknowledge it to be of the Lord's mercy; for the life of **charity** is attended with this; **charity** itself loves all truth.

2049². (The gentiles) are purified when they reject filthy loves, and live together in **charity**, for then they live in truths, for all truths are of **charity**. Ex.

—⁴. But doctrinal things or the Knowledges of faith are still in the highest degree necessary to form the life of **charity**, which cannot be formed without them: this is the life which saves after death, and never any life of faith without it, for without **charity** the life of faith is not possible: they who are in the life of love and of **charity** are in the life of the Lord; no one can be conjoined with Him by any other. Hence also it follows, that the truths of faith can never be acknowledged as truths . . . except outwardly and with the mouth, unless they are implanted in **charity**; for [otherwise] they are denied interiorly or with the heart; for all truths have **charity** for their end, and if this is not within, they are inwardly rejected. . . To receive the life of **charity** or mutual love in the other life, when men have had none in the life of the body, is never possible . . .

2063³. The Lord meets the truths of faith by good, that is, by **charity**, and fits it into the Knowledges of faith . . .

2088³. Men were called spiritual men when they were in love towards the neighbour, or in **charity**; but love towards the neighbour or **charity** is implanted by means of truth . . . **Charity** with them appears as if it were the affection of good, but it is the affection of truth; and on account of this appearance **charity** is called good, but it is the good of their faith.

2115. The gentiles . . . are also saved when they are rational, that is, when they live together in **charity** or mutual love, and have received something of conscience according to their religion. Refs.

2130³. They who in the world have lived in **charity**

towards the neighbour, are by degrees elevated into Heaven by the Lord.

[A.] 2135². Pref. 'Peter, James, and John,' wherever mentioned in the Gospels, represent faith, **charity**, and the good of **charity**. 2760³, Pref. 10087.

2177⁴. 'Fine flour' with 'oil' and 'frankincense' (Lev. vi. 15) represented all things of **charity**; 'fine flour,' what is spiritual of it; 'oil,' what is celestial; 'frankincense,' that thus it is grateful.

2183³. If the Rational conquers (the Natural), the Angels approach nearer to man, and insinuate **charity** into him, which is the Celestial that comes through the Angels from the Lord . . .

—^e. The Natural is conformed to the Rational solely by means of **charity**, and **charity** is solely from the Lord.

2184⁷. The good of the Natural is the delight which is perceived from **charity**, or from the friendship which is of **charity** . . .

2189². (Man's regeneration) takes place through the Knowledges and scientifics which are of truth, which are continually implanted in good, that is, in **charity**, in order that thus he may receive the life of **charity**; therefore it is that the affection of truth with man predominates in his Rational; for with regard to the life of **charity**, which is the celestial life itself, the case is this; with those who are being reformed and regenerated, it is continually being born and is continually maturing and receiving increase, and this through truths; therefore in proportion as more truth is insinuated, so is the life of **charity** more perfected; wherefore ACCORDING TO THE QUALITY AND QUANTITY OF TRUTH, SO IS **charity** WITH MAN.

2196⁷. From appearances man supposes that when he does good from **charity**, he does it from the Voluntary in himself, when yet it is not from his Voluntary, but from his Intellectual, in which latter **charity** is implanted.

2219⁵. Self-love is not always that which in the outward form appears as conceit and pride; for sometimes such persons can hold the neighbour in **charity**; for such an external is born with some, and with others is contracted at an early age, but is afterwards subdued, the external still remaining.

2228. 'In Him shall all the nations of the earth be blessed' (Gen. xviii. 18) = that by Him all who are in **charity** will be saved. . . By 'all the nations of the earth' . . . are signified those who are in **charity**, that is, who have acquired the life of **charity**.

—^e. Hence it is evident what faith is, namely, that it is **charity**, for all things which are said to be of the doctrine of faith lead to this, they are all in it, and they are all derived from it.

2231². Speaking generally, there is only one doctrine, namely, the doctrine of **charity**; for all things of faith regard **charity**: between **charity** and faith there is no other difference than between willing what is good and thinking what is good; he who wills what is good also thinks what is good; thus it is the difference between the will and the understanding. . . Man was so created, that these two parts should constitute one mind, and that there should be no other distinction between them

than there is between flame and the light from it; love to the Lord and **charity** towards the neighbour would be as the flame, and all perception and thought would be as the light thence; thus love and **charity** would be the whole of the perception and thought, that is, in each and all things thereof: the perception and thought concerning the quality of love and **charity** is what is called faith. But because mankind began to will what is evil . . . to such an extent, that that part of the mind which is called the will was entirely destroyed, they began to make a distinction between **charity** and faith, and to refer all doctrinal things to faith . . . and at last they went so far as to say that they could be saved by faith alone . . . Thus was **charity** separated from faith . . .

2243⁷. The Christian Church was primitively in the good of faith, and its members lived together as brethren in **charity** . . . but it has now become of such a character that its members do not even know that the fundamental of faith is love to the Lord and **charity** towards the neighbour.

2261². With those who live in what is contrary to **charity**, no acknowledgment is ever possible, but only a kind of persuasion, to which there is adjoined the life of the love of self or of the world; thus in that acknowledgment there is not the life of faith, which is of **charity**.

2280⁶. The life of **charity** is attended with this; that the falsity and evil of ignorance can be easily bent to truth and good . . .

2284⁴. It has been made known to me by much experience, that there are people saved from every religion, provided that through the life of **charity** they have received the remains of good and of apparent truth. Sig.

—⁵. The life of **charity** consists in thinking well concerning others, and in willing well to them, and in perceiving joy in ourselves from the fact that others also are saved: but those have not the life of **charity** who will that no others should be saved than those who believe as they do, and still less they who are indignant that it should be otherwise.

2303. With infants, immediately after birth, there are Angels from the Heaven of innocence; in the succeeding age, Angels from the Heaven of the tranquillity of peace; afterwards those who are from the Societies of **charity** . . .

2323. The state of the Church which is called 'evening,' is when there is no longer any **charity**, and therefore when there begins to be no faith; thus when the Church ceases to be.

2329^e. No others are able to conjoin the idea of Three into one, than they who are in the faith of **charity**, for the Lord applies the mind of these to Himself.

2343³. That no one can believe in the Lord unless he is in good, that is, that no one can have faith unless he is in **charity**, is evident from John i. 12, 13.

2371^e. (A long list of references to passages in the Word which teach **charity**.)

2373². The reason why they who are in evil within the Church reject **charity** more than they deny the Lord, is that they are thus able to favour their own concupiscences by a kind of religion, and to have external worship with no internal . . .

2388³. As it is here said that those also who are in [mere] truth of faith are saved if they depart from evil, it is to be known that they are those who profess faith, and think nothing about **charity**, because they have been so taught, and because they do not know what **charity** is, supposing that it is only giving to others what is one's own, and pitying everyone; also because they do not know what the neighbour is towards whom **charity** is to be exercised, supposing that he is almost everybody, without distinction; and still these same persons live in the life of **charity** towards the neighbour, because they live in the life of good: they are not at all injured by professing faith with the rest, for in their faith there is **charity**, for this means all good of life, both generally and specifically.

2417². Doctrine is twofold, one is that of love and **charity**, and the other is that of faith; every Church at its beginning... has no doctrine, and does not love any, except that of **charity**, because this is the doctrine of life: but the Church successively bends itself from this doctrine, even until it begins to hold it cheap, and at last to reject it, and then it acknowledges no doctrine except that which is said to be of faith, and when it separates this from the life of **charity**, the doctrine conspires with the life of evil. (So it was with the Primitive, Ancient, and Most Ancient Churches. Ex. 2910³).

—⁶. Hence it is evident that doctrine is twofold, one of **charity**, the other of faith, although essentially both are one, for the doctrine of **charity** involves all things of faith; but when doctrine is made up solely of those things which are of faith, it is said to be twofold, because faith is separated from **charity**. That they are separated at this day, may be evident from this, that it is entirely unknown what **charity** is, and what the neighbour: they who are solely in the doctrine of faith know of nothing being **charity** towards the neighbour except giving to others, and pitying everyone; for they say that everyone is the neighbour, without distinction; when yet **charity** is all good whatever with man, in his affection, in his zeal, and thence in his life; and the neighbour is all the good with others whereby he is affected, consequently is all who are in good; and this with every distinction. For example, he is in **charity** and mercy who exercises justice and judgment, punishing the evil, and rewarding the good: in punishing the evil there is **charity**, for thus he is carried along by zeal to amend him, and at the same time to protect others, lest evil should come to them from that source; for thus he has regard for and wills well to him who is in evil, or who is an enemy, and thus he has regard for and wills well to others, and to the commonwealth itself, and this from **charity** towards the neighbour. The case is the same with all other goods of life, for good of life is never possible, unless it is from **charity** towards the neighbour, for it has regard to this, and it involves this.

—⁸. The doctrine of **charity**... was the only doctrine which was cultivated in the Ancient Church, and that to such a degree that they referred all the goods which are of **charity** towards the neighbour, that is, all persons who are in good, into classes, which they carefully distinguished from each other, and to which they also gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the

thirsty, the captives or prisoners, the sojourners, the orphans, the widows; and some also the lame, the blind, the deaf, the dumb, the maimed, besides many more... In order, therefore, that the doctrine of **charity** may be restored, it will, by the Divine mercy of the Lord, be stated in what follows, who they are [that are meant by these names], and what **charity** is, and what the neighbour, both generally and specifically. 4433. 4844³. —¹⁷. 4955². 6004². 7259.

2435. It has been a subject of controversy from the most ancient times, which is the first-born of the Church, **charity** or faith, because it is through the truths of faith that man is regenerated and made the Church. But they who gave the preference to faith, and made it the first-born, have all fallen into heresies and falsities, and have at last entirely extinguished **charity**. (As we read of Cain, and Reuben.) The reason of this controversy was, that they did not know, as now they do not know, that a man has faith in proportion as he has **charity**; and that when a man is being regenerated **charity** meets faith, or what is the same, good meets truth, and insinuates and fits itself into each particular of it, and causes faith to be faith; and therefore that **charity** is the very first-born of the Church, although it appears otherwise to man.

2572². See DOCTRINE at these refs. 3240². 7258. 10764. N.107³.

2590. See GENTILE at these refs. 2594. 4190². 4205^e. H.321.

2596. Thus it was known that (these Chinese Spirits) were endowed with **charity**. H.325. D.3067.

2636². See REMAINS at this ref.

2669. 'Also the son of the handmaid will I set for a nation' (Gen.xxi.13)=the Spiritual Church which will receive the good of faith, that is, **charity**. Id.

2776^e. The light of Heaven from the Lord's Divine Human cannot reach any except those who live in the good of faith, that is, in **charity**; or what is the same, those who have conscience: the very plane itself into which that light can operate, or the receptacle of that light, is the good of faith, or **charity**, thus conscience.

2839. 'In the mountain shall Jehovah see' (Gen.xxii.14)=the **charity** by means of which it is provided by the Lord that the spiritual shall be saved. . . 'Mountain' =love and **charity**. . . **Charity** is here mentioned, and not love, on account of the difference there is between **charity** and love; concerning which see above, A.2023.

— That the spiritual are saved by **charity**, not by faith separated from **charity**, is evident from many places in the Word. The case in regard to **charity** and faith is this; **charity** without faith is not genuine **charity**, and faith without **charity** is not faith; in order that **charity** may exist there must be faith, and in order that faith may exist there must be **charity**; but the very essential itself is **charity**, for the seed, which is faith, cannot be implanted in any other ground. The heavenly marriage, that is, the Lord's Kingdom, is from the conjunction of the one with the other mutually and reciprocally. Unless faith is implanted in **charity**, it is mere knowledge, for it goes no further than the memory, because there is no affection of the heart which receives it. But it becomes intelligence and wisdom

when it is implanted in **charity**, that is, in the life. **Charity** without faith, such as exists with little children and the good Gentiles, is only ground, in which faith is implanted, if not in the bodily life, still in the other life.

[A.] 2905³. When there is no longer any good and truth, or, as it is now expressed, when there is no longer any faith, that is, no longer any **charity**, then the Church has arrived at its old age, or at its winter, or at its night, and its time and state are then termed 'the decision,' 'the consummation,' and 'the fulfilment.' 2908.

2910². The case with Churches is this; in the beginning **charity** is their fundamental principle, everyone then loves another as his brother, and is affected by what is good, not for the sake of himself, but for the sake of the neighbour, the public good, the Lord's Kingdom, and above all, the Lord; but in course of time **charity** begins to grow cold, and to perish altogether . . . (See CHURCH at this ref.)

—³. There is now not only no **charity**, but in the place of **charity** there is hatred . . .

2913. See ANCIENT CHURCH at these refs. 4448². 4680².

2928². 'Bread' and 'waters' (Ezek. xii. 19) = **charity** and faith; or good and truth.

—⁵. The reason truths are predicated of the spiritual, is that the spiritual are initiated through truths into good; that is, through faith into **charity**.

2967. All who are being reformed and regenerated are endowed with **charity** and faith by the Lord, but each according to his own capacity and his own state.

—⁷. 'The beautiful pearl' (Matt. xiii. 45, 46) = **charity**, or the good of faith.

2975^e. Unless the will and understanding are in concord, so as to make one, the man is not regenerated; that is, unless good and truth, or what is the same, **charity** and faith, are one; for **charity** is of the will, and faith of the understanding.

2979². With the regeneration of the spiritual man the case is this; he is first instructed in the truths which are of faith, and is then kept by the Lord in the affection of truth: the good of faith, which is **charity** towards the neighbour, is at the same time insinuated into him, but so that he hardly knows it, for it lies concealed in the affection of truth; and this to the end that the truth which is of faith may be conjoined with the good which is of **charity** . . .

3111². Within the Church, they who have not something of innocence and of **charity** towards the neighbour, however well they may know truth, and profess it with the mouth, still never acknowledge it at heart; and outside the Church, of the Gentiles who are called to the truth of faith, or are in the other life instructed concerning it, no others receive it but those who are in innocence, and live together in mutual **charity**; for innocence and **charity** constitute the ground in which the seeds of truth are able to take root and sprout forth.

3120, 1. 'His mercy' (Gen. xxiv. 27) = the influx of love; 'his truth' = the influx of **charity** thence. . . In the internal sense, truth or faith is the same as **charity**; for all faith is from **charity** . . . 3122, Ex.

3122. Celestial men, through **charity** towards the neighbour, are introduced into love to the Lord . . . but

it is different with the spiritual; these think about the things of faith, and, when being reformed and regenerated, are introduced through the things of faith into **charity** towards the neighbour; wherefore when they are treated of, by 'mercy from the Lord' is meant the influx of **charity** towards the neighbour; and by 'truth,' the influx of faith; but still this faith, when the spiritual man is regenerate, becomes **charity**, for then he acts from **charity**; and this is so much the case, that those of them who do not act from **charity** are not regenerate, and those who do act from **charity** are regenerate, and they then care nothing for the things of faith or of truth, because they live from the good of faith, and no longer from the truth of it; for truth has so conjoined itself with good, that it no longer appears, except only as the form of good, that is, faith no longer appears except only as the form of **charity**. 3157^e, Ex.

3147⁸. To wash the feet was of **charity**, namely, that they did not reflect upon another's evils.

3187. 'Seed' = those who are called the spiritual . . . as is evident from the signification of 'seed,' which is **charity** and faith, thus they who are in **charity** through faith.

3207⁵. Man believes that he is reformed and regenerated through the truth of faith, but this is an appearance; he is reformed and regenerated through the good of faith, that is, through **charity** towards the neighbour and love to the Lord.

—^e. To man the goods of life appear to be the fruits of faith, but they are the fruits of **charity**.

3224^e. The interior mind . . . is opened only with those who are in innocence, in love to the Lord, and in **charity** towards the neighbour; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3235². To the spiritual the Lord appears as a Moon, because they are in spiritual love, that is, in **charity** towards the neighbour.

3236². With the spiritual man good is in general that which is called the good of faith, and this is nothing but **charity** towards the neighbour; but in order that it may be **charity** it must come from the new will which is conferred upon the spiritual man by the Lord . . . 3240.

3240³. Of **charity** is the Celestial of the spiritual man.

3241^e. Notwithstanding there being so many varieties and differences of doctrinal things . . . they still form one Church, when all acknowledge **charity** as the essential of the Church, or, what is the same, when they regard life as the end of doctrine . . . 3451^e, Refs.

3242. The things of faith flow in perceptibly, but not those which are of **charity**.

3249. The good of faith, which is signified by 'the land of the east' (Gen. xxv. 6) is that which in the Word is called **charity** towards the neighbour, and **charity** towards the neighbour is nothing else but a life according to the Lord's commandments.

3267². The Lord's Spiritual Kingdom in the Heavens is one; the reason is, that **charity** is the principal with all; for **charity** makes the Spiritual Church, not faith, unless you call **charity** faith. He who is in **charity**

loves the neighbour, and his dissenting from him in matters of belief he excuses, provided he lives in good and truth; he does not even condemn the upright gentiles, although they are ignorant of the Lord, and know nothing of faith; for he who is in **charity**, that is, lives in good, receives such truths from the Lord as agree with his good . . . But he who is not in **charity**, that is, does not live in good, can never receive any truth; he may indeed know truth, but it is not implanted in his life . . . for truth cannot be conjoined with evil . . .

3272³. The 'twelve fruits' (Rev.xxi.22)=all things of **charity**.

3324. When a man forms a conclusion from natural perception, he believes that faith . . . is prior to **charity**, because he perceives how the truth which is of doctrine enters, but not how the good which is of life, because the former enters by an external, that is, by a sensuous way, but the latter by an internal way . . .

3325⁴. All are called 'first-born' who are in love to the Lord and in **charity** towards the neighbour.

—¹. After the Church has been planted . . . the good of **charity** is the first-born with the external Church, and **charity** itself is the first-born with the internal Church.

3353. There is no acknowledgment of the Lord or no faith when there is no **charity**, for faith is never possible except with those who are in **charity**.

3380². 'In thy seed shall all the nations of the earth be blessed' (Gen.xxvi.4)=that by the good and truth which are from the Lord all will be saved who live in mutual **charity**, whether within the Church or without it.

3398⁴. At this day there is scarcely any faith, because there is not any **charity**.

3412³. They who (in the Ancient Church) receded from **charity** also removed themselves from wisdom and intelligence; for no one can understand what is true unless he is in good, that is, in **charity**.

3416. They who place the essential of salvation in faith, do not attend to those things which the Lord so often spoke about love and **charity**; and those who do attend to them call them the fruits of faith, which they thus distinguish, nay, separate from **charity**.

3419³. **Charity** is the affection of being of service to others without any end of recompense.

3427². They who are only in knowledge . . . and in no **charity** towards the neighbour, cannot but deny that there is an internal sense of the Word. Ex.

—³. They maintain . . . that the things which are of love to the Lord and of love towards the neighbour are the fruits of faith; when yet the case really is, that if love to the Lord be compared to the tree in the garden of Eden, **charity** and its works are the fruits therefrom, and faith and all things of faith are only the leaves.

—⁴. In proportion as anyone is in the good of life, that is, in love to the Lord and **charity** towards the neighbour, he is in intelligence, that is, in faith from the Lord; hence also it is that . . . he cannot but be in the affirmative in relation to the internal sense of the Word.

3436². He who is in simple good, and simply believes

the Word according to its literal sense, is endowed with the capacity of perceiving truths when he is instructed in the other life by the Angels; moreover, the few truths he has are vivified by **charity** and innocence, and when these are present, the falsities which have also infused themselves in the shade of his ignorance do no harm; for they are not adjoined to the good, and are kept away therefrom as it were in the circumstances, and so can be easily expelled.

3447. These are they who make faith the essential, and do not indeed reject **charity**, but undervalue it; thus they set doctrine before life. Rep.

3451³. If anyone recognizes as a doctrine that **charity** is from faith, and yet lives in **charity** towards the neighbour, he is indeed not in the truth as to doctrine, but still is in the truth as to life.

3452². All doctrinal things whatever, provided they are from the Word, are accepted by the Lord, provided he who is in them is in the life of **charity**; for with this life all things of the Word can be conjoined; but the interior things of the Word, with the life which is in the interior good of **charity**.

3463³. They who are only in the doctrinal things of faith, and in a life according to them, are in a kind of conjunction, but remote, because they do not know what **charity** towards the neighbour is . . . But he who does not act from [mere obedience to] the commandment, but from **charity**, that is, from affection, acts from the heart, thus from freedom . . . Hence as often as he acts, he starts from the very will of good itself, thus from that which is delightful to him; and as he has his recompense in the delight, he does not think of merit. Hence now it is evident what the difference is between doing what is good from faith, and doing it from **charity**.

3464². When a man who is in doctrinal things from the literal sense of the Word . . . in the Holy Supper thinks simply of the Lord, from the words 'this is My body,' and 'this is My blood,' the Angels who are with him are in the idea of love to the Lord and of **charity** towards the neighbour; for to the Lord's body and the bread corresponds love to the Lord; and to His blood and the wine corresponds **charity** towards the neighbour. 3596². 4217².

3484². Hence it is, that good Spirits and Angels appear as the very forms of **charity**, but evil and infernal Spirits as forms of hatred.

3488². 'On account of the multiplication of iniquity, the **charity** of many shall grow cold' (Matt.xxiv.12)=the expiring of **charity** together with faith . . . for each keeps pace with the other; where there is not faith there is not **charity**, and where there is not **charity** there is not faith; but **charity** is that which receives faith, and no **charity** is what rejects faith; this is the origin of all falsity and of all evil.

3635. The Spiritual Kingdom consists of those who are in **charity** towards the neighbour. Refs. 4138.

3652. 'The abomination of desolation' (Matt.xxiv.15)=the vastation of the Church, which is . . . when there is no longer any **charity** towards the neighbour, and consequently when there is no longer any faith of good and truth.

[A.] 3653. The men within the Church are of three kinds, namely, they who are in love to the Lord, they who are in **charity** towards the neighbour, and they who are in the affection of truth. Sig.

3691⁴. They who are in **charity** towards the neighbour, so as to have a perception of **charity**, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the second Heaven, and thus are further away from the Lord, and are called Spiritual Angels; but they who are in **charity** towards the neighbour merely from the affection of truth, so as not to have a perception of **charity** towards the neighbour itself, but only from the truth by which they are affected, are in a still lower degree of good and truth, and are in the first Heaven . . .

—⁵. In **charity** there is also an image of the Lord, but more remotely, for in **charity** itself the Lord is present; wherefore they who are in it are called His 'images:' but they who are in the affection of truth, and thence in a certain kind of **charity** towards the neighbour, are also images of the Lord, but still more remotely.

3759. (This Church) ascends to interior things according to this order; it first has the truth which is said to be of faith, then exercise according to this truth, afterwards **charity** from it, and at last celestial love; these four degrees are signified by the four sons of Jacob from Leah; Reuben, Simeon, Levi, and Judah.

3768³. All good is from the Lord, and it inflows with man and causes the affection of good, which affection is called **charity**.

3776. 'My brethren, whence are ye?' (Gen.xxix.4)=**charity** there, from what origin is it? . . . The **charity** which in the outward form appears as **charity** is not always **charity** in the inward form; from its end is known its quality and its source: the **charity** which has self or the world for its end is not **charity** in the inward form, nay, is not to be called **charity**; but the **charity** which regards as its end the neighbour, the common good, Heaven, and thus the Lord, is **charity** itself, and has in it the affection of doing good from the heart, and thence delight of life, which in the other life becomes blessedness.

3868. Faith proceeds from **charity**, and manifests **charity** in a kind of form; hence it is evident that . . . the external of **charity** is faith . . . and that the internal of faith is **charity**.

—^c. There are few who know that faith is trust and confidence, and among these still fewer who know that trust or confidence is from **charity**, and is not possible with anyone who has not lived the life of **charity**.

3875. 'To cleave' (Gen.xxix.34), in the supreme sense =love and mercy; in the internal, **charity** . . . as is evident from the fact, that **charity**, or what is the same, mutual love, is spiritual conjunction; for it is a conjunction of the affections which are of the will, and a consequent agreement of the thoughts which are of the understanding; thus a conjunction of minds as to both parts. —³, III.

3876. The Successive which is here signified by the three sons, is that **charity** now comes; for when man is being regenerated, that is, when he becomes the Church,

he must first know and understand what the truth of faith is; secondly, he must will and do it; and thirdly, he must be affected with it; and when man is affected with truth, that is, when he perceives delight and blessedness in acting according to the truth, he is in **charity** or mutual love. 3877.

3877. The case with **charity** is, that it contains in itself the willing of truth, and thereby the understanding of truth . . . but before a man comes to **charity**, he must first be in what is external, that is, in the understanding of truth, then in the willing of truth, and at last in the being affected with truth, which is **charity**; and when the man is in **charity**, he has regard to the Lord, Who, in the supreme sense, is signified by 'Judah,' the fourth son of Jacob.

3923. He who only affirms faith, and not the Holy of faith, that is, **charity**, and unless he affirms this by the good of life, that is, by the works of **charity**, can no longer relish the essence of faith, for he rejects it.

3934². Unless works correspond to the good of faith, they are not works of **charity**, nor works of faith . . . but when they correspond they are works of either **charity** or faith; works of **charity** are those which flow from **charity** as their soul, and works of faith are those which flow from faith; the former are with a regenerate man, the latter with one who is not yet regenerated, but is being regenerated. Ex.

—³. Hence it follows, that he who professes faith, and still more he who professes the good of faith, and denies works, and still more if he rejects them, is devoid of faith, and is still more devoid of **charity**. Since . . . man is never in **charity** and faith unless he is in works, hence it is that 'works' are so often mentioned in the Word. III. —⁷, Ex.

3938⁵. They who are in the love of self and of the world, and thence in no **charity**, know the delights of the former loves, but not the delight of the latter one, wherefore they are utterly ignorant of what **charity** is, and still more that there is any delight in **charity**; when yet the delight of **charity** is what fills the universal Heaven, and makes the blessedness and happiness there, and if you will believe it, intelligence and wisdom also with their delights; for into the delights of **charity** the Lord inflows with the light of truth and the flame of good, hence with intelligence and wisdom.

3941. 'Reuben went in the days of wheat harvest' (Gen.xxx.14)=faith as to its state of love and **charity**. Ex.

—². That 'wheat'=those things which are of love and **charity**, III.

—⁶. 'Three measures of wheat for a penny' (Rev.vi.6)=love so rare; 'three measures of barley for a penny'=**charity** so rare.

3956. Works which are done for the sake of reward are not good in themselves, for they do not spring from the genuine fountain, namely, from **charity** towards the neighbour. **Charity** towards the neighbour has in it, that it wills well to him as much as to self, and with the Angels, better to others than themselves. Such also is the affection of **charity**; wherefore the affection of **charity** is averse to all merit, and consequently to every good deed which looks to reward; the reward which

they who are in **charity** have, is that they are able to do good, and allowed to do good, and that the good deed is accepted; this is the delight itself, nay, the blessedness, which is with those who are in the affection of **charity**. Hence it is evident what the 'reward' is which is mentioned in the Word, namely, that it is the delight and blessedness of the affection of **charity**, or what is the same, the delight and blessedness of mutual love; for the affection of **charity**, and mutual love, are the same thing.

3957^r. If there be not in man . . . some plane, the influential good and truth cannot be received . . . This plane is acquired by **charity** towards the neighbour, that is, by mutual love; this plane is what is called conscience . . .

3969^r. There are two things which constitute the spiritual man, namely, **charity** and faith, or what is the same, good and truth: the **charity** from which is faith, or the good from which is truth, is what is represented by 'Joseph;' and the faith in which is **charity**, or the truth in which is good, is what is signified by 'the second son,' and is represented by 'Benjamin.'

—⁴. See Spiritual Kingdom at this ref.

—¹⁰. The Celestial Spiritual in the third Heaven is **charity**; this is the Principal in the second Heaven, where the spiritual are.

—¹⁷. The Spiritual Kingdom is the good of faith, that is, **charity**, which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

3986^r. There are few genuine truths even with the man who is within the Church, and still fewer with the man who is outside the Church; hence the affections of genuine truth are rare; but still they who are in the good of life, or who live in love to God and in **charity** towards the neighbour, are saved; the reason they can be saved, is that the Divine of the Lord is in the good of love to God and the good of **charity** towards the neighbour, and where the Divine is present, all things are disposed into order, so that they can be conjoined with the genuine goods and truths which are in the Heavens.

—³. The case is the same with the goods and truths in the Spiritual World, which, although they are various . . . still make one from the Divine through love and **charity**; for love and **charity** are spiritual conjunction . . . Moreover, the good of love to the Lord, and the good of **charity** towards the neighbour, however various truths may be, and however various the affections of truth may be, are still receptive of genuine truth and good; for they are, so to speak, not hard and unyielding, but are as it were soft and yielding; for they suffer themselves to be led by the Lord, and thus to be bent to good, and through good, to Him. 4197.

3994. In all good there must be innocence in order that it may be good; **charity** without innocence is not **charity**, still less love to the Lord; wherefore innocence is the very essential of love and **charity**, thus of good.

—³. 'The fat of lambs' (Deut. xxxii. 14) = the **charity** of innocence.

—⁴. 'To gather the lambs in His arm, and carry them in His bosom' (Is. xl. 11) = those who are in the **charity** in which there is innocence.

—⁵. As faith is not faith unless it is from **charity** towards the neighbour, and thus from love to the Lord; and as **charity** and love are not **charity** and love unless they are from innocence; hence it is that the Lord first asked Peter whether he loved Him, that is, whether there is love in faith, and then said, 'Feed My lambs,' that is, those who are in innocence; and afterwards, after the same question, He said, 'Feed My sheep,' that is, those who are in **charity**.

—⁶. The paschal lamb = that which is the essential of regeneration, namely, innocence; for no one can be regenerated except through the **charity** in which is innocence.

3995. What the good of truth is, or the **charity** of faith, shall be told in a few words. When man is being regenerated, the truth which is of faith apparently precedes, and the good which is of **charity** apparently follows; but when man is regenerate, the good which is of **charity** manifestly precedes, and the truth which is of faith manifestly follows. . . Hence it is that so many say that the goods of **charity** are the fruits of faith, for so it appears at the beginning of regeneration. Ex.

—^e. 'She-goats' = the **charity** of faith.

4046^r. Everyone who is in the life of good from the affection of **charity** is saved.

4060. 'Immediately after the affliction of those days' (Matt. xxiv. 29) = . . . that after there is no longer faith there will no longer be **charity**; for faith leads to **charity**, because it teaches what **charity** is, and **charity** receives its quality from the truths which are of faith, and the truths of faith their essence and life from **charity**. 'The sun shall be darkened, and the moon shall not give its light' = love to the Lord, which is 'the sun,' and **charity** towards the neighbour, which is 'the moon.'

4197. Christians who are in mutual **charity**, and still more they who are in love to the Lord, when they live in the world, are in direct good, because they are in Divine truths, wherefore they enter Heaven without such instruction, if there had not been falsities in their truths, which first have to be dispersed. But Christians who have not lived in **charity** have closed Heaven against themselves, and very many to such a degree that it cannot be opened; for they know truths and deny them, and also harden themselves against them, if not with the mouth, still in the heart.

—⁴. Celestial good is of love to the Lord, and spiritual good is of **charity** towards the neighbour.

4269^r. When man is being regenerated, the order is inverted, and good is in the first place, and truth in the second; and when the order is inverted, the Lord so disposes and orders what is in the natural man, that truth is there received by good, and truth submits itself to good, so that the man no longer acts from truth but from good, that is, from **charity**; he also acts from **charity** when he lives according to the truths of faith, and loves doctrine for the sake of life.

4274^r. None can be tempted except those who are in the good of faith, that is, in **charity** towards the neighbour; if those who are not in this **charity** were to be tempted, they would at once yield . . .

4286^r. The Angels in the second Heaven are called

spiritual because they are in **charity** towards the neighbour, that is, in mutual love, which is of such a nature, that one loves another more than himself; and because they are of such a character they are in intelligence, and are called Intelligences.

[A.] 435². Spiritual love is love towards the neighbour, which is called **charity**.

436². No one is in the affection of truth but he who is in good, that is, in **charity** towards the neighbour, or, still more, in love to the Lord.

—⁴. They who are in the affection of truth from the good of genuine **charity**, if they hear that **charity** makes the Church, but not faith separated from it, receive this truth with joy; but they who are in the affection of truth from the love of self and of the world do not receive it.

4390. This good which is from truth grows in proportion as a man exercises **charity** from good will, thus in the proportion and according to the way in which he loves the neighbour.

4403. Those (Spirits) who are at the chest or breast (of the Grand Man) are those who are in **charity**.

4411. The light which proceeds from the Lord, when it inflows into the third Heaven, is there received as the good which is called **charity**; and when it inflows into the second Heaven, mediately and immediately, it is received as the truth which is from **charity**.

4510. 'Their women' (Gen. xxxiv. 29) = **charity** . . . The affection of spiritual good is the same as **charity**.

4538⁴. By good is meant spiritual good, which good in the Word is called '**charity**,' and this good in general consists in willing and doing good to another from no selfish reason, but from the delight of affection . . .

4552³. In the Ancient Church, the vine and thence wine signified those things which are of **charity**, and, from this, of faith.

4605. Faith, regarded in itself, is **charity**; thus the truth of faith, regarded in itself, is the good of faith; because faith is never possible except from **charity** . . .

4671. The 'brethren' (of Joseph) in this chapter represent the Church which turns aside from **charity** to faith, and at last to faith separate, and so to falsities.

4672². The Church which commences from **charity** has good for a director, and in good, the Lord; for the good which is of **charity** and love comes in between the Lord and faith; without this no spiritual communication is possible, for there is no influx without an intermediate.

4673. Divine truth is said to be rejected to lower things when faith is set before **charity**, or when it becomes in hearts the antecedent, and when **charity** is set after faith, and it becomes in hearts the consequent. Sig.

4683. The Church which turns aside from **charity** to faith . . . when it first commences preaches **charity**, but only from doctrine . . . not from **charity** itself . . . In course of time, as **charity** and affection are obliterated in the heart, they preach faith; and at last, when there is no longer any **charity**, faith alone . . . then also they no longer call works works of **charity**, but of faith, and denominate them the fruits of faith . . .

4715. He who teaches faith and not **charity**, can never perceive the higher or more interior things of the Church; for he has not anything to lead him, and to dictate to him whether a thing is true; but if he teaches **charity**, he then has good, which is a dictate to him, and leads him; for all truth is from good and treats of good, or what is the same, all faith is from **charity**, and treats of **charity**.

4730². (Because men believe that **charity** consists in giving to the poor) they reject the doctrine of **charity** . . .

—³. The fundamental of **charity** is to act rightly and justly in everything which relates to any duty or office; as for example, when a judge punishes an evildoer according to the laws, and that from zeal, he is in **charity** towards the neighbour, for he wills his amendment, thus his good, and he also wills well to society and his country . . . 8121.

4731^e. They who are in the life of faith, or in **charity**, adore the Lord as their God and Saviour, and when they are in adoration, think of the Lord's Divine, not separating it from the Human; thus from the heart they acknowledge everything in the Lord to be Divine . . .

4776. He who is in the life of cupidities cannot be in the life of love and **charity**, for they are complete opposites; the life of cupidities is to love self alone, and not the neighbour except for the sake of self; thus they extinguish **charity** with themselves, and they who extinguish **charity** also extinguish love to the Lord, for there exists no other medium of loving the Lord except **charity**, because the Lord is in **charity**; the affection of **charity** is the celestial affection itself which is from the Lord alone . . . the internal of man, and Heaven in man, is **charity**, that is, to will well to another, to society, to one's country, to the Church, to the Lord's Kingdom, and thus to the Lord Himself.

—². That no one can be saved unless he has lived in the good of **charity**, and has thus imbued its affections, which are to will well to others, and from good-will to do good to them; also that no one can ever receive the truths of faith, that is, imbue and appropriate them to himself, but he who is in the life of **charity**, has been made very manifest to me by those with whom it has been given me to speak in Heaven; there all are forms of **charity**, being of beauty and goodness according to the quality of the **charity**; their delight, joyousness, and happiness are from the fact that, from good-will, they are able to do good to others. The man who has not lived in **charity** can never believe that in good-will, and from good-will to do good to others, there is Heaven and its joy . . . —^c.

4783³. If they knew how much peace, joy, and happiness there are in **charity**, they would know what Heaven is.

—⁴. No one can know what the internal man is and his life after death, except he who is in **charity**, for **charity** is of the internal man.

—⁵. They who are in faith separated cannot believe otherwise than that the works of **charity** consist merely in giving to the poor . . . when yet the works of **charity** consist in each person in his own office doing what is just and fair from the love of what is just and fair, and of what is good and true.

—⁶. They who are not in the affection of **charity** are solely in external sight, or in lower intuition . . .

4899. See CHURCH at this ref.

4922°. 'Blood,' from its redness, = spiritual good or **charity** towards the neighbour; and in the opposite sense, violence done to **charity**.

4952°. They said that they had not known what **charity** towards the neighbour is, and what the internal is; but the answer was given them, that they could not know these things, because the love of self and of the world, and external things, had occupied all things of their thought and will.

4956. The essence of **charity** towards the neighbour is the affection of good and truth, and the acknowledgment of self as being evil and falsity; nay, the neighbour is good and truth themselves, to be affected with these is to have **charity**; the opposite to the neighbour is evil and falsity, to these he who has **charity** is averse; he therefore who has **charity** towards the neighbour is affected with good and truth because they are from the Lord, and is averse to evil and falsity because they are from himself . . . Sig.

4988⁴. They who do what is good from (an hereditary) origin, are carried as by a blind instinct into the exercises of **charity**; but they who do what is good from (a spiritual) origin, are carried into them by a sense of duty, and as it were seeing.

5117². That 'grapes' = the good of the spiritual man, thus **charity**, Ill.

5120⁵. See BLOOD at this ref.

—⁵. The Spiritual Church is thus distinguished from the Celestial Church; the former is in **charity** towards the neighbour, and the latter in love to the Lord.

5122². After (regeneration), **charity**, which was the end, becomes the beginning, and from it new states commence, which proceed both ways, namely, more towards interior things, and also towards exterior things, towards interior things to love to the Lord, and towards exterior things to the truths of faith, and on to natural truths, and even to sensual truths, which are then successively reduced to correspond with the goods of **charity** and of love in the rational.

5128⁴. If a man is rational, he speaks from thinking well and he acts from willing well, that is, he speaks from faith and acts from **charity**.

5132. 'And do mercy, I pray, with me' (Gen. xl. 14) = the reception of **charity**; (for) 'mercy' = love, here, love towards the neighbour or **charity**, because the reception of faith is treated of above; for faith and **charity** make one in the Sensual, when the latter is reborn. The reason 'mercy' = **charity**, is that all who are in **charity** are in mercy, or, in other words, they who love the neighbour feel pity for him; wherefore the exercises of **charity** are described in the Word as works of mercy, as in Matt. xxv. 35, 36.

—². **Charity** in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good as the neighbour, consequently, those who are in good, with a difference according to the degree they are in good: hence **charity**, being affected with good, is affected with mercy towards those who are in miseries;

the good of **charity** has this in it because it descends from the Lord's love towards the universal human race, which love is mercy, because the whole human race is constituted [so as to be] in miseries. There is sometimes an appearance of mercy with the evil who are in no **charity**, but it is really grief on account of their own sufferings, for it is manifested towards their friends who make one with themselves, so that when their friends suffer, they suffer; this mercy is not the mercy of **charity**, but is the mercy of friendship for the sake of self, which, regarded in itself, is unmercifulness, for it despises or hates all except self, thus except the friends who make one with self.

5133°. (There is no correspondence between the internal man and the interior natural) unless the man is imbued with **charity**, for **charity** is the uniting medium, because in the good thereof there is life from the Lord, which life disposes truths into order, so that the form of **charity**, or **charity**, may come forth in an image: this form appears visibly in the other life, and is the angelic form itself; all the Angels are thence forms of **charity**; the beauty of that form is from the truths which are of faith, and the life of the beauty is from the good which is of **charity**.

5160. 'By water and the spirit' = by faith and **charity**.

5168². That which subordinates the natural and reduces it to correspond, is solely the good in which there is innocence, which good in the Word is called '**charity**.'

5200. 'Fat in flesh' (Gen. xli. 2) = the things which are of **charity**. Ex.

—^e. The things of faith constitute what is formal; and those of **charity** what is essential.

5204. 'Thin in flesh' (ver. 3) = the things which are not of **charity**.

5291⁴. 'He who received two talents' = those who in advanced age have adjoined **charity** to faith; 'he who received one' = those who are in faith alone without **charity**.

5342². When the state of youth begins, he then by degrees puts off the state of innocence, but is still kept in a state of **charity** by the affection of mutual **charity** towards those who are like himself, which state lasts with many up to adolescence; he is then among the Spiritual Angels. Afterwards, because he begins to think from himself, and to act accordingly, he can no longer be kept in **charity**, as before, for he then calls forth hereditary evils, by which he suffers himself to be led. When this state arrives, the goods of **charity** and of innocence which he had before received, are exterminated according to the degree in which he thinks evils and confirms them in act; nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors; and are there stored up. As, however, he has not yet known truths, the goods of innocence and of **charity**, which he had received in the two former states, have not as yet been qualified, for truths give quality to good, and good gives essence to truths; therefore from this age he is imbued with truths by instruction, and especially by means of his own thoughts and confirmations therefrom . . .

5351³. By faith is in the Church meant all the truth

of doctrine, and by **charity**, all the good of life; they do indeed call **charity** and its works the fruits of faith, but who believes that any fruit of faith conduces to salvation when he believes that man is saved by faith at the last hour of his life, however he may have lived before; and further, when by doctrine they separate the works which are of **charity** from faith . . .

[A. 5351³]. All in Hell are they who have been in faith so-called without **charity**, and all in Heaven are they who have been in **charity**; for the life remains with everyone, but doctrine only so far as it has derived from life.

5354. The reason so few know what good and evil are, is that they do not know what **charity** towards the neighbour is; if they knew this they would also know what good is, and, from good, what evil is, for all that is good which comes from genuine **charity** towards the neighbour.

5354¹². 'Simeon'=faith in act, or the obedience and will of doing the truth, from which and through which comes **charity** . . .

5482. The truth from the Divine, which is represented by 'Joseph,' inflows through the medium into the good of faith, and through this into the truth thereof; or, what is the same, into the willing of truth, and, through this, into the understanding of truth; or, what is still the same, into **charity** towards the neighbour, and, through this, into faith. There is no other way of influx with the man who is regenerate, or with the Angels. Ex.

5527². I have seen Spirits who had not been remarkably sharp-sighted when they lived in the world, but had lived the life of **charity**, elevated into angelic Societies, and then they were in like intelligence and wisdom to that of the Angels there . . .

5608³. As end, cause, and effect are distinct from each other, so in the Spiritual World are love to the Lord, **charity**, and the works of **charity**: when these three become one, or exist simultaneously, the first must be in the second, and the second in the third: so with the works of **charity**, unless there is **charity** from affection or from the heart in them, they are not works of **charity**; and unless there is love to the Lord in **charity**, it is not **charity** . . . It is the same with innocence, which makes one with love to the Lord; unless it is in **charity** it is not **charity**, consequently, unless **charity** containing innocence within it is in the works of **charity**, they are not works of **charity**.

5639³. The reason so many in the Christian world do not know what the Spiritual is, is that they make faith the essential of the Church, and not **charity**; hence, as the few who are solicitous about faith think little, if anything, about **charity**, or know what **charity** is, they have no perception of the affection which is of **charity**; and he who is not in the affection of **charity**, cannot at all know what the Spiritual is; especially at this day, when scarcely anyone has any **charity**, because it is the last time of the Church.

5826¹. Confidence is not possible without **charity** towards the neighbour . . . 8987^e.

5849². No faith, because no **charity**. 6000⁴. 8902⁶. 8904². (See below, J. 33.)

5897⁹. Celestial truth is **charity**, but spiritual truth is faith. 5922¹².

5922². See CELESTIAL KINGDOM at these refs. 6435. 8945. 9468. 9477.

6013. In order for truth to be genuine, it must derive its essence and life from **charity**, and this from innocence; for the interior things which vivify truth succeed one another in this order; the inmost is innocence, the lower is **charity**, and the lowest is the work of **charity** from or according to truth: the reason they thus succeed each other, is that they so succeed each other in the Heavens; for the inmost or third Heaven is the Heaven of innocence, the middle or second Heaven is the Heaven of **charity** containing within it innocence from the third Heaven; and the ultimate or first Heaven is the Heaven of truth containing within it **charity** from the second Heaven, and this innocence from the third . . .

6014. All spiritual goods are of **charity** towards the neighbour, and all celestial goods are of love to the Lord.

6073. **Charity** itself, regarded in itself, does not become **charity** until it comes into act, and is made work; for to love anyone and not do good to him when we can is not to love him; but to do good to him when we can, and that from the heart, is to love him; and thus within the deed or work itself are contained all things of **charity** towards him, for works are the complex of all things of **charity** and faith with man, and are what are called spiritual goods, and also become goods by exercise, that is, by use . . . 6406⁶.

6077². **Charity** towards the neighbour vivifies and animates faith, and, through faith, the scientifics which are of the natural mind. Few know that truths and scientifics are distinct from each other; the reason is that few are in truths of faith from **charity**; and the truths of faith in which there is not **charity** are nothing but scientifics, for they are in the memory no differently from the other things which are there; but when truths of faith are from **charity**, or when **charity** is in them, they perceptibly distinguish themselves from scientifics . . .

6107. The Lord inflows through innocence into **charity**, and in proportion to the innocence the **charity** is received, for innocence is the very essential of **charity**.

6256^e. They who, from doctrine, set faith before **charity**, and still live the life of **charity**, are of the Lord's Spiritual Church, and are saved; for they place **charity** first in life, but truth of faith first in doctrine.

6269². At this day **charity** has so completely vanished that scarcely anyone knows what it is, consequently so also has faith, for the one cannot exist without the other. If **charity** were in the first place, and faith in the second, the Church would have a different face, for then none would be called Christians but they who live a life according to the truth of faith, that is, a life of **charity** . . . And thus the Church would be in enlightenment about the things of the Lord's Kingdom, for **charity** enlightens, and never faith without **charity**; and the errors induced by faith without **charity** would be clearly seen.

6356. 'Anger'=recession from **charity**, and turning away. Refs.

6388. By 'Issachar' are here meant those who are in

a certain appearance of mutual love, that is, of **charity** towards the neighbour, and who want to be recompensed for the goods which they do; and thus not only defile genuine mutual love or **charity**, but also pervert it. Ex.

6530. 'Flocks' (Gen.1.8)=**charity**.

6531. 'Herds' (id.)=the exercises of **charity**.

6627. On the doctrine of **charity**. Gen. art. 6703, 6818, etc. N.84.

6628. The doctrine of **charity** was the doctrine in the Ancient Churches, and that doctrine conjoined all Churches, and thus of many made one; for they acknowledged as men of the Church all who lived in the good of **charity**, and called them brethren, however greatly they might be at variance in the truths which at this day are called the truths of faith. In these they instructed one another; this being among their works of **charity**; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth in proportion as he is in good. N.9.

6703. Unless it is known who is the neighbour, **charity** may be exercised without distinction towards the evil as well as the good; whence **charity** becomes not **charity**; for the evil, from the benefits they receive, do evil to the neighbour; but the good do good.

6704. It is the part of Christian prudence well to examine the quality of a man's life, and to exercise **charity** accordingly.

6705. The ancients reduced the neighbour into classes . . . and taught how **charity** was to be exercised towards those who were in one class, and how towards those in another . . .

6737. 'She had compassion on him' (Ex.ii.6)=an admonition from the Divine; (for) 'to have compassion'=an influx of **charity** from the Lord . . .

6777. 'They filled the troughs' (ver.16)=that thence they enriched the doctrine of **charity**. 'Troughs'=the doctrine of **charity**. Ex.

6779^e. ('The shepherds')=those who oppose the doctrine of **charity**.

6806. 'And God knew [the Sons of Israel]' (ver.25)=that He endowed the Church with **charity**. Ex.

6820. **Charity** is to be exercised towards a society in the same way as towards an individual man, that is, according to the quality of its good . . .

6822. **Charity** is exercised when, by the truth of the Church, the neighbour is led to good . . .

6934^e. Unless a man procures for himself the necessities of life, he cannot be in a state to exercise **charity** towards the neighbour.

7038. To serve the Lord is to perform uses, because true worship consists in the performance of uses, thus in the exercises of **charity**. Ex.

7131^e. **Charity** is a spiritual affection which for the most part cannot be expressed in words, except its most general things . . .

7162^e. The essentials of the Spiritual Church which is signified by the Sons of Israel, are **charity** and faith.

7197². Heaven is given to everyone in the other life according to those things which are of **charity** and

faith with him, for **charity** and faith make Heaven with everyone; but when it is said that **charity** and faith make Heaven, it is meant that the life of **charity** and faith does . . .

7258. **Charity** is not the same with two persons.

7263. By the externals of **charity** the simple are initiated into its interiors.

7317². After some time (passed in the other life) they begin to know that none are admitted into Heaven except those who have lived the life of faith, thus who have had **charity** towards the neighbour, and then they begin to despise the doctrinal things of their faith, and also faith itself . . . and thereupon they cast themselves into falsities contrary to the truths of faith: into this state is turned the life of those who have confessed faith, and have lived a life contrary to faith. These are they who in the other life infest the upright by falsities, thus who are specifically meant by 'Pharaoh.'

7474. They who are in the affection of **charity** cannot be so infested . . .

7490. In proportion as a man is in the loves of self and of the world, he does not know what **charity** is, and at last does not know that it exists.

7623. (Good and truth) are what are called in the Church **charity** and faith. 7753.

7754. For the production of anything there must be two forces, one called active and the other passive . . . Such forces or lives are **charity** and faith in the man of the Church.

7757. The conjunction of the good of **charity** with the truth of faith takes place in the interiors of man; the good itself which flows in from the Lord adopts the truth there, and appropriates it to itself, and thus causes that with man good is good and truth truth, or that **charity** is **charity** and faith faith; without this conjunction **charity** is not **charity**, but only natural goodness, and faith is not faith, but only the knowledge of the things of faith, and sometimes a persuasion that it is so, for the sake of gain or honours.

7758. Faith, when conjoined with **charity**, is no longer called faith, but **charity**.

7950². All spiritual light comes through good from the Lord, thus through **charity** . . .

8013². Before regeneration, the life is according to the precepts of faith, but after regeneration it is according to the precepts of **charity**. Before regeneration, no one knows what **charity** is from affection, but only from doctrine.

8033. **Charity** is an internal affection, which consists in this, that from the heart one wills to do what is good to the neighbour, and that this is the delight of one's life; and this without recompense. 9174¹. Refs.

8035. They who are in the genuine affection of **charity** and faith believe that they will nothing of good from themselves, and understand nothing of truth from themselves . . .

8037. They who have the love of self or the love of the world as an end cannot be in **charity** and faith at all; they who are in these loves do not even know what **charity** and what faith are . . . 8462^e.

[A.] 8043. 'The opening of every womb' (Ex.xiii.2)= the things which are from **charity**; (for) 'the openings of the womb'=that which is immediately born from a regenerate man, thus from **charity**.

8094. When (the man who is in the evil of life) thinks about faith and **charity**, which are the essentials of the Church and of salvation, faith at once presents itself to him, but not **charity**, because this is opposed to evil of life; hence he removes **charity**, and chooses only faith.

8120. It is believed that **charity** towards the neighbour is to give to the poor . . . and to do good to everyone; but genuine **charity** is to act prudently, and to the end that good may result: whoever renders aid to a poor or needy evil-doer, through him does evil to the neighbour, for by the aid which he renders, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who renders assistance to the good.

8121. But **charity** towards the neighbour extends itself much further than the poor and needy: **charity** towards the neighbour is to do what is right in every work, and to do our duty in every office. Examps.

8122. He who does his duty because it is his duty, and what is just because it is just, exercises **charity**.

8124. He who is in **charity** towards the neighbour from an internal affection, is **charity** towards the neighbour in every single thing which he thinks and speaks, and which he wills and does . . .

8152. The good of faith or **charity** is the essential, thus in the first place, with those who are of the genuine Spiritual Church.

— Hence it is evident that the Lord's Church is not here or there, but that it is everywhere . . . where men live according to the precepts of **charity** . . .

8159⁴. By (temptations) **charity** becomes the **charity** of faith, and faith the faith of **charity**.

8206^o. No one can be withheld from evil, and kept in good, unless, by the exercise of **charity** in the world, he has received that capacity.

8252. The life of piety without the life of **charity** is of no avail . . . H.360³. 535^o.

8253. The life of **charity** is to will well and to do well to the neighbour; in every work to act from what is just and fair, and from what is good and true; in like manner in every employment; in a word, the life of **charity** consists in the performance of uses.

8254. The very worship of the Lord itself consists in the life of **charity**, but not in the life of piety without it . . .

8256. A man is also such as is his life of **charity**, but not such as is his life of piety without it: hence the life of **charity** remains in man to eternity, but not a life of piety, except in so far as it is in accord with the life of **charity**. Sig.

8321². None are in the capacity of receiving the truth of good and the good of truth but they who have lived a life of **charity**; this life gives that capacity . . . Faith without **charity** is hard and unyielding, and rejects all the influx from the Lord; but **charity** with faith is yielding and soft, and receives the influx; hence it is

that **charity** gives that capacity, but not faith without **charity**; and as **charity** gives that capacity, it is also what saves, for they who saved are not saved by **charity** from themselves, but by **charity** from the Lord, consequently, by the capacity of receiving it. 8452.

8330². See SPIRITUAL KINGDOM at these refs. 8945.

8516². Everyone ought to be led to Christian good, which is called **charity**, by the truth of faith; for the truth of faith ought to teach, not only what **charity** is, but also what its quality must be. Ex.

8622. Genii . . . do not flow into the things of faith, but into the affections which are of the will, thus into those things which are of **charity**; and this so secretly that there never appears the slightest sign that it is from them . . .

8700³. It is according to order, that faith and **charity** be implanted in freedom . . .

8734. The conjunction of minds, which is **charity** or mutual love (consists in this), that the mind of the one presents itself in the mind of the other with all the good of his thought and will towards him, and thus affects him.

8746^o. The life of faith is **charity**.

8772². In the interior man there is good which continually flows in from the Lord, and there conjoins itself with truths, and causes them to be faith, and afterwards causes them to be **charity**.

8856. When a man is being regenerated, **charity** is implanted through faith, until it becomes dominant, and when **charity** becomes dominant he has new life, for it is then constantly present in his thought and will . . .

8902. 'Thou shalt not commit murder'=not to take away spiritual life from anyone, also not to extinguish faith and **charity**, and also not to hate the neighbour . . . for hatred is from evil, and is contrary to **charity**.

8979². The man of the internal Church acts from **charity**, thus from the affection which is of love towards the neighbour; but the man of the external Church does not act from the good of **charity**, but from the truth of faith . . . thus from obedience.

8981³. While they are in anxiety, misfortunes, etc. . . the affection of doing good from **charity** flows in, but this affection serves only to confirm and inroot more deeply the truths of doctrine; it cannot, however, be conjoined with truth; the reason is, that this affection of **charity** when flowing in, fills only the Intellectual of the mind, but does not enter into its Voluntary, and that which does not enter the Voluntary is not appropriated . . .

8991^o. They who during their life in the world have done good only from obedience, and not from **charity**, remain such to eternity; they are indeed perfected as to obedience, but do not attain to anything of **charity**.

9057². By these words (in the parable of the Samaritan) **charity** towards the neighbour is described naturally for man in the world, and spiritually for the Angels in Heaven . . .

9103. Interior good is what is called **charity** in the interior man, and exterior good is **charity** in the ex-

terior; the latter good lives from the former; for the good of **charity** in the interior man is the good of spiritual life; and the good of **charity** in the exterior, is the good of natural life thence derived . . .

9154². By faith is here meant the faith of truth, and by **charity**, the life of good.

9174³. It is **charity** to give to the good, and not **charity** to give to the evil what they ask for. Sig.

9193^o. The life of faith is to do the commandments from obedience, and the life of **charity** is to do them from love.

9209². They who (do good to all who are in need, especially to beggars) from obedience, because it is so commanded, do well, for by this external they are initiated into the internal of **charity** and mercy; (which) is clearly to discern who and what they are that are to be done good to, and how it is to be done. They who are at last initiated into the internal of **charity** and mercy know that the internal itself is to will and do good to the internal man . . . and that the external is to do good to the external man . . . but this always with prudence, so that while they benefit the external man they at the same time benefit the internal. . . The external of **charity** is what is described in the literal sense of the Word by doing good to the poor and needy; but the internal of **charity** is what is described in the internal sense of the Word. Ex.

9210. 'Thou shalt not be as a usurer' (Ex.xxii.25)= that he shall do it from **charity**.

—². To do truth for the sake of truth is to do good . . . To do good thus is Christian **charity** . . .

9224². (The dispute whether faith or **charity** is the first-born. Ex.)

9276^o. They constitute the lungs in the Grand Man, who, from the Lord, are in **charity** towards the neighbour, and thence in faith . . .

9783. Faith is the form of **charity**, or **charity** formed.

9870. The spiritual love of good is **charity** towards the neighbour, and the spiritual love of truth is faith from **charity**.

10336^o. Hence it is evident that love towards the neighbour, which is called **charity**, has in it love to the Lord . . .

10485. Whether you say **charity** towards the neighbour, or truth from good, it is the same, since they who are in **charity** are in the life of truth, and the life of truth, that is, to live according to Divine truths, is **charity**.

H. 23. Celestial love is love to the Lord, and spiritual love is **charity** towards the neighbour.

360². The exercises of **charity**, and the increase of that life thereby, can be given in proportion as a man is in business, and cannot be given in proportion as he removes himself therefrom. 535^o.

364². **Charity** is all that is of life, and faith is all that is of doctrine; thus **charity** is to will and do what is just and right in every work, and faith is to think justly and rightly; and faith and **charity** conjoin themselves as do doctrine and a life according

thereto, or as thought and will; and faith becomes **charity** when that which a man thinks justly and rightly he also wills and does; and when this takes place, they are not two, but one.

N. 106. (Refs. to passages on the subject of **charity**.) J. 39⁸.

—². To know truths, to will truths, and to be affected with truths, for the sake of truths, that is, because they are truths, is **charity**. Refs.

— . **Charity** consists in the internal affection of doing truth, and not in the external affection without the internal one. Refs.

— . Thus **charity** consists in performing uses for the sake of uses. Refs.

— . **Charity** is the spiritual life of man.

—⁶. The Lord with Divine truth inflows into **charity**, because into the very life of man.

— . Man recedes from wisdom in proportion as he recedes from **charity**; and they are in ignorance of Divine truths who are not in **charity**, however wise they may consider themselves. Refs.

—⁷. All spiritual truths look to **charity** as their beginning and end.

—⁸. Within **charity** there is love to the Lord, thus the Lord, although man does not know it. Refs.

—⁹. They who are not in **charity** cannot acknowledge and worship the Lord, except from hypocrisy. Refs.

108. No one can know what faith is in its essence, unless he knows what **charity** is, for where there is not **charity** there is not faith, for **charity** makes one with faith, as good does with truth . . .

109. The union between **charity** and faith is like that between the will and the understanding. Ex.

110. **Charity** conjoins itself with faith with man when the man wills that which he knows and perceives; to will is of **charity**, and to know and perceive of faith.

J. 33. It is the end of the Church when there is no faith because there is no **charity**. Gen.art.

36^o. **Charity** or love is to will and to do.

38. Where there is no **charity** there is no spiritual good, for that good is solely from **charity**. . . With some there is still good, but it cannot be called spiritual good, but natural good, because Divine truths are in darkness, and Divine truths introduce to **charity**, for they teach it and regard it as the end in view; hence **charity** can only come into existence in proportion as there are truths from which it can come into existence.

C. J. 20. In the central region (of the World of Spirits) there are none but those who have lived the life of **charity** and its faith: there are many Societies of them.

21^o. Spiritual love is implanted solely by the life of **charity**, and natural love remains natural if the life of **charity** is neglected; and natural love, if not subjected to spiritual love, is opposite to it.

W. H. 8². The doctrine of **charity** is rejected in the science which is called moral theology.

Life 108. There are moral men who keep the commandments of the second table of the decalogue . . . these also exercise **charity**, sincerity, justice, and

chastity. But if they do these goods and shun these evils only because they are evils, and not at the same time because they are sins, they are still merely natural . . . wherefore the goods which they do are not goods, because they are from themselves.

[Life] 114. Christian **charity** exists with everyone as he does his work faithfully ; for thus, if he shuns evils as sins, he does goods daily, and is himself his own use in the common body . . . All other things are not the proper works of **charity**, but are either its signs, its benefactions, or its debts.

F. 13. That the internal acknowledgment of truth, which is faith, is possible only with those who are in **charity**. Gen.art.

— **Charity** in its first origin is the affection of good, and as good loves truth, it produces the affection of truth, and through this, the acknowledgment of truth, which is faith ; through these in their series the affection of truth comes into manifestation and becomes **charity**. This is the progression of **charity** from its first origin, which is the affection of good, through faith which is the acknowledgment of truth, to its end which is **charity** ; the end is act. Hence it is evident how love, which is the affection of good, produces faith, which is the same as the acknowledgment of truth, and through this produces **charity**, which is the same as the act of love through faith.

14. More clearly ; good is nothing but use, wherefore **charity** in its first origin is the affection of use, and as use loves means, it produces the affection of the means, from which comes the Knowledge of them, and through these in their series the affection of use comes into manifestation and becomes **charity**.

15. (**Charity** and faith are like affection and thought ; neither can exist without the other. Ex.) T.336.

17. From what has been said it is evident that **charity**, so far as it is the affection of good or of use, produces faith as the means by which it may come into manifestation ; consequently, that **charity** and faith, in operating uses, act conjointly : also that faith does not produce good or use from itself, but from **charity**, for faith is mediate **charity** : therefore it is a fallacy that faith produces good as a tree produces fruit ; the tree is not faith, but is man.

18. **Charity** and faith make one as the will and understanding do, for **charity** is of the will and faith is of the understanding. In like manner **charity** and faith make one as affection and thought do, for affection is of the will and thought is of the understanding. In like manner **charity** and faith make one as good and truth do, for good is of the affection which is of the will, and truth is of the thought which is of the understanding.

—². In a word, **charity** and faith make one as essence and form do, for the essence of faith is **charity**, and the form of **charity** is faith ; from which it is evident that faith without **charity** is like form without essence, which is not anything, and that **charity** without faith is like essence without form, which also is not anything.

19. **Charity** and faith with man are circumstanced just as is the motion of the heart which is called systole and diastole, and the motion of the lungs which is called

breathing . . . from which it is evident that faith is not possible without **charity**, nor **charity** without faith, and that faith without **charity** is like pulmonary breathing without a heart . . . and that **charity** without faith is like a heart without lungs . . . consequently, that **charity** through faith operates uses, as the heart through the lungs operates acts. . . In the Spiritual World the quality of everyone as to faith is known from his mere breathing, and his quality as to **charity** from the pulsation of his heart.

22. Love to the Lord is properly love, and love towards the neighbour is **charity** : love to the Lord is not possible with man except in **charity** ; in this the Lord conjoins Himself with man. As faith in its essence is **charity**, it follows that no one can have faith in the Lord unless he is in **charity** ; from this, through faith, there is conjunction ; through **charity** the conjunction of the Lord with man, and through faith the conjunction of man with the Lord.

23. In proportion as anyone shuns evils as sins, and looks to the Lord, he is in **charity**, thus in the same proportion he is in faith.

25. The Knowledges of truth and good are not of faith before man is in **charity**, but they are the storehouse, out of which the faith of **charity** may be formed. Gen.art. 31.

29. **Charity** cannot come forth where there are mere falsities, for **charity** and faith make one as good and truth do.

—^e. Such as is the faith from **charity** with a man, such is the intelligence.

31. In the first state, before **charity** is perceived, it appears to the man as though faith were in the first place, and **charity** in the second ; but in the second state, when **charity** is perceived, faith takes the second place, and **charity** the first ; the first state is called reformation, and the second, regeneration.

—^e. From this it is evident that everything of faith is from **charity**, and nothing of it from itself ; also that **charity** produces faith, and not faith **charity** . . .

32. How faith is formed from **charity**. Ex.

43. With him who was in faith not separated from **charity**, the Angel thus spake. Friend, who art thou ? He answered, I am a Reformed Christian. What is thy doctrine and thence religion ? He answered, Faith and **charity**. Are these two ? He answered, They cannot be separated. What is faith ? He answered, to believe what the Word teaches. What is **charity** ? He answered, To do what the Word teaches. Hast thou only believed these things, or hast thou also done them ? He answered, I have also done them. The Angel then looked at him and said, My friend, come with me, and dwell with us. T.391^e.

W. 209^e. **Charity** and faith, etc. have no existence out of subjects, which are substances ; but are states of the subjects or substances.

214. In a series of the like degrees are **charity**, faith, and good work ; for **charity** is of affection, faith is of thought, and good work is of action.

216. Unless **charity** and faith . . . implant and invest themselves in works or deeds whenever they can, they

are no better than airy things which pass away . . . they first abide with a man and become of his life, when he operates and does them. The reason is that the ultimate is the complex, containant, and basis of the prior things. Such an airy nothing . . . is faith separated from good works, and such an airy nothing also are faith and **charity** without their exercise; with the sole difference, that those who profess faith and **charity** know what good works are and can will to do them, but not those who are in faith separated from **charity**.

220^e. Everything of **charity** and faith is in uses and according to them.

253. The spiritual degree is not opened, but still is not closed, with those who have led some life of **charity**, and yet have known little of genuine truth. Ex.

—³. **Charity** is all the work of his calling which a man does from the Lord; he does it from the Lord when he shuns evils as sins. It is exactly as was said; the end is everything of the cause, and the effect is everything of the end through the cause: the end is **charity** or good, the cause is faith or truth, and the effects are good works or uses. From this it is evident that no more of **charity** can be carried into works than is conjoined with the truths of faith. Through these truths **charity** enters into works, and qualifies them.

316². There is a like progression . . . of **charity** through faith into works . . .

427. It is the same with **charity** and faith, and with their conjunction, as it is with the will and understanding, and their conjunction. Gen.art.

428. When **charity** is mentioned, they understand to do the truth.

431. To do uses (with the Angels) is to act sincerely, rightly, justly, and faithfully in the work proper to the calling of each; this they call **charity**; and acts of adoration in worship they call signs of **charity**, and the rest they call debts and benefactions . . .

P. 259³. There are three essentials of the Church; the acknowledgment of the Divine of the Lord, the acknowledgment of the holiness of the Word, and the life which is called **charity**. According to the life which is **charity** everyone has faith . . .

R. 5^e. **Charity** through faith operates good, and not **charity** by itself, nor faith by itself.

32. All are as blood relations through **charity**, and as connections through faith; for **charity** conjoins, but not so faith, unless it is from **charity**: when faith is from **charity**, then **charity** conjoins, and faith consociates.

82. 'Thou hast left thy first **charity**' (Rev.ii.4)=that they have not goods of life in the first place, as they are at the beginning of every Church. E.104.

85. The spiritual mind is opened by means of **charity**, and when it is opened, there inflows light and the affection of understanding truths out of Heaven from the Lord; hence comes enlightenment.

128. 'And **charity** and ministry' (ver.19)=the spiritual affection which is called **charity**, and its operation. The reason **charity**=spiritual affection, is that **charity** is love towards the neighbour, and love towards the neighbour is that affection. The reason 'ministry'=its operation, is that those are called 'ministers' in the

Word who operate those things which are of **charity** . . . E.154.

130. 'And the last to be more than the first' (id.)=the increase of these things from the spiritual affection which is of **charity**. . . These things receive increase when **charity** is in the first place and faith in the second, for **charity** is the spiritual affection of doing what is good, and from that it is the spiritual affection of knowing what is true, for good loves truth as meat loves drink, for it wants to be nourished, and it is nourished by truths; hence it is that those who are in genuine **charity** receive constant increases of truth.

141. 'I will give to everyone according to his works' (ver.23)=that the Lord will give to everyone according to **charity** and its faith, which are in works. Works are the containants of **charity** and faith, and **charity** and faith without works are only like images in the air, which vanish as soon as they have made their appearance.

153¹¹. Such is the lot of those who have removed the life of **charity**, and thence have not lived it in the world. Fully Des.

224⁵. **Charity** is to act well with the neighbour, and faith is to think well about God and the essentials of the Church.

278. 'The prayers of the saints' (Rev.v.8)=the thoughts which are of faith from the affections which are of **charity** with those who worship the Lord from spiritual goods and truths.

306. 'To him who sat (on the red horse) it was given to take peace from the earth' (Rev.vi.4)=**charity**, spiritual security, and internal rest taken away.

325². All who have led some life of **charity** are guarded by the Lord, and after the Last Judgment . . . are raised into Heaven.

342. Pref. Those who are in **charity** and its faith from the Lord, treated of.

356. 'Of the tribe of Simeon were sealed twelve thousand' (Rev.vii.7)=spiritual love, which is love towards the neighbour or **charity** with those who will be of the New Heaven and New Church of the Lord. By 'Simeon,' in the supreme sense, is signified Providence; in the spiritual sense, love towards the neighbour or **charity**; and in the natural sense, obedience or hearing. . . In this series (of the tribes) those who are in the Lord's Spiritual Kingdom are treated of; the love of these is called spiritual love, which is love towards the neighbour, and is also called **charity**.

386. I heard as it were the grating of teeth, a beating noise, and a hoarse sound intermingled . . . They were sharply debating about faith and **charity**; one side maintaining that faith was the Principal of the Church, and the other that **charity** was. (The former) said, Have we not to do with God by faith, and with men by **charity**? is not faith therefore heavenly, and **charity** earthly? are we not saved by what is heavenly, and not by what is earthly? Again; cannot God give faith from Heaven because it is heavenly? and must not man give himself **charity** because it is earthly? . . . But they who made **charity** the Principal of the Church . . . said that **charity** saves and not faith . . . is it not God who enables men to do the things of **charity**? is it not absurd

to say that **charity** is earthly? **charity** is heavenly, and because you do not do the good of **charity**, your faith is earthly. . . . Then arose . . . a syncretist . . . and said, You are all wrong; it is true that faith is spiritual and **charity** moral, but still they are conjoined . . . without man's knowledge . . . man may receive faith from God which is spiritual, but he cannot be moved by God to **charity** which is spiritual except as a pillar of salt. . . . The debate heard as the grating of teeth was from those who were in faith alone, that heard as a beating noise was from those who were in **charity** alone, and the hoarse sound intermingled was from the syncretist. The reason the sound of them was thus heard at a distance, was that in the world they had all spent their time in disputation, and did not shun any evil. . . . Moreover they were all quite ignorant that everything of faith is truth, and everything of **charity** good, that truth without good is not truth in spirit, and that good without truth is not good in spirit, and that thus the one makes the other. T.460.

[R.] 387. Love towards the neighbour is now called **charity**, and intelligence is called faith.

405. All are reformed through faith united to **charity**, thus through the faith of **charity**, and not anyone through faith alone, for **charity** is the life of faith.

417. The flock of sheep consisted of those who had believed that **charity** and faith are one.

—7. They said, You speak falsehoods against them, do they not preach **charity** and its works, which they call the works of faith? He replied, You do not understand their preaching; only a clergyman attends to and understands it; they think only of moral **charity**. Fully Ex. T.506.

655⁴. The emissary said, Both you and we make faith and **charity** the essentials of religion; the only difference is, that you call **charity** the primary and faith the derivative, and we say that faith is the primary and **charity** the derivative; what does it matter which is called the primary if only both are believed in? The wise man of the city replied. . . . The difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. . . . To speak in plain terms, the difference is the same as between what is above and what is below; nay, as between Heaven and Hell. (For) **charity** is the affection of the love of doing what is good to our neighbour for the sake of God, salvation, and eternal life; and faith is thought from trust concerning God, salvation, and eternal life. . . . Is not affection the primary and thought the derivative? . . . therefore if you assign to faith the first place you will appear in Heaven like an inverted man. . . . and then what is the quality of your good works, which are **charity**, except such as a mountebank would perform with his feet? . . . Hence it is that your **charity**, being inverted, is natural and not spiritual. . . . When faith is taken as the primary it is merely natural, and is mere knowledge devoid of all spiritual life, consequently is not faith; for your **charity** is nothing but natural affection, and from natural affection no thought proceeds but such as is natural, which is your faith. . . . On hearing this the dragonist went off in a rage. T.388.

662. 'They sang the Song of Moses the servant of God and the Song of the Lamb' (Rev. xv. 3)=confession from **charity**, thus from life according to the precepts of the decalogue, and from faith concerning the Divinity of the Lord's Human.

832². Love and **charity** cannot be formed except by truths from the Word. . . .

875³. The novitiate Spirit . . . asked, Is it the same with **charity** and faith (as with affection and thought)? The Angel replied, It is the very same; faith is nothing but the form of **charity**, just as speech is the form of sound; faith is also formed by **charity** as speech is formed by sound. . . . By faith I mean spiritual faith, the spirit and life of which are solely from **charity**, for this is spiritual, and through it so is faith; wherefore faith without **charity** is merely natural faith, and this faith is dead faith, for it conjoins itself with merely natural affection, which is nothing but concupiscence. . . . Retain this, and when you come from natural light into spiritual light, as takes place after death, inquire what faith and **charity** are, and you will clearly see that faith is **charity** in form, and thus that **charity** is everything of faith, consequently that it is the soul, the life, and the essence of faith, just as affection is of thought, and sound of speech; and if you desire it you will see the formation of faith from **charity** like that of speech from sound, because they correspond.

—7. It is the same with **charity**, faith, and works (as it is with love, wisdom, and use): **charity** without faith is not anything, neither is faith without **charity**, neither are **charity** and faith without works; but in works they become something. . . . I then asked him, Cannot a man have **charity** and faith, and yet not have works? may he not be in affection and thought about something, and yet not in the doing of it? The angelic Spirit said to me, He cannot, except merely ideally, and not really. . . .

—14. If the mind is **charity** the action also is **charity**; but if the mind is faith alone, which also is faith separated from spiritual **charity**, the action also is that faith, and this faith is meritorious, because its **charity** is natural and not spiritual; not so the faith of **charity**, because **charity** does not want to have merit, and therefore neither does its faith.

—16. The angelic Spirit said to me, If you want to see clearly what faith and **charity** are, thus what is faith separated from **charity**, and what is faith conjoined with **charity**, I will show you before your very eyes. . . . Instead of faith and **charity**, think of light and heat, and you will see it clearly; for faith in its essence is the truth which is of wisdom, and **charity** in its essence is the affection which is of love, and the truth of wisdom in Heaven is light, and the affection of love heat. . . . B.115. T.385.

891. 'The fearful' (Rev. xxi. 8)=those who are in no faith; 'the faithless'=those who are in no **charity** towards the neighbour, for they are insincere and fraudulent, thus faithless.

926. The prelates were teaching. . . . that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity. . . . may

be forced, as if from religion . . . to exercise moral **charity**.

M. 10⁷. **Charity** is love . . .

233². To live well is **charity**, and to believe well is faith; does not he that lives well also believe well? and consequently is not faith of **charity**, and **charity** of faith?

426. The spiritual man is what we are introduced into through the love of doing uses, which love is also called **charity**; wherefore in proportion as anyone is in this he is spiritual, but in proportion as he is not in this he is natural . . .

—². Whoever is devoid of **charity** gives the rein to all the lasciviousnesses of scortatory love.

B. 5. (The Council of Trent on **charity**, etc.)

19. That the Roman Catholics before the Reformation held exactly the same things as the Reformed did after it, in respect to these four articles . . . with the sole difference, that they conjoined that faith with **charity** or good works.

21. That the leading Reformers retained all these tenets . . . just as they had been among the Roman Catholics, but that they separated **charity** or good works from that faith . . . in order to be torn asunder from the Roman Catholics as to the very essentials of the Church, which are faith and **charity**.

47. That the faith of the present Church cannot be conjoined with **charity** . . .

48. From the conjunction of good and truth comes forth the affection of good, which in its essence is **charity**, and the affection of truth, which in its essence is faith, and these two united together make a marriage, from which good works are born, as fruits from a tree.

50. The reason **charity** cannot be conjoined with the faith of the present Church, and thus good work cannot be born from any marriage, is that imputation supplies everything . . . and in this case what is **charity** . . . but something superfluous and vain . . . Besides, faith founded on the idea of three gods is erroneous, and **charity** which is really **charity** cannot be conjoined with erroneous faith. It is believed that there is no bond of that faith with **charity** for two reasons; the one is that they make faith spiritual and **charity** natural moral, and suppose that no conjunction is possible of what is spiritual with what is natural; the other is, lest anything of man . . . should inflow into their faith, which alone is saving. Moreover, no bond of **charity** is possible with that faith, but it is with the new faith.

68. (The *Formula Concordiæ* on the doctrine that no bond of **charity** and faith is possible.)

—². It is an actual fact that any bond between **charity** and that faith is impossible, wherefore it may be said that it was of providence or predestination that the Reformers should cast out **charity** and good works from their faith so utterly and completely.

79. The exterior things (of the doctrine of faith alone) are precious sayings about **charity**, good works, acts of repentance, the exercises of the law; but these are accounted by them merely as slaves and drudges, which follow their mistress faith, without being permitted to

come near her. But as they know that the laity regard these things as saving together with faith, they diligently subjoin them to their sermons and conversation, and pretend to conjoin and insert them into justification, merely to tickle the ears of the common people, and prevent their oracular sayings from appearing like riddles. T. 518.

108. The third reason (why the Roman Catholics can be introduced into the New Jerusalem more easily than the Reformed) is that with them, **charity**, good works, repentance, and the study of the new life, are essentials of salvation, and these too are essentials of the New Church; but it is not so with the Reformed who are confirmed in faith alone . . .

I. 20⁹. At last he said, As you have become a theologian, unfold your theology. I replied, These two things are the principles of it, GOD IS ONE, AND THERE IS A CONJUNCTION OF **charity** AND FAITH. To which he rejoined, Who denies these things? I replied, The theology of the present day when interiorly examined.

T. 38. Hence it is that in the Church there are two essentials which are called **charity** and faith, from which each and all things of it consist, and which must be in each and all things of it; the reason is that all the goods of the Church are of **charity**, and are called **charity**, and all its truths are of faith and are called faith . . . 336.

71². Hence it is a law of order that man must introduce himself into faith by means of truths from the Word, and into **charity** by means of goods.

74². Thus do man's acts become living and saving **charity**.

110⁷. This statue represents our faith as a queen, and the other behind it **charity** as her servant.

142. Faith is nothing but truth, and **charity** is nothing but goodness.

329. The reason why those things which are directly of love and **charity** are not commanded, but only that those things which are opposite to them are not to be done, is that in proportion as a man shuns evils as sins, he wills the goods which are of love and **charity**. —c, III.

336². Faith, by which is also meant truth, is the first as to time; but **charity**, by which is also meant good, is the first as to end; and that which is the first as to end is actually the first, because it is the primary, thus also the first-born; and that which is the first as to time is not actually the first, but only apparently. Examps.

340. **Charity** is to live well, and faith is to believe rightly.

— In proportion as man uses the power (given him by God), and at the same time looks to God, God strengthens him to cause all that which is of natural **charity** to become of spiritual **charity**, and all that which is of natural faith to become of spiritual faith; thus God makes dead **charity** and faith living.

355. Faith without **charity** is not faith, and **charity** without faith is not **charity**, and neither of them is alive except from the Lord. Gen.art.

357. That man can acquire **charity** for himself.

[T.] 358. That man can also acquire for himself the life of faith and of **charity**.

359. That still nothing of faith, and nothing of **charity**, and nothing of the life of either, is from man, but from the Lord alone . . . Man of himself can acquire no faith but natural faith, which is a persuasion that it is so because a man of authority has said so; and no **charity** but natural **charity**, which is a working for favour for the sake of some reward; in which two there is the proprium of man, and not life from the Lord; but still by both of these man prepares himself to be a receptacle of the Lord, and so far as he prepares himself the Lord enters, and causes his natural faith to become spiritual faith; in like manner his **charity**; and thus causes both to be alive; and these things take place when a man approaches the Lord as the God of Heaven and earth.

360. As no one has as yet known what the difference is between natural faith and **charity** and spiritual faith and **charity**, this great arcanum shall be unfolded. Fully Ex.

361. In proportion as faith and **charity** become spiritual with a man, he is withdrawn from proprium, and does not regard himself, reward, and recompense . . .

362. The Lord, **charity**, and faith make one, as the life, will, and understanding in man; and if they are divided, everyone of them perishes, like a pearl ground to powder. Gen.art.

365. That the Lord inflows with every man with the whole essence of faith and of **charity**.

— The life of the Divine wisdom is the essence of faith, and the life of the Divine love is the essence of **charity**; wherefore when the Lord is present with those things which are properly His, which are the Divine wisdom and the Divine love, He is also present with all the truths which are of faith, and with all the goods which are of **charity**; for by faith is meant all the truth which a man perceives, thinks, and speaks from the Lord, and by **charity** is meant all the good with which he is affected by the Lord, and which he thence wills and does.

367. That the man who divides the Lord, **charity**, and faith, is not a recipient form, but a destroying form.

— He who acknowledges the Lord, and separates **charity**, only acknowledges Him with the lips; the acknowledgment and confession of Him are only cold, in which there is not faith, for they lack the spiritual essence; for **charity** is the essence of faith. On the other hand, he who does **charity**, and does not acknowledge that the Lord is the God of Heaven and earth, one with the Father, does no **charity** but merely natural **charity**, in which there is not eternal life . . .

—². The reason faith separated from **charity** is not faith, is that faith is the light of man's life, and **charity** is the heat of his life; wherefore if **charity** is separated from faith, it is as when heat is separated from light. Real **charity** and faith can no more be separated than the will and understanding . . . To separate **charity** and faith is like separating essence from form . . . **Charity** too is the essence of faith, and faith is the form of **charity** . . . The separation of **charity** and faith also

coincides with the separation of the blood and the flesh. . . . **Charity** and faith . . . can no more be separated than food and water, or bread and wine . . .

368. The Lord is **charity** and faith in man, and man is **charity** and faith in the Lord. Gen.art.

372. That this reciprocal conjunction of the Lord and man is through **charity** and faith.

—^e. The Lord is spiritual **charity** and faith in man's natural **charity** and faith, and man is natural **charity** and faith from the Lord's spiritual **charity** and faith, which when conjoined together, make **charity** and faith spiritual natural.

373. **Charity** and faith are together in good works. Gen.art.

374. That **charity** is to will well, and good works are to do well from willing well.

375. That **charity** and faith are only mental and vain things, unless, when it is possible, they are determined into works, and coexist in them. 376.

376². Hence it is evident that **charity** and faith are not **charity** and faith until they are together in works . . .

377. That **charity** alone does not produce good works, still less faith alone, but **charity** and faith together.

—². The conjunction of **charity** and faith is like the conjunction of husband and wife . . . from **charity** as a father and from faith as a mother are born all spiritual offspring, which are the Knowledges of good and truth.

— The truths of faith not only illumine **charity**, but also qualify it, and above all nourish it; wherefore the man who has **charity** and not the truths of faith, is like one walking in a garden in the night-time, who snatches fruits from the trees, but does not know whether they are for good use or evil use. . . . **Charity** without the truths of faith is like fruit without juice. (Other comparisons given.)

380. All the good and truth of the Church are propagated from the marriage of the Lord and the Church; thus everything that is essentially **charity** and everything that is essentially faith are from that marriage; and whatever relating to these two is not from that marriage is not from a lawful bed, thus is from either a polygamic or an adulterous one . . .

392. On **charity** or love towards the neighbour, and on good works. (A whole chapter on this subject.)

— It is the same with **charity** and faith as it is with good and truth, for **charity** is the complex of all the goods which a man does to the neighbour, and faith is the complex of all the truths which a man thinks concerning God and Divine things.

—². Wherefore the human mind in which **charity** is conjoined with faith, and faith with **charity**, is in the Word likened to 'a garden.'

393. It is an immovable truth that faith and **charity** cannot be separated . . .

394^e. **Charity** has something in common with (the three universal loves, which are the love of Heaven, the love of the world, and the love of self), because, regarded in itself, **charity** is the love of uses; for **charity** wills to do what is good to the neighbour, and good is the same as use; and each of these loves regards uses as its ends . . .

407. To love the neighbour is not only to love and do what is good to the neighbour, to a friend, and to a good man, but also to a stranger, an enemy, and an evil man; but **charity** is exercised towards the former and the latter in different ways, towards a neighbour and a friend by direct benefactions, towards an enemy and an evil man by indirect benefactions, which are effected by exhortations, discipline, and penalties, and thus amendments. Examps.

—^e. The wars which have as an end the protection of our country and the Church are not against **charity**; the end for which a thing is done declares whether it is **charity** or not.

408. Since therefore **charity** in its origin is to will well, and to will well resides in the internal man, it is evident that when anyone who has **charity** resists an enemy, punishes a guilty person, or chastises the evil, he does this by means of the external man; wherefore after he has effected it he returns into the **charity** which is in the internal man, and then so far as he is able, or so far as it is expedient, he wills well to him, and from willing well does well. In those in whom there is genuine **charity** there is zeal for what is good, and this zeal in the external man may seem like anger and flaming fire, but it goes out and is appeased as soon as the adversary repents. It is otherwise with those who have no **charity**, the zeal of these is anger and hatred. . . .

409. Before the Lord came into the world, scarcely anyone knew what the internal man is, and what **charity** is, wherefore the Lord in so many passages has taught love, that is, **charity**, and this makes the difference between the Old Testament or Covenant and the New.

413. As **charity** consists in willing well and thence in acting well, it follows that it is to be exercised in almost the same way towards a society as towards an individual man; but in a different way towards a society of the good from what it is towards a society of the evil; towards the latter, **charity** is to be exercised according to natural equity, but towards the former according to spiritual equity.

420. **Charity** and good works are two things as distinct as willing well and doing well. Gen.art.

421. If works proceed from the spiritual mind they proceed from its willing well, which is **charity**; but if they proceed from the natural mind they proceed from a willing well which is not **charity**, although it may appear as **charity** in the external form. . . . If it be for the sake of self and the world it is spurious **charity**; but if for the sake of the neighbour it is genuine **charity**.

422. **Charity** itself is to act justly and faithfully in the office, business, and work in which a man is, and with those with whom he has anything to do. Gen.art.

423. This is **charity** itself, because **charity** may be defined as doing what is good to the neighbour daily and continually, not only to the neighbour individually, but also to the neighbour collectively, and this cannot be done except through what is good and just in the office, business, and work in which a man is, and in his relations with those with whom he has anything to do. . . . The man who thus exercises **charity** becomes more and more **charity** in form; for justice and fidelity form his mind, and the exercise of them his body. . . .

—^e. Only he who worships the Lord, and acts from Him at the same time as he acts from himself, attains to spiritual **charity** and imbues it by exercise.

424. There are many who act justly and faithfully in their employment, who although they thus perform works of **charity**, still do not possess any **charity** in themselves; but these are they in whom there predominates the love of self and of the world, and not the love of Heaven. . . .

425. The benefactions of **charity** are to give to the poor and to render aid to the needy, but with prudence. Gen.art.

— . A distinction is to be made between the duties of **charity** and its benefactions; by the duties of **charity** are meant the exercises of **charity** which proceed immediately from **charity** itself, and which primarily belong to the employment in which a man is; but by the benefactions are meant those aids which lie beyond it. (See BENEFACTION.) It is a general belief that **charity** is nothing but giving to the poor, taking care of widows and orphans, building hospitals, etc.; but many of these benefactions are not proper to **charity**, but are extraneous to it. 459.

—^e. Genuine **charity** proceeds from those who have imbued it by justice and judgment in the works which they do without any end of recompense; according to the words of the Lord in Luke xiv. 12-14.

426^c. See BEGGAR at this ref.

429. There are obligations of **charity**; some public, some domestic, and some private. Gen.art.

— . The benefactions of **charity** and the obligations of **charity** are as distinct from each other as are those things which take place of free-will, and those which do so of necessity. By the obligations of **charity** however are not meant the obligations of employments. . . .

430. Public obligations of **charity** are especially contributions and taxes. . . . the spiritual pay them from good will. . . .

431. The domestic obligations of **charity** are those of a husband towards his wife, and of a wife towards her husband; of a father and mother towards the children, and of the children towards their father and mother; of a master and mistress towards the servants, and of the latter towards the former. . . .

—³. With parents who are in **charity**, parental love is conjoined with love towards the neighbour and with love to God; for by these parents the children are loved according to their manners, virtues, studies, and qualifications for serving the public; but with those who are not in **charity**, there is no conjunction of **charity** with the love called *storge*, wherefore many of these love bad, unmannered, and cunning ones better than good, well-mannered, and sagacious ones; thus those who are useless to the public better than those who are useful.

432. The private obligations of **charity** are also many, as paying wages to workmen, paying the interest of money, observing agreements, keeping pledges. . . .

433. The diversions of **charity** are dinners, suppers, and social intercourse. Gen.art.

—². There is not as yet any social intercourse of **charity**, for the Lord says, 'In the consummation of the

age . . . iniquity shall be multiplied, and **charity** shall grow cold' (Matt.xxiv.12); the reason is that the Church has not yet acknowledged the Lord God the Saviour as the God of Heaven and earth, and approached Him immediately from Whom alone genuine **charity** proceeds and flows in.

[T.] 435. The first of **charity** is to put away evils, and the second of it is to do goods which are of use to the neighbour. Gen.art.

437. It is now believed that **charity** is merely to do what is good, and that then one does no evil, consequently that the first of **charity** is to do what is good, and the second of it is not to do evil ; but it is just the other way about . . .

439. In the exercises of **charity** a man does not place merit in works so long as he believes that all good is from the Lord. Gen.art.

442. It is to be well known that **charity** and faith in the Lord are closely conjoined together ; hence such as the faith is such is the **charity** . . . and such as the faith and **charity** are together, such are the works.

—². In this state a man does the exercises of **charity** without fear of merit, and at last he perceives the spiritual delight of **charity**, and then begins to be averse to merit as hurtful to his life. Merit is easily wiped away by the Lord from those who imbue **charity** by acting justly and faithfully in the work, business, and office in which they are, and with those with whom they have anything to do ; but merit is with difficulty taken away from those who believe that **charity** is procured by almsgiving and rendering aid to the needy . . .

443. Moral life, when it is at the same time spiritual, is **charity**. Gen.art.

444. The exercises of moral life and of **charity** are the same ; for **charity** is to will well to the neighbour, and thence to act well with him ; and this too belongs to moral life . . .

445. From outward moral life everyone may comprehend, if he will, what is the nature of **charity** ; only transcribe outward moral life . . . into the internal man . . . and you will then see **charity** in its type.

450. There are spurious **charity**, hypocritical **charity**, and dead **charity**. Gen.art.

— . Genuine **charity** which is alive does not exist unless it makes one with faith, and unless both conjointly look to the Lord ; for these three, the Lord, **charity**, and faith, are the three essentials of salvation, and when they make one, **charity** is **charity**, and faith is faith, and the Lord is in them and they are in the Lord. But when these three are not conjoined together, **charity** is either spurious, or hypocritical, or dead . . . As concerns **charity** in particular, it can be adjoined to any heretical faith ; as to the faith of Socinians, to the faith of enthusiasts, to the faith of Jews, yea to the faith of idolaters, and by all of them it may be believed to be **charity**, because in its outward form it appears like it ; but still it changes its quality according to the faith to which it is adjoined . . . 654.

451. All **charity** which is not conjoined with faith in one God, in Whom there is the Divine Trinity, is spurious ; as is the **charity** of the present Church, whose

faith is in three persons of the same divinity in successive order . . . thus in three gods ; to which faith **charity** can be adjoined . . . but never conjoined ; and **charity** merely adjoined to faith is merely natural and not spiritual, wherefore it is spurious **charity**. It is the same with the **charity** of many other heresies, as that of those who deny the Divine Trinity, and therefore approach only God the Father . . . It is called spurious, because it is like offspring from an unlawful bed . . . Such **charity** is like fruit not growing on a tree, but pinned to it . . . 457.

452. Hypocritical **charity** exists with those who in churches and at home humble themselves before God almost to the floor . . . and yet in their hearts meditate the worship of self. Ill.

453. Dead **charity** exists with those who have dead faith, since such as the faith is such is the **charity** . . .

—^e. But the **charity** of those who believe there is no God, or have nature for God, is neither spurious, hypocritical, nor dead ; but is none at all . . .

455^a. (The nature of **charity** shown by its opposite.)

457³. The reason conjunction is effected by **charity**, is that God loves every man, and as He cannot do good to men immediately, but only mediately through other men, He inspires into them His own love . . .

459. (A discussion in the Spiritual World on the subject of **charity**, and various opinions as to what it is, fully stated.)

—¹³. I stretched forth my hand . . . and said, My verdict is that **charity** is to act from the love of justice with judgment in every work and office, but from love derived from no other source than the Lord God the Saviour . . . **Charity** is spiritual in its origin, and natural in its derivation ; and natural **charity**, if it is spiritual within, appears before the Angels transparent like a diamond ; but if it is not spiritual within . . . it appears before the Angels like a pearl which resembles the eye of a boiled fish. Examps.

503⁵. We have removed **charity** from everything spiritual, and have made it merely moral.

518. They can utter many holy things about repentance and **charity** . . . but by **charity** they mean only forensic **charity**.

535. This repentance is done by those who do the works of **charity** from religion. Gen.art.

—^e. My friend, the Primary of **charity** is to shun evils . . .

536². The rest, who have not exercised **charity** from religion have hearts as hard as adamant. Their lot.

537. Those who do the goods of **charity** from religion . . . before they have received the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruits although few. Other comparisons given.

568⁴. Saving faith is in the internal man, so also is **charity** . . .

571. He then acts from **charity**, and speaks from faith . . .

576. That the new generation or creation is effected by the Lord alone through **charity** and faith as the two media, the man co-operating. Gen.art.

—². As to **charity** and faith, the Lord acts and the man acts from the Lord, for there is the active of the Lord in the passive of the man . . .

580². Into the ultimate Heaven come they who only work outward **charity**, and at the same time acknowledge the Lord as God the Redeemer and Saviour.

592. The internal man is **charity**, because this is of the will . . .

618. Regeneration is not possible without truths, through which faith is formed, and with which **charity** conjoins itself. Gen.art.

—². **Charity** sends a heat forth from itself with which the light of truth conjoins itself.

619⁴. The third sphere is that of the conjunction of faith and **charity**, which is so strong that it cannot be resisted, but at this day is wicked and infects as with a pestilence whomsoever it breathes on, and bursts asunder the bond between these two means of salvation . . .

647^e. The former Church adjoins **charity** to faith as an appendix, but not as saving, and thus makes religion; but the New Church conjoins faith in the Lord and **charity** towards the neighbour as two inseparable things, and thus makes religion.

656. With those who believe in three gods . . . **charity** conjoins itself with faith alone in the external natural man. Ex.

712. It is known that the essentials of the Church are three, namely, God, **charity**, and faith, and that all things of it relate to these three as to their universals . . . What is **charity** but the good which a man does from the Lord, and what is faith but the truth which he believes from the Lord?

722. Those approach the Holy Supper worthily who are in faith in the Lord and in **charity** towards the neighbour, thus who are regenerate. Gen.art.

—². That after the acknowledgment of God, **charity** is the second means which causes a man to approach worthily, III.

767. The man who is in faith in the Lord and in **charity** towards the neighbour is a Church in particular, and the Church in general is composed of such.

796⁵. Before Luther entered on the work of the Reformation, he had imbued the dogma of the pre-eminence of **charity**; wherefore also in both his writings and sermons he gave such excellent instruction about **charity**; the consequence was that with him the faith of justification was implanted in his external natural man, but not rooted in his internal spiritual man. But it is otherwise with those who in their youth confirm themselves against the spirituality of **charity** . . .

797². (When Melancthon entered the Spiritual World he wrote nothing about **charity**, wherefore the Angels asked him the reason. He answered that in **charity** there is nothing of the Church. The Angels then departed from him, and all the furniture in his house began to vanish. On asking why, he was told that it was because he had removed **charity** from the Church, which yet is the heart of it. He afterwards found himself underground in a certain workhouse, which is the lot of those who cast **charity** and good works out of the

Church. But as he had been one of the reformers of the Church, he was released by the Lord's command, and sent back into his former chamber. At last he began to scribble something about **charity**, but next day could not see what he had written, because it was only from the external man. But after the New Heaven was commenced, he began to think he was wrong. He then consulted the Word, and his eyes were opened, and he saw that it is full of love to God and love towards the neighbour. After this, his writing about **charity** did not vanish.)

799. All who have lived the life of **charity**, and still more they who have loved the truth because it is truth, in the Spiritual World suffer themselves to be instructed, and accept the doctrinal things of the New Church . . .

812. There is a twofold theology among the English, one from their doctrine of faith, the other from their doctrine of **charity**; that from the doctrine of faith exists with those who are initiated into the priesthood, and that from the doctrine of **charity** with many of the laity, especially with those who dwell in Scotland and its borders . . .

D. 1194. (Index). Good works are from **charity**, **charity** is from mercy, mercy is from innocence, thus from the Lord. 1244.

1302. On one who had lived piously, but had performed no works of **charity**.

3593. On unmerciful mercy, and on **charity**.

3600. Hence it is evident that love, **charity**, and mercy have no existence if there is only affection, and unless there are Knowledges of faith . . . and a conscience therefrom.

4263. On **charity** and conscience.

— . He who is in **charity** and in true conscience does and knows all the precepts of the decalogue as if from himself . . . also all the precepts of kingdoms . . . Moreover they who are in **charity** and conscience know as it were from themselves all the Knowledges of faith . . . they can also as it were from themselves write whole books, and, without masters, frame whole doctrines; they can preach also all truths and goods. But they who are not in **charity**, owe all things to their memory . . . All things are contained in **charity**. 4264. 4266.

4264. The reason man ought to have Knowledges, is that he knows nothing of spiritual and celestial things . . . and therefore he ought to have Knowledges in order that he may be regenerated through them, and receive **charity** from the Lord, and afterwards act from **charity**, and know these things and innumerable other ones.

4271. That good Spirits, and still more Angels, delight themselves with the man who is in **charity**.

4535. Hence many worships and varieties matter little if there is **charity** in all.

4654. What a man has believed does not injure him in the other life, provided he has held **charity** rightly according to its essentials; for such have had the life of good, and inwardly they have had truth agreeing with good . . .

4655. **Charity** is all that which is of life, or which has regard to life; not only to give to the needy, but also to

do what is just and right with the neighbour, and in every employment. 6105.

[D.] 5070. (A class of Spirits at the Last Judgment who were in **charity** only as to the confession of the mouth . . .

5731. On the vastation of those who were in no **charity**.

— (The quality of the **charity** which now prevails in the Christian world, described.)

5881. No man in the Christian world can be at all in the life of **charity**, unless when he thinks of the Lord he thinks of His Divine . . . but everyone who (does so) is in the life of **charity**, for the Lord leads him.

—¹. Many have said that **charity** is the essential of the Church and not faith, believing that thus they would be saved in preference to others; but they who have said so from a mere principle, and not from life, differ not a whit from those who are in faith alone . . . 5948⁴. 5961. E.107². 458². 798^e.

5945. That faith is of **charity**, and as to its essence is **charity**.

— I was conversing with some Englishmen, believed to have been bishops . . . who supposed that faith is possible without **charity**, also that faith is prior to **charity** . . . Their discourse was very ingenious. Ex. at great length.

D. Min. 4547. Without **charity** towards the neighbour conscience has no existence. Man is in so obscure a perception and idea that he is not able to know whether he has **charity**, because he does not feel affection . . . but it is known from his zeal towards what is good and true, and towards what is just and right; if he is in zeal he has **charity**, namely, in the zeal of punishing the evil to the end that they may become good, and not injure the good . . .

4626. **Charity** exists without faith, as with little children and Gentiles . . . but faith without **charity** has no existence. Examps.

— He who believes that all evil is from himself must be in **charity**, and thus knows how to distinguish between good and evil; but he who is not in **charity** supposes good to be evil, and evil to be good, wherefore he has no faith.

4632. He who has **charity** does all the commandments in the internal sense. Enum.

E. 102⁶. 'To give a cup of cold water' (Matt.x.42)= to exercise **charity** from obedience.

104. The reason '**charity**'=life, is that all life according to the Lord's precepts is in the Word called '**charity**.'

112¹. They who are in the spiritual affection of truth are also in the life of **charity**, for thence comes their spiritual affection; **charity** is the sole source to man of what is spiritual.

154². The internal of the Celestial Church is what is meant by 'works;' and the internal of the Spiritual Church is what is meant by '**charity**' (Rev.ii.19).

204². **Charity** or love towards the neighbour is to love what is true, sincere, and just, and from will to do it.

210. The Lord inflows through **charity** into faith . . .

213. 'And they shall know that I have loved thee' (Rev.iii.9)=the Knowledge thence that the Lord is present in **charity**, and not in faith without it.

218. They who are in spiritual love, or in **charity** and thence faith, are in intelligence; but they who are in celestial love . . . are in wisdom.

232. 'Would thou wert cold or hot' (ver.15)=it would be better that there were no faith, or that there should be **charity** alone.

—^e. Regarded in itself, **charity** is spiritual affection; but **charity** alone is natural affection and not spiritual; for **charity** itself, which is spiritual affection, is formed through truths from the Word, and in proportion as it is formed through them it is spiritual; but **charity** alone, which is natural affection, is not formed through any truths from the Word, but it comes forth with man from the hearing of preaching without his attending to truths . . . thus **charity** alone is devoid of faith . . .

240. All spiritual good is acquired through truths . . . spiritual good is **charity**.

242⁶. **Charity** and faith act as one, and enter together into man; thus in proportion as a man is in **charity** he is in faith, since faith as to its essence is **charity**.

—⁸. **Charity**, which is spiritual affection, is never possible with anyone unless he knows truths, explores himself according to them, receives them, and lives a new life in accordance with them; hence it follows that the life of faith is **charity**, and that there is nothing of life in faith except in proportion as there is **charity** in it; and also that in proportion as there is **charity** in faith the man is led by the Lord, and in proportion as there is not **charity** in it he is led by himself . . .

250^e. **Charity** is to act well, and faith is to believe well, and to believe well without acting well is impossible, thus there is no faith without **charity**. **Charity** also is the being and the soul of faith, wherefore faith alone is faith without a soul . . .

316¹⁶. The he-goat throwing down and stamping on the ram (Dan.viii.7)=that faith alone utterly destroyed **charity** and thence faith, for when **charity** is destroyed so also is faith, since the latter is from the former.

324⁷. Spiritual good, which is **charity** towards the neighbour, is the effect of celestial good, for **charity** towards the neighbour is to perform uses and lead a moral life from a celestial origin. Refs.

438. 'Of the tribe of Asher were sealed twelve thousand' (Rev.vii.6)=**charity** towards the neighbour, and that all who are in it are in Heaven and come into Heaven; (for) 'Asher'=spiritual affection, which is **charity**. . . There are in general three universal essentials which make Heaven and the Church; love to the Lord, **charity** towards the neighbour, and the faith of obedience . . . **Charity** towards the neighbour is signified by these three tribes, Asher, Naphtali, and Manasseh . . . by 'the tribe of Asher' is signified **charity** towards the neighbour; by 'Naphtali,' their regeneration; and by 'Manasseh,' the good of life of those who are in it . . .

—³. **Charity** towards the neighbour is the spiritual affection of truth.

444. 'Of the tribe of Levi were sealed twelve thousand' (ver.7)=good works; (for) Levi and his tribe=spiritual love, which is called **charity** towards the neighbour. The reason 'Levi' here=good works, is that spiritual

love or **charity** consists in performing goods which are good works. **Charity** itself, regarded in itself, is the affection of truth and good, and where this affection is, there is life according to truths and goods . . .

—⁵. The affection of good and truth, which is **charity**, ministers to the Lord, and teaches those things which are of the Church and of worship, and discriminates falsities from truths and evils from goods. Sig.

445². They who are in goods of life from the spiritual affection of truth and good are in **charity**, and they who are in goods of life from celestial affection are in love to the Lord.

736^e. There is not any spiritual affection, which is of good and truth, except from the life of faith, which is **charity**; **charity** itself is the affection of good, and faith is the affection of truth, and both conjoined into one are the affection of good and truth.

769. 'Who keep the commandments of God' (Rev. xii. 17) = with those who live the life of faith, which is **charity** . . . The reason the life of faith is **charity** towards the neighbour, is that by faith is meant the faith of the Word, thus the faith of the truth in the Word and from the Word, and by **charity** is meant the love of good and truth spiritual, moral, and civil, and as what a man loves he also wills, and what he wills he does, by 'keeping the commandments of God' is signified to live the life of faith, which is **charity**.

790². In the spiritual mind, instead of **charity** there is the love of good, and instead of faith the perception of truth.

795. It has been shown that **charity** produces faith as good produces truth, and as affection produces thought, likewise as fire produces light; wherefore it is speaking entirely against order, and inversely, to say that faith produces **charity** or its goods, which are called good works. But it is to be known that **charity**, which in its essence is the affection of knowing, understanding, willing and doing the truth, does not come to any perception of man before it has formed itself in the thought which is from the understanding, for then it presents itself under some form or appearance . . . Hence it is evident that **charity** is actually prior and faith posterior . . . For **charity** is from the Lord, and is formed first in the spiritual mind; but as **charity** does not appear to man before it is faith, it may be said that faith is not with man until it is made **charity** in form; wherefore concerning the manifestation of **charity** and faith with man it may be said that they both come forth at the same moment, for although **charity** produces faith, still as they are one, the one can never be separated from the other, so far as comes to man's perception, either as to degree or as to quality.

834. Something shall now be said concerning the spiritual natural love in which are the Angels of the first or ultimate Heaven; this love is what is properly called **charity** towards the neighbour. Ex.

918². What **charity** is, which is the same thing as spiritual good, shall be told in a few words. **Charity** or spiritual good is to do what is good because it is true, thus it is to do truth, and to do truth is to do those

things which have been commanded by the Lord in His Word; hence it is evident that **charity** is spiritual good; and when man does what is good because it is true, or does truth, **charity** is moral good. (The difference between this moral good and the prevalent moral good.)

946². Good works in the whole complex are meant by **charity**.

D. Wis. xi. Love to the Lord from the Lord comes forth in **charity**, and wisdom in faith. Gen.art.

xi. 1. That the love of uses is **charity**.

6. That uses do not become the uses of **charity** with anyone but he who fights against the evils which are from Hell.

7. That these uses are against love to the Lord, and against **charity** towards the neighbour.

8. That the uses which have one's own good as their first and last end are not uses of **charity**.

xi. 1 (2nd series). When **charity** and faith are separated with a man, it is not known what **charity** and faith are, for **charity** must give existence to faith, and faith must teach this, and also **charity** must give enlightenment, and faith must see; wherefore if **charity** and faith are separated, there is neither the one nor the other with the man, just as when you take away the candle you also take away the light.

6. That faith is to know and think these truths, and **charity** is to will and do them.

7. Wherefore when the Lord's Divine love comes forth with a man in **charity**, which is to will and do truths, His Divine wisdom comes forth with the man in faith, which is to know and think truths. Ex.

— The Lord conjoins Himself with man in **charity**, and from this in faith; but not in faith, and from this in **charity**; the reason is that the conjunction of the Lord with man is in the love of his will, which constitutes his life, thus in **charity**, which constitutes his spiritual life; from this the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them with life.

C. 1. That the first of **charity** is to look to the Lord and shun evils because they are sins against Him, which is effected through repentance. 27. 199. 208.

6. That good before repentance is spurious good, in like manner **charity**, because good is of **charity**. 207.

7. Every good which a man does to the neighbour is of **charity** or is **charity**; wherefore the quality of **charity** is known from the three preceding things, namely,—
1. In proportion as he shuns evils as sins. 2. In proportion as he knows and recognizes sins in their true character. 3. In proportion as he sees them in himself, confesses them, and does repentance. These are the indications to everyone of the quality of his **charity**.

10. Before repentance there is no **charity** the good of which is from the Lord, but it is from man; but after repentance it becomes **charity** the good of which is not from man, but from the Lord. Ex.

13. The Second of **charity** is to do goods because they are uses. Gen.art.

14. That not to will evil to the neighbour is of **charity**.

[C.] 17. That to will to do good to the neighbour is of **charity**.

20. That man can do good which he believes to be of **charity**, and still not shun evil, and yet all evil is contrary to **charity**.

54. Real genuine **charity** is prudent and wise; the other **charity** is spurious, because it is only voluntary or of good, and not at the same time intellectual or of truth.

60. Real **charity** looks first of all to the good of a man's soul and loves it, because thereby conjunction is effected; afterwards it looks to his moral good . . . and at last to his civil good.

72. The object of **charity** is man, society, our country, and the human race. Gen.art.

88. The evil can love each other, even thieves and devils, but not from **charity** . . .

90. Man is the subject of **charity**; and such as is the **charity** with him such is its subject, and such is the **charity** which he exercises towards the neighbour. Gen.art.

93. That at this day for man to be man he ought to be **charity** in form.

94. The second Heaven is from a lower love which is called **charity**, and from a wisdom which is called intelligence; at last now that man has become completely external, his love is called **charity** and his wisdom faith.

96. By a **charity** in form is meant that his life is **charity**, and the form is from the life.

99. The forms of **charity** are as innumerable as the Angels of the second Heaven; there are as many varieties of it as there are varieties of the affection of truth from good; and this affection is **charity**.

100. He who is not a form of **charity** is a form of hatred.

101. As there are genera of affections and species of these genera, so also of **charities**. There are therefore **charities** in the plural, and there are degrees of it of two kinds, which degrees are treated of in the D. L. W., part iii.

102. That man ought to be **charity** in form, not from himself but from the Lord, thus to be a receptacle of **charity**.

107. That man is such a form of **charity** as the good of the will is conjoined with the truths of the understanding with him.

109. All the variety of **charity** is from truths in the understanding . . .

110. There is a twofold form of sound, one of song and the other of speech; in like manner is there of the affection of truth from good, or of **charity**.

111. Therefore it is said that **charity** is the affection of truth from good, or the affection of spiritual truth; thence it becomes the affection of rational or moral truth, and the affection of civil or natural truth.

112. Hence it is that those who are in **charity** are in light, or if they are not in light they love it.

113. But they who are not in **charity** do not love truth in light, but they can love truth in the shade . . .

114. That whatever proceeds from such a man (as is referred to above, C. 107) derives from his form a likeness to him, thus is **charity**.

115. The form of **charity** is principally in his interior perception, which proceeds from spiritual light and heat. There the man himself is the man. From this, **charity** is produced in the consequent or lower things, and produces itself and effectuates itself almost as a germ and successively a tree does from a seed . . .

116. Further Ex.

122. That the neighbour can be loved from what is not **charity**, and yet this, regarded in itself, is not to love the neighbour.

124. That he who loves the neighbour from **charity** in himself, does really love the neighbour.

126. Man is born to become **charity**, but cannot do so unless he perpetually does the good of use to the neighbour from affection and delight. Gen.art. 154.

149. **Charity** is nothing but the affection of truth from good, and the affection of truth from good is the affection of use . . .

151. When therefore a man is use, or a good use, he is also a **charity**.

152. And then the man is called a **charity** in form; he is also its image; all things in that man are of **charity** . . .

155. He who makes **charity** consist in benefactions alone cannot perpetually do it.

156. And unless uses are done perpetually, an interruption takes place, and in this interval the man may be diverted into all sorts of loves and their derivative concupiscences, and thus not only intermit **charity**, but even be drawn away by these things. Thus perishes **charity** by its opposites, and the man serves two masters.

157. A man can also do the good of use from the affection of glory, of honour, and of gain . . . then however he is not **charity**, but concupiscence; thus is not a form of Heaven but a form of Hell . . .

158. Every man who looks to the Lord and shuns evils as sins, if he sincerely, justly, and faithfully does the work which belongs to his office and employment, becomes a form of **charity**. Gen.art.

— The Second of **charity** is to do goods, and the goods which the man does are the goods of use which he does every day, and which while he is not doing he is thinking of doing; there is an interior affection which remains inwardly and desires to do them; hence it is that he is perpetually in the good of use . . . Otherwise he cannot become a form of **charity**, that is, a receptacle of it.

160. On **charity** with a priest. (See PRIEST.)

161. On **charity** with magistrates. (See MAGISTRATE.)

162. On **charity** with the officials under magistrates.

163. On **charity** with judges. (See JUDGE.)

164. On **charity** with the general of an army. (See GENERAL.)

165. On **charity** with the officers under the general of an army.

166. On **charity** with a common soldier. (See SOLDIER.)
167. On **charity** with a man of business. (See TRADE.)
168. On **charity** with workmen. (See WORKMAN.)
169. On **charity** with husbandmen. (See HUSBANDMAN.)
170. On **charity** with ship-captains. (See CAPTAIN.)
171. On **charity** with sailors. (See SAILOR.)
172. On **charity** with domestics. (See DOMESTIC.)
173. The signs of **charity** are all things which are of worship. Gen.art.

178. That **charity** itself is in the internal man, and its sign in the external.

181. If there is **charity** in the internal man it causes the man to reflect upon the evils in himself, and actually to recognize and know them.

183. If there is **charity** in the internal man, or in the spirit, and if it does not fight with the external man and its flesh, **charity** perishes . . .

184. That the benefactions of **charity** are all the goods which a man who is **charity** does from freedom outside of his office.

186. They who place **charity** in these benefactions alone, if they have not **charity** in themselves, conjoin themselves inwardly with infernals, and outwardly with celestials.

187. The debts of **charity** are all those things, not included in those mentioned above, which a man ought to do. Gen.art.

189. There are diversions of **charity**, which are various delights and pleasant things of the bodily senses, useful for the recreation of the mind. Gen.art.

201. That no one can have **charity** except from the Lord.

— By **charity** is meant all the good which a man does to others . . . 202.

202. That no one can have **charity** from the Lord unless he shuns evils as sins.

5 M. 13. In the consummation of the age, the things of **charity** are not goods, but only deeds of man's own love, which while they go forth in the breath of the mouth do not elevate themselves to Heaven, but as soon as they rise up are bent down and fall to the earth.

Conv. with Angels 7. There are three things which follow in order and make one, **charity**, faith, and works, and if one be wanting the other two vanish away.

De Conj. 86. They who acknowledge **charity** and not faith, and still do not live the life of **charity**, yet read the Word, produce adultery as of a sister with a brother.

Charles XI. *Carolus XI.* D.6019.

Charles XII. *Carolus XII.*

D. 4704. Many things which took place between me and **Charles XII** were recounted, and it was then manifestly shown that the Divine Providence has been in the smallest particulars, and that all those things which happen during life and after death are foreseen

and provided for; also that unless the state had been changed from good into anger with **Charles XII**, one person would have utterly perished . . .

4741. On **Charles XII**. There was a certain person who was the most obstinate mortal on the face of the Earth (**Charles XII**); he was so obstinate that he would never desist from his purpose, but would remain in it even if he were to undergo the most cruel death or the most fearful Hell; and when he had determined to do what was evil he could confirm his stubborn purpose by such things as should appear from the end not to be evil for himself; as for example when he wanted to deflower anyone, and that by stealthy force, he found that he wanted to be delivered from that evil, and if it could not be managed in any other way, that he should be sent into another Hell; it appeared as though he wanted this, thus the apparent end was that he wanted to be better, but still he remained pertinaciously in that diabolical purpose. So also while he lived in the world, when he had destroyed his country and all therein by following the counsel of Gjörtz, he said that he wished well to his country, and did not want to see that such was not the case, but that he had remained most obstinately in his purpose, and had never desisted until he had reduced his country to such extremities that there was nothing left. This was shown, and also that his conduct was really diabolical, but he believed that it was all for the glory of his country.

4742. It was shown with what Spirits he was communicating, namely, with two Societies; one of azure Spirits from the planet Jupiter who are good, and who have as an end always to become more perfect; these Spirits are good in the same way as is **Charles XII** when he is in a good state, for he then wills nothing whatever but the truth. The other Society was in the universe not far from the azure ones, namely, on the right side at a distance; these are the most obstinate of all, and never desist from a purpose which is once formed, whether it is good or evil; these were they with whom he communicated, for such obstinacy does not exist within the limits of this Earth.

4743. These Spirits do not know of any God, but call the light God which they see when they are up above, and the darkness the devil which they see when they are down below; thus they acknowledge truth for God, and falsity for the devil, as also did (**Charles XII**).

4745. On infernal marriage. There was a certain person who in the world had been the most stubborn and obstinate of all men, so that he would never go back from his purpose even if he were deprived of his life, and only when reduced to extremities would he for the first time be willing to yield. (**Charles XII**.) He got a wife in the other life who was of a similar nature, and was more stubborn than himself. It was first shown that he held her in deadly hatred . . . This she saw, and then she also was filled with devils and exerted her stubbornness, being more stubborn than himself, caring nothing for her life or any torture, and at last she brought things to such a pass that he began to obey her, *tandem . . . quod oscularetur inferiora spurca ejus, ex obsequio*; then she praised him, because she was his commander . . . At last he did not dare to oppose her,

because she had subjugated him by greater stubbornness. 6010. De Conj. 62.

[D.] 4748. A manifest example of those who have been inwardly in self-love, but outwardly polite and modest, was (Charles XII); of all men in the whole world he was inwardly the proudest, aspiring not only to have the greatest name in his own kingdom, but also in the whole world, all men in which he wanted to command, and in a certain manner supposed himself to be a god inwardly. He was able to think more interiorly than any other man; in every emergency and in every danger his interior thoughts were perfectly clear, he saw everything that was around him at a single glance, he gathered all together inwardly and came to the right conclusion; nor did he want anyone to know this; he pretended outwardly that he was not thinking inwardly, and was displeased if anyone said that he had clear thought inwardly; to act in this way he supposed to be kingly, and he accustomed himself to act thus constantly. This was his interior life, and there he thought about his own dominion over all in each and all things, also that that life was divine, and inwardly in that life he did not believe that there is a God, but that God is in men, especially in himself. Nor did he care for religion; he praised the Mohammedan religion at the expense of the Christian, and said religion was only for the simple, and if he could he would have introduced a natural religion that was adapted to the apprehension of all naturalists. He made kingliness to consist in stubbornness even to the death, and was ferocious and cruel therein, caring nothing for men's lives. He could find excuses which could not be contradicted, and was then in the full persuasion that such was the case and was really right, because it was from his internal thought. These things no one knew in the world, except something by conjecture; he counterfeited what is just and true more perfectly than any other man. But all these things were opened in the other life; he was taken out of a direful Hell, and let into the state of his external man, and then he conducted himself modestly, justly, and truly; but as soon as he came into the internal state of life there came forth such things as are direfully diabolical. He was quicker at seeing many things around him than any others, and was able to dispose them so as to aid him in domineering, and that not only in the Hells, but also in the first and second Heavens, which he attracted to himself by the external man and its just and true characteristics, and at the same time by his persuasive power. . . . Thus did he rage for a week in order that his quality might be shown to the Angels. . . . During punishments and dangers he was more present in that internal diabolical life of his than he was when there were no punishments and dangers. He was told that if there were myriads of myriads of such as he they would not weigh a feather against the Lord, but that he cared nothing about. He wanted to be the devil himself, and the ruler of Hell, and then make a treaty with those who are in Heaven and with the Divine there concerning the sovereignty; but with the intention that he in Hell should rule all things, and that those who are in Heaven should obey him, or if they would not he would subjugate them. Such was his character. Hence was evident the character of the

internal life regnant in him, and that he was a greater devil than all others, and also a greater fool than all others. 4884, Ex.

4750. The nature of self-love thus became evident, for Charles XII was inwardly in self-love more than all others, and had imbued it in life and in doctrine. . . .

4751. It was observed that Charles XII possessed the faculty of quick perception above all others, for when he was in interior thought, with almost a single glance of the eye he could go through a hundred things, and examine their quality in relation to the end, which was dominion; also how he could dispose them to work in his own favour. . . . The end of Charles XII was that he most obstinately applied himself to the subjugation of the Divine for the sake of his own dominion, until at last he wanted to die like Samson; wherefore he cast himself by the hinder part into the cloud where are the Anakim or the evil of the Most Ancient Church, and wanted to stir them up and so to prevail; and then he was there devastated by them as to his Intellectual, for to be conjoined with them is to perish as to all the Intellectual; but as he had gone only a little way into the cloud, he advanced further into it in pursuit of the Divine, although he was now stupid, for the resolution or will remained, and he was now over the pool at the right side, which no one can pass without being suffocated. There he lost the rest of his Intellectual or thought, and at last was brought back to a cave in the borders of both places, and there he was sunk, being a greater fool than all the rest in the degree that he lusted to domineer even over the Divine. 4752. 4900. 4901. 4910.

4763. On Charles XII and the love of dominion. He was long with me, at first such as he was in the outward form, which lasted for years, and he then acted moderately enough, but still the wickedness within burst forth from time to time. He was afterwards let into the state of his interiors, in which he had been when in the world. He thought within himself that no one in the world could observe him, and he did not want to be observed. It was also disclosed that for years he had spoken with Spirits. . . . and that he had not only been instructed about the Lord and the things of the Church, but had often been warned, and even chastised; and also warned to go home and make peace; but he would not. He always wanted to become the greatest of all, and when this was denied him, he decided to destroy the name of the Lord by atheistical doctrines; and then began to love atheists from his very heart, and to promise himself that he would have such at hand when he had annihilated religion. Then too he rushed into wicked deeds which are not to be named (*canis*), but secretly; and this even while he was at peace. 4857.

4764. He continued this in the other life, and waged war against the Lord, and wanted to destroy whatever belonged to Him, and this for a considerable time, first for weeks, then for months; he acted the devil in effigy, and wanted to stir up whatever Hell he could. He was often punished. . . . but still persisted. Hence became evident the nature of the love of dominion, which in him prevailed to the last degree; for although he spoke

with Spirits and Angels daily and was instructed by them, he not only did not receive it, but even at last denied the Divine itself, attributing all things to nature.

4768. There was one who was in infernal marriage, (**Charles XII**) He exercised a certain kind of wickedness against others who were in heavenly marriage, and for a punishment there was communicated to him the love of heavenly marriage, and from the communication of the influx he was so miserably tortured that he was as it were in a flame of fire; he shouted and screamed that he was being thus tortured, and this so long as the communication lasted. Thus it became evident what a great and terrible hell the influx from Heaven causes with those who are in Hell.

4873. I was told that that worst of all devils (**Charles XII**) was in the midst (of those who had assailed me.)

4886. (He attached to himself the worldly Spirits who were at the entrance to Heaven), and then he appeared like the dragon in the Revelation, whose tail drew down the third part of the stars.

4887. (They made him their king.) 4891. 4892.

4934. (On the worst Hell.) There are degrees of persuasion, he who was in the greatest was **Charles XII**; he was let down the deepest because he was in a deadly persuasive power, so great that he could kill men by it.

5011. There was one who was devastated until he had nothing left of life from Heaven, (it was **Charles XII**), and who therefore sat like a fool. They who are Babel, especially the Jesuits, flowed into him, and laboured in every way to revive him . . . By this means he spoke almost as before, although he was almost like an image . . . This they did that he might destroy those who adored the Lord, and did not adore them.

6013. Mentioned. 6015. 6018. 6019. 6020. 6028. 6034². 6087. J.(Post.)237.

Charybdis. *Charybdis.* T.637.

Chasm. *Lacuna.*

See also under **GULF**.

A. 7554. When they who have filled the memory with things of faith from the Word and the doctrine of their Church, and yet have lived contrary to them, are devastated, the things of faith are torn out, together with many things which adhere to them, leaving **chasms** and trenches deep and foul.

Chaste. *Castus.*

Chastity. *Castitas.*

See **UNCHASTE**.

A. 2362^e. How **chaste** these things are in the internal sense.

2466. These things hurt **chaste** ears.

8375. They do not blush at nakedness, for their minds are **chaste**.

Life 74. So far as anyone shuns adulteries of every kind as sins, so far he loves **chastity**. Gen.art.

76. No one can know the nature of the **chastity** of marriage, except he who shuns the lasciviousness of adultery as sin. Ex.

— The lasciviousness of adultery and the **chastity** of marriage are related to each other precisely as Hell

and Heaven are; the lasciviousness of adultery also constitutes Hell with man, and the **chastity** of marriage constitutes Heaven with him.

108. There are moral men . . . who exercise **chastity** (and yet the goods they do are not goods). Ex.

M. 22. I conjecture that with you the love of the sex is not **chaste**; in Heaven we love maidens on account of their beauty and the grace of their manners; and we love them very much, but **chastely**.

44¹. All novitiates, on ascending into Heaven, are examined as to the quality of their **chastity**, for they are let into the company of maidens, the beauties of Heaven, who from their tone of voice, their speech, their faces, their eyes, their gestures, and their exhaling sphere, perceive what is their quality in regard to the love of the sex; and if it is unchaste, they instantly quit them, and tell their fellow-angels that they have seen satyrs or priapuses. The new-comers also undergo a change, and in the eyes of the Angels appear rough and hairy, and with feet like those of calves or leopards, and presently they are cast down again, lest by their lust they should defile the heavenly atmosphere. On hearing this, the two novitiates said, So there is no love of the sex in Heaven; what is a **chaste** love of the sex but a love deprived of the essence of its life? . . . To this the two angelic Spirits indignantly replied, You are entirely ignorant what a **chaste** love of the sex is, because as yet you are not **chaste**; this love is the very delight of the mind itself and thence of the heart, and not at the same time of the flesh beneath the heart. Angelic **chastity**, which is common to both sexes, prevents the passing of that love beyond the enclosure of the heart; but within that and above it the morality of a young man is delighted with the beauty of a maiden in the delights of a **chaste** love of the sex, which delights are of too interior a nature, and too abundantly pleasant, to be described in words. The Angels have this love of the sex because they have marriage love only; which love cannot exist together with the unchaste love of the sex. True marriage love is **chaste** love, and has nothing in common with unchaste love, being restricted to one of the sex, and removed from all others; for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, it is not a love which infests the spirit.

—⁷. The Angels grow cold over the whole body at unchaste love, and grow warm over the whole body from **chaste** love.

55³. We have never yet found the common love of the sex **chaste**, except with those who from true marriage love are in continual potency, and these are in the highest Heavens. (See **LOVE OF THE SEX** at this ref.)

138. On what is **chaste** and what is not **chaste**. Gen.art.

— What is unchaste appears in a kind of shade when what is **chaste** is described together with what is not **chaste**; non-**chastity** is only the removal of what is unchaste from what is **chaste**. What is unchaste, however, which is entirely opposite to what is **chaste**, is treated of in the latter part of this Work.

139. The reason what is **chaste** and what is not **chaste** are predicated of marriages, and of such things as belong

to marriage, is that true marriage love is **chastity** itself, and the love opposite to it, which is called scortatory, is unchastity itself; in proportion therefore as the former love is purified from the latter it is **chaste** . . . from which it is evident that the purity of marriage love is what is called **chastity**. There exists, however, a marriage love which is not **chaste**, and yet is not unchastity; as that between married partners who for various external reasons abstain from the effects of lasciviousness so far as not to think about them; yet if that love is not purified in their spirits it is still not **chaste**; its form is **chaste**, but it has not a **chaste** essence in it.

[M.] 141. That what is **chaste** is predicated only of monogamical marriages, or those of one man with one wife.

142. That the Christian marriage principle alone is **chaste**.

143. That true marriage love is **chastity** itself. De Conj. 5.

144. That all the delights of true marriage love, even the ultimate ones, are **chaste**.

145. That with those who are made spiritual by the Lord, marriage love is more and more purified, and becomes **chaste**.

146. But it is to be known that marriage love entirely **chaste** or pure does not exist with either men or Angels; there is still something not **chaste** or not pure which adjoins and subjoins itself to it; but this is of a different nature from what is unchaste; for with the former what is **chaste** is above, and what is not **chaste** is beneath; and there is as it were a door with a hinge which is interposed by the Lord, and which is opened by determination, and is carefully prevented from standing open, lest the one principle should pass into the other . . .

147. That the **chastity** of marriage comes forth by a total renunciation of whoredoms from religion. The reason is that **chastity** is the removal of unchastity; for it is a universal rule that in proportion as anyone removes what is evil, there is an opportunity for what is good to succeed in its place . . .

149. The reason the **chastity** of marriage does not come forth by the renunciation of whoredoms unless it is made from religion, is that without religion man does not become spiritual, but remains natural, and if a natural man renounces whoredoms, still his spirit does not renounce them; and therefore although it seems to himself that he is **chaste** through that renunciation, still unchastity lies hidden within, like matter in a wound which is only externally healed.

150. That **chastity** cannot be predicated of little children, nor of boys and girls, nor of youths and maidens before they feel in themselves the love of the sex. The reason is that what is **chaste** and what is unchaste are only predicated of marriages, and of such things as belong to marriage.

151. That **chastity** cannot be predicated of eunuchs so born, or of eunuchs so made.

— If they have any inclination it is rendered mute, which is neither **chaste** nor unchaste . . .

152. That **chastity** cannot be predicated of those who do not believe adulteries to be evils of religion; and still less of those who do not believe them to be hurtful to society . . . The reason is that they do not know what **chastity** is, nor even that it exists . . .

153. That **chastity** cannot be predicated of those who abstain from adulteries merely for various external reasons . . . Many believe that mere abstinence from adulteries in the body is **chastity**, when yet this is not **chastity** unless at the same time there is an abstaining in spirit. The spirit of man, by which is here meant his mind as to the affections and thoughts, makes what is **chaste** and unchaste . . .

154. That **chastity** cannot be predicated of those who believe marriages to be unchaste.

155. That **chastity** cannot be predicated of those who have renounced marriages, vowing perpetual celibacy, unless there remain in them the love of a life truly conjugal.

188°. Elevation into higher heat with women is elevation into **chaster** and purer marriage love . . .

294°. (The relations of a **chaste** wife with an unchaste husband.)

299°. Consent against the will, or extorted, does not initiate the spirit, but it may the body; and thus it turns the **chastity** which resides in the spirit into lust; whereby marriage love in its first warmth is vitiated.

302. Marriage love in its descent is such as it is in the height to which it ascends; if it ascends high it descends **chaste**, if it does not ascend high it descends unchaste; the reason is that the lower things of the mind are unchaste, and its higher things **chaste**, for the lower things of the mind adhere to the body, but the higher things separate themselves therefrom.

305. In the highest region of the mind which is called celestial, there is conjugal **chastity** in its own love; into this a man is raised by the love of uses . . . Hence it may be seen that from the first beginnings of its heat, marriage love is to be raised out of the lowest region into a higher region, that it may become **chaste**, and that thus from what is **chaste** it may be let down through the middle and lowest regions into the body; and when this is the case, this lowest region is purified from its unchaste things by what is **chaste** descending; hence the ultimate of that love also becomes **chaste**.

310°. Consequently, if marriage in the spirit is **chaste**, and partakes of the sanctity thereof, it is the same when it is in its fulness in the body; and the reverse is the case if the marriage in the spirit is unchaste.

311°. In its progression, marriage love unfolds itself according to the quality of its first heat; if this heat was **chaste**, its chasteness is strengthened as it proceeds, but if it was unchaste, its unchasteness increases as it advances, until it is bereaved of all that **chasteness** which from the time of betrothal belonged to it from without, but not from within.

345. Polygamy is lasciviousness . . . and therefore is not marriage love, which alone is **chaste**.

346. That with polygamists conjugal **chastity**, purity, and holiness are impossible.

503. That virginity is the crown of **chastity** . . . Virginity is called the crown of **chastity**, because it crowns the **chastity** of marriage ; it is also the badge of **chastity**, wherefore the bride wears a crown at the wedding.

T. 316. There are various causes which make a man appear **chaste**, not only to others but also to himself, and yet he is wholly unchaste, for he does not know that when concupiscence is in the will it is a deed, and that it cannot be removed except by the Lord after repentance. Abstinence from doing does not constitute what is **chaste**, but abstinence from willing, when he is able [to do], because it is a sin.

E. 1002². From what has been adduced it may be concluded what good there results from **chastity** in marriages, consequently what are the good works of **chastity** which are done by the man who shuns adulteries as sins against God . . . The good works of **chastity** which concern the married partners themselves, are spiritual and celestial loves, intelligence and wisdom, innocence and peace, power and protection against the Hells and against the evils and falsities thence derived, and they are manifold joys and happinesses to eternity ; all which are possessed by those who live in **chaste** marriages. The good works of **chastity** which concern the offspring and posterity, are that so many and such great evils are not born with families, for the reigning love of the parents is carried over into the offspring, and sometimes into remote posterity, and becomes their hereditary nature ; this is broken and becomes mild with parents who shun adulteries as infernal, and love marriages as heavenly. The good works of **chastity** which concern the heavenly Societies, are that **chaste** marriages are the deliciousnesses of Heaven, that they are its seminaries, and that they are its supports . . .

De Conj. 5. Celibacy is not called **chastity** in the Heavens ; nor is a girl said to be **chaste**, nor an unmarried woman, nor a virgin ; but a wife who is averse to adultery is called **chaste**, in like manner a husband who is averse to it, because true marriage love is that which in Heaven is called **chastity**.

Chastise. *Castigare, Castigatio, Castigator.*

A. 689. Evil is **chastised** by the law of equilibrium . . .

1949². Such a man is quick at blaming, **chastising** . . .

. 4730^o. As a father loves the son he **chastises** . . .

5056. (The correspondence of **chastising** Spirits.)

5185. 5381. 5382. D.893.

5173². (The correspondence of the **castigations** and purifications of the blood.)

5384. (The method of **chastising** of these Spirits, Des.)

5385. '**Chastisement**' as applied to the kidneys. Ex.

6559. The punishing Spirits are at once at hand and **chastise** them . . . They who are being punished are entirely ignorant how these **chastisers** know . . .

—². But in Hell the one **chastises** the other . . .

7801. One class of Spirits from the planet Jupiter appear almost black ; they are rejected by the others

and are called **chastisers**, because they **chastise** the inhabitants of their own Earth who live evilly ; they have a constant desire to go to Heaven. 7804^o.

7803. (Their method of **chastising**, Des.) 7808. 7810.

8632. Their Angels do not **chastise** them . . .

H. 96². They who are in the kidneys are in examining, separating, and **chastising** truth.

R. 215. 'As many as I love I rebuke and **chastise**' (Rev.iii.19)= that the Lord loves such of them as do so, and that then they cannot but be let into temptations, in order that they may fight against themselves. . . 'To rebuke'=temptation as to falsities, and 'to **chastise**'=temptation as to evils. E.246,Ex.

T. 407. Everyone knows that a father who **chastises** his children when they do evil, loves them, and that he who does not **chastise** them on that account loves their evils. 459¹⁵. C.163.

D. 4756. (**Chastisers** there.) 5050,Ex.

E. 365³¹. 'The **chastisement** of our peace was upon Him' (Is.liiii.5)=the temptations by which the Lord subjugated the Hells . . .

386¹⁶. Temptations are signified by 'him whom God hath **chastised**' (Job v.17).

750²². 'To admit **chastisement**' (Jer.vi.8)=to receive discipline.

Cheap. See VILE-vilis.

Check. *Refrænare, Refraenatio.* A.8700^o. T.588.

Chedorlaomer. *Kedorlaomer.*

A. 1653. That those evils and falsities against which the Lord fought did not appear sooner than in childhood, and that then they burst forth, is signified by the kings serving **Chedorlaomer** (Gen.xiv.4).

1661. '**Chedorlaomer**' etc. (ver.1)=so many kinds of apparent goods and truths, which in themselves are not goods and truths, in the Lord's external man. 1667.

1667. 'Twelve years they served **Chedorlaomer**' (ver. 4)=that evils and falsities did not appear during childhood, but that they served apparent goods and truths. . . '**Chedorlaomer**' in the complex stands for all the kings who are mentioned in ver.2.

—². Such good and truth as there is with a child before he is instructed is signified by '**Chedorlaomer**.'

1671. 'Came **Chedorlaomer**' (ver.5)=the apparent good in the external man. . . '**Chedorlaomer**' here=only good, because it is added 'and the kings who were with him.' 1672^o.

1675². By '**Chedorlaomer**' is represented the Lord's good and truth during childhood, thus the Lord's human essence as to good and truth at that time, by which He destroyed the persuasions of falsity, that is, the Hells filled with such a devil's crew, who by persuasions of what is false attempted to destroy the World of Spirits, and consequently the human race.

1685. The reason '**Chedorlaomer** king of Elam' here =truths, and 'Tidal king of Goim'=goods, is that

these kings are here mentioned in a different order ; here **Chedorlaomer** is mentioned first, before, he is mentioned fourth . . .

[A.] 1717. By '**Chedorlaomer**' and the kings with him are signified the goods and truths of the exterior man.

1722. 'After he had returned from smiting **Chedorlaomer** and the kings who were with him' (ver.17)= the deliverance and the vindication of apparent goods and truths.

Cheek. *Bucca.* T.380¹.

Cheek. *Gena.*

A. 1773. A warmth diffusing itself over the cheeks.

4658³. (A woman who was seen to stroke the **cheek** of Aristotle.)

5720⁶. (Pain caused in the bones of the **cheek**.)

R. 363². They who constitute the first class of the tribes (Rev.vii) are they who correspond to the ears and cheeks.

T. 459¹¹. A flaming light tinged his cheeks.

Cheekbone. See **JAW**.

Cheerful. *Hilaris.*

Cheerfulness. *Hilaritas.*

A. 1640⁶. Whether he is **cheerful** by nature or art . . .

2216. Celestial and spiritual good does not laugh, but expresses its delight and **cheerfulness** in another way ; for in laughter there are many things, as for the most part something of contempt . . . which are easily distinguished from **cheerfulness** of disposition, which also produces something like laughter.

5576³. He enjoys his food if at the same time he is **cheerful** . . . and it nourishes him better.

6616. Whether he is **cheerful** from what is natural or from what is contingent . . .

7807. The angelic Spirits kept my face **cheerful** and smiling . . . They said that they induce such an expression on the faces of the inhabitants of their own Earth (Jupiter) when they are present. 8113.

8865². All a man's **cheerfulness** and content are from (the Spirits and Angels who are with him) even when he is thinking about other things.

H. 288. The peace of Heaven . . . does not come to their manifest perception, except by delight of heart when they are in the good of their life, by pleasure when they hear truth which agrees with their good, and by **cheerfulness** of mind when they perceive their conjunction.

299. There are Spirits who love things undigested and malignant . . . and who are present where there are such things with man . . . The affection of their speech flows into the man, which affection, if it is contrary to the man's own, becomes in him sadness and melancholy anxiety ; but if it agrees therewith, it becomes in him gladness and **cheerfulness**.

358. Man has no need to walk with a devout look, a sad and sorrowful face, and a bowed head, but glad and **cheerful**.

D. 4644. When the Angels who are with a man are in such things as he believes and is affected with in his heart, and when they are conversing together about such things, there then inflows into the man **cheerfulness** of mind, content, and tranquillity . . .

E. 323². By 'gladnesses' and '**cheerfulnesses**' in the Word are signified spiritual gladnesses and **cheerfulnesses**, which are all from affections of truth and good.

730⁶. 'Upon all the houses of gladness in the joyous city' (Is.xxxii.13)=where the goods and truths of doctrine from the Word are received with affection.

Chemical. *Chymicus.*

A. 6057. All chemical arcana.

H. 353. By the sciences are meant experimental things of various kinds, physical, astronomical, **chemical**, etc.

M. 145². This spiritual purification may be compared with the purification of natural spirits, effected by **chemists** . . .

Chemosh. *Kemosch.*

A. 2468⁷. The falsities with which they are imbued are signified by '**Chemosh**,' etc. (Jer. xlviii).

—¹⁶. The god of Moab was **Chemosh**.

E. 811¹⁷. By 'the people of **Chemosh**' (Jer.xlviii.46) are meant those who are in natural truth.

Chequer. *Tesselare.*

A. 9826. 'A **chequered** vest' (Ex.xxviii.4) = the Divine truth there which proceeds immediately from the Divine Celestial. . . It is called '**chequered**' because it was woven . . .

9942. 'Thou shalt **chequer** the vest of linen' (Ex. xxviii.39)=the inmost things of the Spiritual Kingdom which proceed from the truths of celestial love. . . Of this vest it is said that it was to be **chequered**, and by what is **chequered** is meant the work of the weaver, and by the work of the weaver is signified that which is from the Celestial ; the same word which in the Original Language expresses to **chequer**, also means to weave.

—¹³. The Lord's vest having been without seam and woven from above throughout has a similar signification to the **chequering** or weaving of Aaron's vest.

Cherish. *Fovere.*

P. 31^e. Let no one **cherish** the error . . .

R. Pref.³. They who have **cherished** no other idea . . .

T. 520². The opinion heretofore **cherished** . . .

700. Such ideas of this Sacrament are **cherished** . . .

Cherub. *Cherubus.*

A. 285. It was thus provided that they should not profane the holy things of faith, which is signified by their being cast out, and by **cherubs** being made to dwell with the flame of a sword, to keep the way to the tree of lives, (Gen.iii.24). 3399^e. E.131²⁰.

306. 'To make **cherubs** dwell on the east' (id.)=to provide against the man's entering into any arcana of faith. . . By '**cherubs**' is signified the Providence of the Lord preventing the man from entering into those things which are of faith.

308. 'The **cherubs**'=the Providence of the Lord preventing the man from madly entering into the mysteries of faith from what is his Own, from what is sensuous and from what is scientific, and profaning them, and thus perishing.

— As the Jews were of such a character that if they had clearly known about the Lord's advent, etc., they would have committed profanation and perished to eternity, this was represented by the **cherubs** on the mercyseat, on the curtains of the tabernacle, on the veil, and in the temple, and it was signified that the Lord kept guard. . . Hence also it is that the Lord is so often called 'the God of Israel sitting in the **cherubs**,' and that He spoke with Moses and Aaron between the **cherubs**, (Ex.xxv.22; Num.vii.89). Further III. E.392^e.

903^e. The **cherubs** or Angels seen by Ezekiel are called 'four wild animals—*ferae*.'

2162^e. See ANIMAL at these refs. R.239. 275. E.388²².

2761⁴. 'To ride upon a **cherub**' (Ps.xviii.10)=the Providence of the Lord preventing man from entering from Himself into the mysteries of faith which are in the Word.

3384⁴. 'Dwelling in the **cherubs**' (Ps.lxxx.1)=the Lord as to the state of Providence preventing anyone from being let into the holy things of love and faith unless he is prepared by the Lord.

3901⁵. The **cherubs**, which are represented by 'the animals' in Ezek.=the Providence of the Lord preventing man from entering into the mysteries of faith from himself and from his own Rational.

4162². His Providence preventing man from entering from himself into the mysteries of faith, the ancients called **cherubs**. —^e.

4391. 'To ride upon a **cherub**'=that it is so provided.

6367⁴. By 'cherub' is signified the foresight and Providence of the Lord. 6832⁴. 8215⁴. 8369³. 8764³.

8369³. By 'the **cherubs**' (1 Kings vi) was represented the Providence of the Lord, thus that all things are from Him.

8813³. The Divine Providence of the Lord is here described by the **cherubs** (Ezek.i), which is the truth Divine proceeding from the Lord's Divine good.

9277⁵. 'The **cherubs**' and also 'the doors' of the oracle;(1 Kings vi)=the guard and providence of the Lord preventing any approach to Him except through the good of celestial love; therefore they were of the wood of oil. 9391². —³. 9407¹⁰. 9510.

9506². Therefore there were **cherubs** upon the mercyseat, for by 'cherubs' is signified guard and Providence preventing any approach to the Lord except through the good of love, thus preventing anyone from entering into Heaven except those who are in this good; and also preventing those who are in Heaven from being approached and injured by those who are in Hell.

9509. 'Thou shalt make two **cherubs**' (Ex.xxv.18)=no intromission and approach to the Lord except through the good of love, (for) 'cherub'=guard and Providence preventing any approach to the Lord except

through the good of love. As this was the signification of **cherubs**, they were placed upon the mercyseat which was upon the ark, and were made of solid gold. —³. III.

—³. 'That 'cherubs'=guard and Providence preventing the Lord from being approached except through the good of love, that is, except by those who are in the good of love, and also preventing the good which is in Heaven and with man from the Lord from being injured. III.

9511. 'At the two extremities of the mercyseat' (id.)=celestial good and spiritual good, (for) the **cherub** at one extremity=approach through celestial good, and the **cherub** at the other extremity=approach through spiritual good. 9512. 9513.

9514. By 'the wings of the **cherubs** stretched forth upwards' (ver.20) is signified the elevation of good to the Lord through the truths of faith, for by 'the **cherubs**' is signified approach to Him through good.

9515. 'Covering with their wings over the mercyseat' (id.)=covering and protecting spiritual things.

9516. 'And their faces of a man to his brother' (id.)=the conjunction of good and truth.

9517. 'To the mercyseat were the faces of the **cherubs**' (id.)=interior things constantly having regard to good, thus to the Lord. . . 'The **cherubs**'=guard and Providence preventing the Lord from being approached except through the good of love.

9523. 'From between the two **cherubs**' (ver.22)=where celestial good and spiritual good are conjoined together. 'The two **cherubs**'=celestial good and spiritual good, through which there is approach to the Lord.

9597. 'With **cherubs**' (Ex.xxvi.1)=the Lord's guard preventing Heaven from being approached and injured by the Hells. 'Cherubs'=guard and Providence to prevent the Lord from being approached except through good, and to prevent the good which is from the Lord in Heaven and man from being injured, consequently, to prevent Heaven from being approached and injured by the Hells.

9673. 'With **cherubs**' (ver.31)=guard to prevent spiritual good and celestial good from being mixed together, thus the middle Heaven and the inmost Heaven.

10236⁵. By 'cherubs' (1 Kings vii.29) are signified the protection of the Lord (lest a man should enter into those things which are of Heaven and the Church from his own Sensual, thus from the world, for this is contrary to Divine order) . . .

S. 26². Lest therefore anyone should enter into the spiritual sense of the Word, or should pervert the genuine truth which belongs to that sense, guards have been placed by the Lord which in the Word are meant by 'cherubs.'

46^e. By 'the **cherubs**' on the curtains and veils of the tabernacle are signified the guards of the interiors of the Word.

97. The sense of the letter of the Word is a guard for the genuine truths which lie hidden in it . . . This guard is signified by 'cherubs,' and is also described by them in the Word. III. R.255.

—⁴. 'To ride upon **cherubs**,' 'to sit upon them,'

and 'to sit within them' = upon the ultimate sense of the Word.

R. 48⁴. As by **cherubs** are signified the guard and Providence of the Lord to prevent the spiritual sense of the Word from being injured, it is said of the four animals which were **cherubs** that 'they were full of eyes before and behind,' and that 'their wings were also full of eyes' (Rev. iv. 6, 8); and also that the wheels on which the **cherubs** were borne, were 'full of eyes round about' (Ezek. x. 12).

239². By '**cherubs**' is signified the Word and its guard.

614^e. By '**cherubs**' is signified the Word, thus Divine truth, from which the Lord speaks.

672. The four animals which are **cherubs** = the Word in ultimates, and guards, to prevent violence being done to its genuine truths and goods.

875⁵. (A temple of wisdom seen, having as it were **cherubs** flying beneath the roof.)

926³. (A temple seen with **cherubs** on the walls.)

T. 73^e. The light formed **cherubs** flying in the air.

134^e. There appeared **cherubs** flying in the resplendence of the light.

220. By 'the **cherubs**' upon the ark were signified guards to prevent violence being done to the holy things of the Word.

508. (An oracle seen in a temple, in which was a **cherub** of gold, which represented the Word in the sense of the letter.)

691³. Upon the mercyseat were **cherubs**, to prevent anyone from immediately touching the holiness with his hand or eye.

776². '**Cherubs**' = the Word.

D. 238. Vain thoughts cannot rise higher than into the third Heaven, for there are **cherubs** so called who defend, and who turn those things which are false and evil into what is true and good, and at last into innocences, of which the inmost Heaven consists.

255. On **cherubs**. . . A **cherubic** sphere. 256.

E. 152^e. These 'animals' were **cherubs**; hence so many eyes are ascribed to them, because the Divine Providence of the Lord, which is signified by the **cherubs**, consists in ruling all things in the Heavens and on earth by Divine wisdom. . . .

179³. '**Cherubs**' (Ezek. x. 18) = the Lord as to Providence and as to guard preventing any approach being made except through the good of love. 422¹⁰. —¹⁴. 595⁴. 700³.

277³. It shall now be shown that by '**cherubs**' in the Word are signified the guards and Providence of the Lord preventing the higher Heavens from being approached except by the good of love and of charity, so that lower things may be in order. Ill. 283.

280¹⁶. For this reason the four **cherubs**, by whom is signified the guard and Providence of the Lord preventing any approach being made except through the good of love, were seen as men, although each had four faces (Ezek. i. 5, 6).

282³. 'He rode upon a **cherub**' = the Divine Providence. 283⁵.

362. By '**cherubs**' in the supreme sense is signified the Lord as to Providence and as to protection preventing His being approached except through the good of love; and in the relative sense, the inmost Heaven. The reason the '**cherubs**' also = the inmost Heaven, is that this Heaven is in the good of love to the Lord, and the Lord cannot be approached except through the Heavens, and in the inmost or third Heaven nothing is admitted which does not savour of the good of that Heaven.

— The reason there were 'four' animals or **cherubs**, is that 'four' = conjunction into one, and there is such conjunction with those who are there, for the Lord so conjoins them through love to Himself from Himself.

458³. By 'the **cherubs**' (carved on the walls of the temple) is signified celestial good, which is the good of the inmost Heaven; by 'the palms,' spiritual good, which is the good of the second Heaven; and by 'the flowers,' spiritual natural good, which is the good of the ultimate Heaven; thus by these three are signified the goods of the three Heavens in their order. But in the supreme sense, by 'the **cherubs**' is signified the Divine Providence of the Lord, and also guard; by 'the palms,' the Divine wisdom of the Lord; and by 'the flowers,' His Divine intelligence; for the Divine good united to Divine truth proceeding from the Lord in the third Heaven is received as the Divine Providence; in the second Heaven as Divine Wisdom; and in the first Heaven as Divine intelligence.

504². By 'the **cherubs**' which were seen as 'animals' is meant the Lord as to Divine Providence, and as to guard preventing His being approached except through the good of love; and as the guard itself is in the Heavens, and chiefly in the inmost Heaven, therefore this Heaven is signified by 'the **cherubs**.' And as the Lord is above the Heavens, He was seen on a throne above the **cherubs** (Ezek. i. 26). 594¹⁷. 529². 630¹⁰.

717⁹. The sense of the letter of the Word is meant by 'the **cherub**, the expansion of covering' (Ezek. xxviii. 14).

739^e. That the sense of the letter guards lest the Lord be approached except through appearances of truth, and not through genuine truths by those who are in evils, is signified by the **cherubs** which with the flame of a sword turning itself were placed in the garden of Eden, to keep the way of the tree of lives.

1088^e. By '**cherubs**' in the Word are meant guard and protection preventing the holy things of Heaven from having violence done to them, and preventing the Lord from being approached except through love; hence by them is signified the sense of the letter of the Word, for that guards and protects. Ex.

Chest, Breastplate. *Thorax.*

A. 1270. I was told that (the Antediluvians) were allowed to inflow into the right part of the head . . . and from the right part of the head into the left side of the chest, but by no means into the left of the head . . . for then they would flow in with their persuasions . . . but when they inflow into the right of the head and thence into the left of the breast-*pectoris*, they flow in by cupidities; thus stands the case with influx. D. 3362. 3363.

1978. There are other spirits who belong to the province of the left chest . . . D.3184.

4403. The Subjects who appear . . . at the chest or breast are they who are in charity.

6602. There was one Society in the plane of the lower chest.

7643¹⁰. 'Breastplates of iron' (Rev.ix.9)=external things which produce the appearance of truth.

9466^e. 'Breastplates of iron, of jacinth, and of brimstone' (ver.17)=the defence of the falsities which are from the evils of diabolical loves.

9496². The sides of the ark had relation to the pectoral or thoracic part . . . and the sides have a similar signification to that of the pectoral or thoracic part of the body, that is, good, for therein are the heart and lungs, and by the heart is signified celestial good, and by the lungs spiritual good.

S. 13³. Their having 'breastplates as breastplates of iron'=argumentations from fallacies by which they fight and prevail. R.436.

R. 436. By 'breastplates' are signified defences, because they defend the breast; here, the defence of falsities.

450. 'Having breastplates of iron, of jacinth, and of brimstone'=their imaginary and visionary argumentations from infernal love and their Own intelligence, and from the concupiscences thence derived. By 'breastplates' are signified the argumentations by which they fight for faith alone.

T. 119. This Man would have perished . . . as to the chest, when the second Heaven did so.

E. 557. 'They had breastplates as it were breastplates of iron'=the persuasions by which they address themselves to combats . . . 'Breastplates,' or breastplates-*loricae*=defences against evils and falsities during combats; but here, defences of evils and falsities against goods and truths.

—². Moreover, breastplates cover the pectoral or thoracic part of the body, by which is signified the spiritual affection of truth.

—³. As breastplates were used in the wars, and to put them on meant to gird themselves for war and thus to fight, in the Word they are said to put on breastplates-*loricis*-who are girded for the fight. III.

576. 'Having breastplates of iron, of jacinth, and of brimstone'=reasonings combating from the cupidities of the loves of self and of the world, and from falsities thence derived; (for) breastplates are armour used in war, specifically, defences in combats.

Chestnut. *Castanea.* T. 78.

Chew. See EAT-*manducare*.

Chezib. *Kesib.*

A. 4827. 'Cezib' (Gen.xxxviii.5)=the state of the idolatrous principal signified by 'Shelah.'

Chicken. See YOUNG-*pullus*.

Chide. *Jurgare.*

Chiding. *Jurgium.*

A. 4164. 'Jacob was wroth and chode with Laban' (Gen.xxxi.36)=the zeal of the Natural. Ex.

8563. 'The people chode with Moses' (Ex.xvii.2)=grievous complaining against Divine truth. 8566.

8588. In the Original Language, 'Meribah' means contention or chiding, and chiding=complaining.

8589. 'On account of the chiding of the Sons of Israel' (ver.7)=complaining from the grievousness of the temptation until they were nearly yielding. 'Chiding'=grievous complaining.

T. 316. For fear of the scoldings of the wife.

Chief. *Praecipuus.*

See under PRINCIPAL.

A. 2072. Truth is the chief thing in the Rational. 2093². 2623.

7230². The chief things of the Church. Sig.

8314. 'Dukes' (Ex.xv.15)=chiefs, and in a sense abstracted from person, chief things, thus each and all things . . .

—². 'Princes'=primary things, and are predicated of the truths of faith; but 'dukes'=chief things, and are predicated of the good of love.

9376. 'And seventy of the elders of Israel' (Ex.xxiv.1)=the chief truths of the Church or of doctrine which agree with good.

Chief. *Primoris.*

A. 3424^e. 'The chiefs of the people' (Num.xxi.18)=lower truths such as those in the literal sense.

M. 6³. These chiefs, whom you saw at the head of the tables . . .

—⁵. At the tables of those of the first rank in Heaven.

T. 17³. Thus do the leaders of the Church define the word person.

634². By 'eagles' (Matt.xxiv.28) are here meant the leaders of the Church, like lynxes.

754². That similar loves would burst forth from many of the leaders of the Churches outside Babylon, unless their power was limited . . .

E. 727⁸. By 'the chiefs of the people who dug,' etc. are signified those who are intelligent and wise from the Lord.

Chief captain. See CAPTAIN-*chiliarchus*.

Child, Boy. *Puer.**

Little Child. *Puerulus.*

Childhood. *Pueritia.**

See CHILDREN, also under INFANT, and OFFSPRING-*foetus* and *proles*.

A. 406. 'A little one' or 'little child' (Gen.iv.23)=charity.

430. 'A little one' or 'little child' in the Word=
* The Latin words *puer* and *pueritia* are usually applied till the seventeenth year, but frequently later. See below, A.10225.

innocence, and also charity, for there is no such thing as true innocence without charity, or true charity without innocence. There are three degrees of innocence, which in the Word are distinguished by the terms 'sucklings,' 'infants,' and 'little children;' and as true innocence is impossible without true love and charity, by the same three terms are signified the three degrees of love, which are, tender love as of a suckling towards its mother or nurse, love as of an infant towards its parents, and charity as of a little child towards his teacher; as in Isaiah . . . 'a little child—*puer parvus*—shall lead them' (xi.6); where 'a little child'=charity.

[A. 430]². That an infant and a little child=innocence and clarity, is plainly evident from the Lord's words in Luke, 'they brought unto Jesus infants, that He should touch them; He said, Suffer the little ones to come unto Me . . . whosoever doth not receive the Kingdom of God as a child shall not enter therein' (xviii.15,16).

— The Lord Himself is called 'a Little One,' or 'Little Child' (Is.ix.6), because He is innocence itself, and love itself.

820². There are also lads, youths, and young men, who from the silliness of their time of life, and from prurience, have conceived the infamous principles, that wives, especially the young and pretty ones, ought not to be for their husbands, but for them and such as they, the husband only remaining as the head of the family and the bringer up of the offspring. They are distinguished in the other life by the boyish—*puerilis*—sound of their voices. . . Those of them who have confirmed themselves in these principles and in actual life conformable thereto, are miserably punished in the other life (being twisted and torn until they seem to themselves to be in fragments), and this often, until they are struck with horror at a life of such principles, and desist from so thinking.

1269. A beautiful boy was seen dressed in a bright white garment, then another boy in a green dress . . .

1401. The historical particulars narrated in this chapter (Gen.xii) about Abram, represent the Lord's state from His first childhood up to His adolescence . . . 1433.

1428^e. The Lord's Sensual and Corporeal was represented by Lot, or what is the same, His sensuous and corporeal man, as it was in His state of childhood . . .

1430. 'When he went forth from Haran' (ver.4)=the Lord's dim state, such as that of man's childhood.

1434. 'Lot his brother's son' (ver.5)=sensuous truth, thus the first that was insinuated into the Lord when a child. . . Sensuous truth is the first truth that insinuates itself, for during childhood the judgment goes no deeper. Sensuous truth consists in seeing that all earthly and mundane things have been created by God, and that each and all things have been created for some end, and in seeing in each and all of them some image of the Lord's Kingdom. This sensuous truth is insinuated only with the celestial man; and as the Lord alone was a celestial man, these and similar sensuous truths were insinuated into Him during His first childhood; thus was He prepared to receive celestial things.

1435^e. All these are acquisitions, and in fact in Haran, by which is signified a dim state such as that which prevails from infancy to childhood.

1450. 'He removed from thence to a mountain on the east of Bethel' (ver.8)=the Lord's fourth state when a child. . . First of all the Lord was from His infancy imbued with the celestial things of love. Def. These celestial things are insinuated into man especially during his state of infancy up to childhood, and in fact without Knowledges; for they flow in from the Lord, and affect him before he knows what love and affection are, as may be evident from the state of infants, and afterwards from the state of first childhood. . . As the Lord was born as any other man, He was also introduced into celestial things according to order, and in fact by degrees from infancy to childhood, and afterwards into Knowledges . . .

1451. Celestial things are insinuated into man without Knowledges from his infancy up to his childhood, but celestial things with Knowledges, from childhood up to adult age.

1453. Infants and children are in celestial things more than adults, because they are in love towards their parents, and in mutual love, and also in innocence; but adults are in the Knowledges of celestial things more than infants and children . . . Before a man is instructed in those things which are of love and faith, he is in a dim state, that is, as to Knowledges, which state is here described by 'Bethel being on the sea, that is, on the west, and Ai on the east' (id.)

1460. 'There was a famine in the Land' (ver.10)=the penury of Knowledges which still prevailed with the Lord when a child. . . During childhood the Knowledges with man never come from within, but from the objects of the senses, especially from the hearing . . . So too with the Lord when a child . . . but the interiors with Him were celestial . . . the interiors with Him were Divine from Jehovah His Father . . .

1461. 'Abram went down into Egypt to sojourn' (id.) =instruction in Knowledges from the Word . . . During His childhood the Lord was instructed like any other man, as is evident from Luke i.80; ii.40. . . Hence it may be evident, that during His childhood the Lord did not will to imbue any Knowledges but those of the Word, which was open before Him from Jehovah His Father. 1502.

1462^e. Hence it is evident that by 'the child Israel' (Hos.xi.1) is meant the Lord; and that His instruction when a child is meant by 'Out of Egypt have I called My Son' (id.).

1472. This is also manifested with children when they are first beginning to learn, namely, that the deeper the Knowledges are the more they desire them, and still more when they hear that they are celestial and Divine . . . 1480.

—². To this end the Lord insinuates the delight which childhood and youth perceive in knowledges . . .

1482. 'Egypt' and 'Pharaoh' are here used in the best sense (ver.15), because they are predicated of the knowledge of Knowledges which the Lord in His childhood first laid hold of.

1484. 'Woman'=truth, here the truth which was in the knowledges the delights of which the Lord caught in His childhood.

1487. Scientifics are acquired in childhood for no other

end than the end of knowing, but with the Lord, from the delights and the affection of truth. The scientifics which are acquired in **childhood** are very numerous, but are arranged in order by the Lord that they may serve for use, first that (the **child**) may be able to think, afterwards that they may be of use through the thought . . .

1489. Unless the scientifics which had been of use in **childhood** for the man to become rational be destroyed . . .

1495. Hence it is evident that the Lord, as a **child**, when He imbibed scientifics, first of all knew no otherwise than that scientifics were merely for the sake of the intellectual man . . .

—². While man is being instructed in his first **childhood** there is indeed a like order, but it appears otherwise, namely, that from scientifics there is an advance to rational things, from these to spiritual things, and so at last to celestial things . . .

—^e. Even with **children** all their thought and thence speech are completely full (of the arcana of art and analytical knowledge), which could never be so unless the celestial and spiritual things which are within flowed in . . .

1496. Regarded in itself, the truth which is learned from **childhood** is nothing but a fit vessel into which what is celestial can insinuate itself . . .

—^e. Intellectual truth is conjoined with an internal perception that it is so; this was with the Lord in **childhood**, and with Him opened the way to celestial things.

1502³. The Lord was inaugurated from **childhood**.

1536. There is here described (Gen. xiii) the state of the external man such as it was in **childhood**, when first imbued with scientifics and Knowledges, that it advanced therefrom more and more to conjunction with the internal man.

1542. The things of this chapter (id.) represent the Lord, and are a continuation of His life from **childhood**.

— There are two things with man which prevent his becoming celestial; one pertaining to the intellectual, the other to the voluntary part; the former is the unprofitable scientifics which he draws in during **childhood** and youth . . .

1543. 'Abram went up from Egypt' (ver. 1) = from scientifics which left the Lord . . . while yet a **child**. 1544.

1547. 'And Lot with him' (id.) = the Sensual . . . 'Lot' = the sensuous things, by which is meant the external man and his pleasures which are of sensuous things, thus which are outermost, and are wont to take man captive in his **childhood** and withdraw him from goods . . .

1555². The will in man is formed by the Lord from infancy to **childhood**, which is effected by the insinuation of innocence and of charity towards parents, nurses, little children of a similar age, and by many things which man knows nothing about, which are celestial things; unless these celestial things were first insinuated into man while he is an infant and a **child**, he could never become man. *Thus is formed the first plane.* But as man is not man unless he is also possessed of understanding . . . and understanding cannot be acquired except through knowledges and Knowledges, he is to be

imbued therewith from **childhood** by degrees. *Thus is formed the second plane.*

1557. The Lord's state was then **childlike-*puerilis***. Des. This **childlike** state is holy because it is innocent . . .

—^e. The Lord now first arrived at that celestial state such as He had when a **child**, in which state also worldly things are present . . .

1584. Nor can it be doubted that the Lord when a **child**, as to the external man, was many times in such Divine sight . . .

1616⁴. See **ADOLESCENCE** at this ref.

—⁵. But the Lord . . . filled the Knowledges with celestial things, and implanted them in celestial things according to Divine order, first in the celestial things of **childhood**, then in the celestial things of the age between **childhood** and infancy, and at last in the celestial things of His infancy . . .

—^e. As the Lord implanted the Knowledges of celestial things, so He had perception . . . He had the first perception when He implanted the scientifics of His **childhood** . . .

1653. That those evils and falsities against which the Lord fought did not appear sooner than in **childhood**, and that then they burst forth, is signified by the kings serving Chedorlaomer (Gen. xiv. 4). 1667.

1661. It treats concerning the combats of the Lord against evils and falsities, here concerning His first combat, which took place in His **childhood** and first adolescence . . .

—⁵. As, in His first **childhood**, the Lord was introduced into most grievous combats against evils and falsities . . .

1667³. So long as there is such good and truth with man, whether in his **childhood**, or in the rest of his life, evils and falsities can effect nothing . . . as is sufficiently evident with infants, good **children**, and the simple at heart . . .

1668. 'And in the thirteenth year they rebelled' (ver. 4) = the beginning of temptations in **childhood**.

1673². Such were the wicked nations against whom the Lord fought in His first **childhood** . . .

1675. By 'Chedorlaomer' is represented the good and truth of the Lord in His **childhood**.

1690. Hence it is evident that the whole of the Lord's life in the world from His first **childhood** was continual temptation and continual victory.

1705. By 'Mamre, Eschool, and Aner' (ver. 13) are represented the Angels who were with the Lord when He fought in His first **childhood** . . .

1741. In the two preceding chapters, 'Abram' represented the Lord or His state in **childhood**.

1752. 'Except only what the boys have eaten' (ver. 24) = good Spirits.

—^e. Angelic Spirits are they who are here called 'the boys,' but the Angels themselves, 'the men.'

1776. The Angels understand the internal sense of the Word better and more fully when very young **boys** and girls read it than when adults do who are not in the faith of charity. The reason is that very young **boys** and girls are in a state of mutual love and innocence,

thus their very tender vessels are almost celestial, and are merely capacities of reception, which can be thus disposed by the Lord, although this does not come to their perception, except by a certain delight conformable to their genius.

[A.] 1778. A continuation concerning the Lord (Gen. xv), after He had in **childhood** endured the most grievous combats of temptations, and these against the love which He cherished towards the universal human race, specifically, towards the Church . . .

1785. 'After these words the word of Jehovah came to Abram in a vision' (ver. 1)=that after the combats in **childhood** there was a revelation. . . 'The word of Jehovah to Abram' is nothing but the Lord's word to Himself; but in **childhood**, and in the combats of temptations, when the Essences had not been united into one, it could appear no otherwise than as revelation.

2125. First there were seen **children** who were combed by their mothers so cruelly that the blood ran all around, which represented that such is the education of little children at this day. D.3992.

2181. 'He gave it to the **boy**, and he hastened to make it' (Gen.xviii.7)=the conjunction of this good with rational good. 'The **boy**'=the natural man, (for) '**boy**'=one who ministers and administers.

2309. I was in the street of a great city, and saw **little boys** fighting; a crowd gathered who watched the spectacle with great pleasure, and I was instructed that the parents themselves excite their little children—*puerulos liberos*—to such fights. The good Spirits and Angels who saw them through my eyes felt such an aversion for them that I perceived the horror, especially at the fact that the parents incite them to such things; saying, that thus in their first age they extinguish all mutual love and all innocence which little children receive from the Lord, and initiate them into hatreds and revenges, consequently that they deliberately exclude their children from Heaven, where there is nothing but mutual love. H.344.

2348. 'From a **boy** even to an old man' (Gen.xix.4)=falsities and evils both recent and confirmed. . . '**Boys**'=those which have not yet grown up, thus recent ones. Ill.

—. '**Boys** playing in the streets' (Zech.viii.5)=recent truths, and 'girls'=recent goods, and their affections, and thence gladnesses.

2504². It indeed appears to man as though the Scientific of faith were first, and that then from it there comes forth the Rational, and at last the Intellectual, and this because man proceeds in this way from **childhood**; but still the Intellectual continually inflows into the Rational, and this into the Scientific . . . but during **childhood** obscurely . . .

2588. It treats here concerning the doctrine of faith concerning which the Lord thought in His **childhood**, namely, whether it would be allowable to enter into it by means of rational things, and thus form for Himself ideas about it.

2677. 'The **boy** (Ishmael)' (Gen.xxi.14)=what is spiritual. . . For Ishmael here represents the man of the

Spiritual Church, and as he here represents him at the beginning, it is said 'the **boy**.'

2682. 'She cast the **boy** under one of the shrubs' (ver. 15)=despair at perceiving nothing of truth and good. 'The **boy**'=spiritual truth.

2687. 'Because she said, Lest I see the death of the **boy**' (ver. 16)=grief that thus it would perish. . . 'The **boy**'=spiritual truth.

2689³. During **childhood**, while he is first being imbued with goods and truths, everyone is kept by the Lord in an affirmative that what is said and taught by parents and masters is true . . .

2691. 'God heard the voice of the **boy**' (ver. 17)=help then . . . 'The **boy**'=spiritual truth . . . The reason He is said to have heard the voice of the **boy**, and not that of Hagar, is that it treats of the state of the spiritual man; by 'the **boy**,' or Ishmael, is represented the man of the Spiritual Church . . .

2697. 'Lift up the **boy**' (ver. 18)=the Spiritual as to truth . . . 'The **boy**'=the Spiritual especially as to truth. 2704.

2706. 'God was with the **boy**' (ver. 20)=the presence of the Lord with the spiritual . . . 'The **boy**'=the Spiritual as to truth, here, the spiritual, because he represents the man of the Spiritual Church, also the Spiritual Church itself, and in a universal sense, the Lord's Spiritual Kingdom.

2782. '(Abraham) took the two **boys**' (Gen.xxii.3)=the former Rational which He adjoined. '**Boys**' in the Word have various significations because they are predicated both of the sons of the house and of the sons of a stranger, and also of servants, as here.

2792. 'Abraham said to his **boys**, Abide ye here with the ass' (ver. 5)=the separation of the former Rational with the Natural then. . . 'The **boys**'=the former Rational.

2793. 'And I and the **boy** will go even thither' (id.)=the Divine Rational in a state of truth girded for the most grievous and inmost combats of temptations. 'The **boy**'=the Divine Rational in such a state, (for) 'Isaac'=the Divine Rational, but here, as it is not said 'Isaac' . . . but 'the **boy**,' he=the Divine Rational in such a state as is presently treated of. 2795².

2856. 'Abraham returned to his **boys**' (ver. 19)=conjunction again with the former Rational, (for) 'the **boys**'=the former or merely human Rational which was to be of service to the Divine Rational. 2858.

3067^e. 'A **boy**' or 'little **boy**'=a state in which there is innocence.

3183. Afterwards man is introduced into a state of the affection of spiritual good, or of mutual love, that is, of charity towards his like, which state is signified by children.

3254. Instead of the time of **childhood** and adolescence (the Angels have an idea) of a state of affection of good and truth.

3308. 'The **boys** grew up' (Gen.xxv.27)=the first state, namely, of the conjunction of good and truth . . . 'The **boys**'=good and truth, for good is represented by the **boy** Esau, and truth by the **boy** Jacob.

3309. Scientifics are of two kinds, namely, sensuous things and scientific things . . . sensuous things are those in which **children** are, scientific things are those in which the same **children** are when they grow up.

3470². The case herein is as with **children**, who first learn many things, even useless ones, such as games; not to be made wise by such things, but to prepare the way to receive useful things which are of wisdom, on the reception of which they are separated, nay, rejected. 3982².

3518². When a **child** is first instructed he is affected with the desire of knowing not for any end that is manifest to himself, but by a certain pleasure and connate delight . . .

3665⁵. The Knowledges of external or corporeal truth which are from collateral good and which have what is Divine within them, and so can admit genuine goods, such as are [the Knowledges] with very young **children** who are afterwards regenerated, are in general such things as the historicals of the Word . . . When these things are known and thought of by a very young **child**, the Angels who are with him think of the Divine things which they represent and signify, and as the Angels are affected with these things, their affection is communicated, and causes the delight and pleasure which the **child** has from them, and prepares his mind to receive genuine truths and goods. 3690².

3688³. A man who is such that he can be regenerated . . . at first, like a very young **child**, does not know what are the works of charity (therefore gives to beggars); these goods are the goods of external truth from which he begins; the truth of good, which is interior, thus infows into them, and operates according to the Knowledges in which the **child** is . . .

3690². All the historical things of the Word are truths more remote from the Divine doctrinal things themselves, but still they are serviceable to **children**, in order to introduce them into the interior doctrinal things of truth and good by degrees, and at last to the very Divine ones. . . In order that this first state may exist, that is, the state of infancy and **childhood** of those who are to be regenerated, the historical things of the Word have been given, and have been so written that everything contains what is Divine.

3701⁶. This is the state of infancy and **childhood** as to the new life . . .

3778³. In **childhood** man acknowledges nothing else as good and truth . . .

3843². This is circumstanced as everything else is which is implanted in man from **childhood**; it does not become his Own until he acts according to it, and that from affection . . .

3982². These arcana are given in the Word in a historical form in order that the Word may be read with delight, even by **children** and the simple, so that when they are in holy delight from the historical sense, the Angels who are with them may be in the holiness of the internal sense . . .

3986⁵. Such good as this usually exists with very young **children** before they have received genuine truths.

4551². Man is quite ignorant of these things, but still there is such a removal and rejection of falsities from his first **childhood** up to his last age . . .

4672. 'The boy (Joseph)' (Gen. xxxvii. 2) = what is first, (for) 'a boy' (or **child**), when predicated of a new Church, = what is first or its first state, for the Church is like an infant, a **child**, a man, and at last an old man . . . In the Church which from its age is called 'a **child**,' and which is of such a character as quickly to turn aside, the Lord is at first present . . . but is afterwards estranged from them (as is here represented).

5126². From his infancy to his **childhood** man is merely sensuous, for he then receives nothing but earthly, bodily, and worldly things through the sensuals of the body, and from these too at that time are his ideas and thoughts; the communication with the interior man is not as yet open, or only so far as to enable him to apprehend and retain these things. The innocence which he then has is only external . . . Through this the Lord reduces into order the things which enter through the sensuals; without an influx of innocence from the Lord in this first age no foundation could come into existence upon which the Intellectual or Rational which is proper to man could be built. (Continued under ADOLESCENCE at this ref.)

5236. 'There was there with us a Hebrew boy' (Gen. xli. 12) = that on account of temptation the guiltless principle of the Church was rejected thither . . . 'A boy' = what is guiltless. . . The reason 'a boy' (or **child**) = what is guiltless, is that 'an infant' = what is innocent. For there are mentioned in the Word 'a suckling,' 'an infant,' 'a **child**,' and by these are signified the three degrees of innocence, the first degree by 'a suckling,' the second by 'an infant,' and the third by 'a **child**;' but as with a **child** innocence begins to be put off, by 'a **child**' is signified that innocent principle which is called guiltless. 9390. 10132². E. 314³.

—³. That the innocent principle which is called guiltless is signified by 'a boy' (or **child**), is evident in Luke; Jesus said, 'Whoever does not receive the Kingdom of God as a **child** shall not enter therein' (xviii. 17). To receive the Kingdom of God as a **child** is to receive charity and faith from innocence. Further III.

5342². From his first infancy to his first **childhood** man is introduced by the Lord into Heaven, and in fact among the Celestial Angels, by whom he is kept in a state of innocence . . . When the age of **childhood** begins, he then by degrees puts off the state of innocence, but it is still kept in a state of charity through the affection of mutual charity towards his like, which state lasts with many up to adolescence; he is then among the Spiritual Angels. (His further progress des.)

5376. The man who is born within the Church, from his first **childhood** learns from the Word and from the doctrinal things of the Church what the truth of faith is and also what the good of charity is . . . The truths therefore which he had imbibed from **childhood**, could not enter further into his life than to the first entrance, from which they may either be admitted more interiorly or cast out altogether. Ex.

5497. A **child** who is still in his minority—in *ephebis-*

cannot think any deeper than from the exterior Natural, for he forms his ideas from sensuous things . . .

[A.] 5604. 'Send the **boy** with me' (Gen.xliii.8)=that (interior truth signified by Benjamin, who is here 'the **boy**') might be adjoined to the good of the Church which is represented by Judah. It is said '**boy**,' because that which is interior is in the Word relatively called '**a boy**,' there being more innocence in what is interior than in what is exterior.

5774². Thus does every man advance from **childhood** as he grows up; when he is a **child** he thinks and apprehends matters from sensuous things . . .

5812. 'The **boy** cannot leave his father' (Gen.xliv.22)=that that truth cannot be separated from spiritual good. . . This truth is called '**a boy**' because it is born last.

6049. 'Thy servants have been men of cattle from their **childhood**' (Gen.xlvi.34)=that from the beginning they have had truths from which is good.

6333³. Historical things have therefore been given, in order that infants and **children** may be initiated through them into the reading of the Word; for they are delightful, and seat themselves in their minds, by which means communication is given them with the Heavens; which communication is grateful because they are in a state of innocence and mutual charity . . .

6680. 'They kept the **boys** alive' (Ex.i.17)=that truths being of good were preserved. This is evident from the signification of sons, who are here called '**boys**,' being truths. The sons are here called '**boys**,' because by '**boys**' is signified the good of innocence; wherefore '**boys**' here=the truths which are of good. 6682.

7661. 'With our **children** and with our old men' (Ex.x.9)=the simple and the wise. '**Children**,' when adjoined to 'old men'=the simple, because 'old men'=the wise.

9212⁸. Peter when '**a boy**' (John xxi.18)=the faith of the Church such as it is at its beginning.

9390. 'He sent **boys** of the Sons of Israel' (Ex.xxiv.5)=those things which are of innocence and charity with those who are of the Church.

9755⁵. Hence truths with man in **childhood** are truths in knowledge, but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened up to that age.

10225. The second state is from the fifth to the twentieth year; this state is a state of instruction and of knowledge, and is called **childhood**.

—⁴. That the second state is one of instruction and of knowledge is evident; this state is not as yet one of intelligence, because a **child** does not form any conclusions from himself, nor does he from himself discriminate between truths and truths, nor even between truths and falsities, but from others; he only thinks and speaks matters of the memory, thus from mere knowledge, nor does he see and perceive whether it is so, except from the faith of a master, thus because another has so said.

10557. 'His minister Joshua the son of Nun, a **boy**' (Ex.xxxiii.11)=Divine truth ministering instead of Moses; he is called 'the son of Nun' from truth, and '**a boy**,' from good.

H. 295. In **childhood** Spirits are present who are in the affection of knowing, thus who communicate with the ultimate or first Heaven.

330. A **child** enters the other life in the state of a **child**.

352². But they are not of this kind who in **childhood** supposed those things to be true which they heard from their masters, if in early manhood, when they think from their own understanding, they do not remain in them . . .

391. There are other Societies who . . . instruct and educate **boys** and girls who are of a good disposition from their education in the world, and who therefore come into Heaven.

S. 23. **Children** . . . innocence and charity.

P. 98^e. Infants and **children** cannot come into freedom itself and rationality itself until they grow to mature age; for the interiors of the mind are opened successively . . .

R. 463. (**Boys** and girls in the Spiritual World seen distributing presents to their beautiful turtles.) T.462.

611⁵. (**Children** seen there with their master.)

—⁶. The **children** said, We have thought of God from person, of our neighbour from form that he is a man, and of Heaven from place; did we therefore when reading the Word appear to anyone like dead horses? No, said the master, you are but **children**, and could not do otherwise, but I have perceived in you an affection of knowing and understanding, and this being spiritual, you also have thought spiritually.

839⁴. There were two houses at the south side of that place where there were **children** with their masters.

M. 17³. After noon (in Heaven) games of **boys** and girls are seen in the streets, which are regulated by their governesses and masters, who sit in the porches of the houses.

—⁴. At the sides of the city in the outermost parts there are various games of **boys** and youths . . . There are matches among the **boys** [to show] who is the quickest in speech, action, and perception; and the quicker ones receive some leaves of laurel as a prize; besides many other things designed to call forth the latent abilities of the **boys**.

176. The care of the instruction of the **boys**, after **childhood**, and up to the age of adolescence—*ephebatum*—, and also after it until they come under their own jurisdiction, is the proper office of the husband.

218². (The difference between **boys** and girls as seen in their sports.)

293⁶. Instead of the dove there was seen a **little boy** with a paper in his hand . . . 294⁸.

329. (Some **boys** followed me home and saw an insect running on my paper.)

—³. The **boys** then went away to the head master, and asked him to propound this new problem in the school . . .

T. 23². To implant in an infant and a **child** the idea of three Divine persons, to which there inevitably adheres the idea of three gods, is to take away from them all spiritual milk, and afterwards all spiritual

food, and lastly all spiritual reason; and with those who confirm themselves in it, it is to induce spiritual death.

42. The ultimate region of the mind, where life exists in the lowest degree, is opened from infancy to **childhood**, and this is effected through knowledges; the second region, where life exists in a greater degree, is opened from **childhood** to adolescence, and this is effected through thoughts from knowledges . . .

426². See **BEGGAR** at this ref.

443. Moral life with **children**, up to the first adolescence, is natural, which afterwards becomes more and more rational.

476. Every man changes his position in the World of Spirits as he advances from infancy to old age; an infant is kept in the eastern quarter towards the north; a **child**, as he learns the rudiments of religion, successively recedes from the north to the south . . .

678^e. Without the Christian sign of baptism, some Mohammedan Spirit, or some one from the idolaters, could apply himself to newly-born Christian infants, and also to **children**, and breathe into them an inclination for his religion . . .

D. 347. Mohammedan infants come immediately into Heaven, but **boys** and girls not so [immediately] . . . Their **boys** and girls under ten years of age, more or less, according to their education, capacity, and nature, are not at once elevated into heaven, but are carried away to their Spirits, and are thus perfected by degrees and raised up. . . The reason why their **boys** and girls could not be raised up so quickly, is that they are immediately imbued with paganism.

3620. Beholding some **boys** fighting, I perceived the highest degree of delight flowing in from certain Spirits . . .

3621. Hence it was evident how **boys** are at once educated into hatreds, becoming of such a character that they can scarcely look at one another with a pleasant countenance. Thus too it is evident of what character **boys**, even little **boys**, will be in the other life, where mutual love will reign.

4516. Hence it may be evident of what quality are the ideas taken up in **childhood**, and how completely they remain . . .

E. 223⁹. By 'boys and girls playing in the streets' are signified affections of truth and of good and their delights. 652¹².

270². In the spiritual sense by 'infants' is meant innocence; by '**children**,' charity . . .

365¹⁷. 'Unto us a **Child** is born' (Is.ix.6) . . . These things are said of the Lord's advent, because by 'a **child**' in the Word is signified good, here Divine good; and by 'a son,' truth, here Divine truth.

376²⁴. 'To give a boy for a harlot' (Joel iii.3)=to falsify truth, for 'a boy'=the truth of the Church.

412⁶. Jesus said of a **child** whom He set in the midst of His disciples, 'See that ye despise not any of these little ones; I say unto you that their Angels in the Heavens always see the face of my Father who is in the

Heavens' (Matt.xviii.10). It is said that their Angels see, because there are Spirits and Angels with every man, according to the quality of the man; with very young **children**=*infantes pueros*=there are Angels from the inmost Heaven; these see the Lord as a Sun . . . But in the purely spiritual sense these words signify that the Lord as to His Divine good is in the good of innocence, for this latter is signified by a very young **child** in the spiritual sense.

430¹⁵. 'Men' (Matt.xiv.21)=those who are in truths; 'women and **children**,' those who are in goods.

532³. That all innocence and all wisdom will perish, is signified by 'the **children** and old men' (Is.xx.4) whom the king of Assyria will lead away.

655⁶. By 'the **children** who fall with wood' (Lam.v.13) are signified nascent goods perishing by evils.

670^e. This doctrine was taken up into Heaven, lest before the establishment of the New Church it should be injured by the evil, (which is signified by), 'the **child** was caught up to God, and to His throne' (Rev.xii.5).

695¹⁵. The **children** who were slain at Bethlehem=truth from a spiritual origin.

780⁶. 'A little **child** shall lead them'=the state of innocence and of love to the Lord in which they will be; 'a **child**'=innocence and at the same time love to the Lord, for love to the Lord makes one with innocence, for they who are in that love are also in innocence, as are they who are in the third Heaven, who also on that account appear as infants and **children**.

863. Natural affections of truth prevail with **children** and young people.

C. 129. So long as infants and **children** are under their nurses and masters, they indeed do not do the goods of use, but still they learn to do them, and have them as an end.

Child-bearing. *Puerperus.* A.3994^e.

Childless. *Improles.*

A. 1794. 'I walking **childless**' (Gen.xv.2)=that there was no internal Church.

4835³. To be **childless**=the deprivation of good and truth, thus that there was no longer a representative of the Church in that house, consequently, that it was out of the communion.

Children. *Liberi.*

See under **BORN**=*Nasci*, and **CHILD**.

A. 313^e. This everyone may know from the fact that the evil inclinations of parents remain visibly in the **children**.

494². All actual evil with parents puts on a kind of nature, and when it recurs often becomes natural, and is added to the Hereditary, and transplanted into the **children** . . .

1272. Wherever the Antediluvians went they had their **children** going before them in a bent line. But they were told that . . . if they had loved their **children**, not for the sake of the love and glory of self, but that human society might be enlarged for the common good,

and still more so, that Heaven might be multiplied from them, thus if they had loved them for the sake of the Lord's Kingdom, then their love towards infants would have been genuine.

[A.] 1389. Cares about food, **children**, etc.

1865³. That the Divine love is such may be evident from the love of parents towards their **children**, which increases according to the degree in which it descends, that is, it becomes greater towards the descendants than towards their **children** themselves. . . The cause and origin of this can only be from the Lord, from Whom all marriage love and love of parents towards their **children** flows in . . .

1921³. In proportion as the offspring recede from the father's likeness they recede from the father, thus more and more as they advance in age; hence it is that a father's love towards his **children** diminishes according to the advance of their age.

2309. See CHILD at this ref.

2731. The descendants of the Most Ancient Church, with whom the Church declined, began to love their **children** and not their married partners; for **children** can be loved by the evil, but a married partner only by the good.

2732. They said that they who in the bodily life have lived in such marriage love, are together and dwell together in Heaven as Angels, sometimes also with their **children**; but very few do so who are from Christendom at this day; but from the Most Ancient Church all did so, and many from the Ancient Church. De Conj. 117.

2742. This kind of marriage love . . . is merely for the sake of the care of the **children**, etc. H.381. M.284.

2745. It was said that such wives (as do not love their husbands) still love their **children**, but it was replied that that love is not human . . .

2818². That the Lord was to come into the world and suffer death was known from the most ancient time, as may be manifestly known from the fact that the custom prevailed with the Gentiles of sacrificing their **children**, they believing that thus they would be expiated and God propitiated . . .

3179³. The fruits of truth from good, or of faith from charity, they called **children**.

3469³. Everything that parents have contracted by frequent use and habit, or have imbued by actual life until it has become so familiar to them that it appears to be natural, is derived into their **children** and becomes hereditary. Examps. 4317⁴.

5051². Marriage love is heavenly when a man lives contented in the Lord with his married partner, whom he most tenderly loves, and with his **children** . . .

8850. Such of (the inhabitants of Jupiter) as have lived happily in marriage love and have taken such care of their **children** as becomes parents, do not die by diseases, but as in a peaceful sleep.

8851. Their delights are to love their married partners, and to take care of their **children**.

8986. 'I love my lord, my woman, and my **children**'

(Ex.xxi.5)=the delight of the recollection of spiritual goods. . . '**Children**'=the goods and truths thence derived.

10165. In the (second) Earth the husband has only one wife, and they procreate **children** to the number of from ten to fifteen.

P. 281^e. Evil would so increase in him that no room for restoration would remain, and hardly in his **children**, if he should beget any.

M. 405. Spiritual fathers and mothers, after they have sipped the sweetness of innocence in their infants, love their **children** quite differently from what natural fathers and mothers do. The spiritual love their **children** from their spiritual intelligence and moral life, thus they love them from the fear of God and from actual piety or that of the life, and at the same time from their affection for and application to uses which are of service to society, thus from the virtues and good manners in them. It is chiefly from the love of these things that they provide for and administer to their necessities; therefore, if they do not see such things in them, they alienate their minds from them, and only do anything for them from a sense of obligation. (The love of natural parents also des.)

406. Most fathers when they come into the other life, recollect their **children** who have died before them; they are also presented to and recognise each other. Spiritual fathers only look at them, inquire as to their present state, rejoice if it is well with them, and grieve if it is ill; and after some conversation, instruction, and admonition concerning moral heavenly life, they separate themselves from them, before which they teach them that they are no longer to be remembered as fathers, because the Lord is the only Father to all in Heaven, according to His words, Matt.xxiii.9, and that they never remember them as their **children**. But natural fathers, as soon as they become conscious that they are living after death, and recall their **children** to memory who have died before them, and when according to their wish they are presented to each other, are at once conjoined with them, and they cohere together like sticks tied up into bundles; and the father is continually delighted to look at them and talk to them. If he is told that some of his **children** are satans, and that they have done injuries to the good, he nevertheless keeps them in a group around him, or in a troop before him; if he himself sees that they inflict injuries and commit evils, he pays no attention to it, nor does he dissociate any of them from himself. In order therefore to prevent the continuance of such a dangerous company, they are of necessity committed all together to Hell, and there the father is shut up in confinement before his **children's** eyes, and the **children** are separated, and each is sent away to the place of his own life.

T. 407. Everyone knows that a father who chastises his **children** when they do evil, loves them, and that he who does not chastise them on that account loves their evils. 459¹⁵. C.163.

431. The domestic obligations of charity . . . of a father and mother towards their **children**, are from a love implanted in everyone, called *storge*; and those of **children** towards their parents are from and according

to another love which closely conjoins itself with obedience from obligation.

—³. With parents who are in charity, parental love is conjoined with love towards the neighbour and with love to God; for by these parents the **children** are loved according to their manners, virtues, studies, and qualifications for serving the public; but with those who are not in charity, there is no conjunction of charity with the love called *storge*, wherefore many of these love bad, unmannered, and cunning ones better than good, well-mannered and sagacious ones; thus those who are useless to the public better than those who are useful.

E. 315²¹. 'The father shall betray the children to death' (Mark xii. 12)=that the good of the Church will perish by the falsities of evil; 'the father'=the good of the Church, and 'the children'=the falsities of evil. 'The children rising against their parents and killing them'=that falsities of evil will attack the goods and truths of the Church and will destroy them. 366^e.

555^e. 'To cook children' (Lam. iv. 10)=by falsities to destroy the truths and goods of doctrine from the Word. 'To make them their meat'=to appropriate falsities.

659¹⁸. The truths from that good and the increase of them are signified by 'the children who shall be as the herb of the earth' (Job v. 25), for 'sons' and 'children'=truths from good; in like manner 'the herb of the earth.'

724⁵. 'To hate father, mother, wife, children,' etc. (Matt. xix. 29)=such things as are of the man himself, and which are called his Own . . . The loves of self and of the world are 'the father and mother,' and the cupidities thence originating and their evils and falsities are 'the children' . . .

D. Wis. xi. 5. Rightly to educate children (is one of the general uses of charity).

C. 174. The externals of the body which belong to worship, are . . . with every one to instruct children and servants about (God, Heaven, salvation).

Chimera. *Chimera.* T. 37³. 57. 181. 379⁴. 525. 657^e.

Chimney, Furnace. *Caminus.*

A. 1861¹⁰. 'Shall send them into a furnace of fire' (Matt. xiii. 42).

7519⁵. 'A furnace of fire'=the evils of cupidities.

8846. Among the Spirits from Jupiter there are some they call chimney sweepers . . . D. 874.

H. 585. Like soot from a chimney on fire.

R. 49. 'His feet like fine brass burning in a furnace' (Rev. i. 15)=Divine natural good.

T. 61^e. Like a chimney-sweeper sticking in a dusky chimney.

D. 4744. Such appear there like chimney sweepers.

E. 69. It is said, 'as if they burned in a furnace,' in order to express the Divine love in the greatest degree, and in its fullness.

540². By 'a furnace of fire,' or a furnace-fornax—is meant the Hells. 911⁵.

Chin. *Mentum.*

A. 1773². Ascending towards the chin . . .

4046. Under the left part of the chin . . .

9435. Even to the chin . . .

P. 169^e. Around the mouth and above the chin.

D. 4825^e. These two (persons) inflowed into the chin with me; hence it is evident that the thoughts of such inflow into that part of the face which is scarcely the face, but is below the face where the beard is.

China. *China.*

Chinese. *Chinensis.*

A. 2596. One morning there was a choir at a distance from me, and from the representations made by them it was given to know that they were Chinese, for they presented a kind of woolly goat, a cake of millet, and an ebony spoon, and also the idea of a floating city. They desired to come nearer to me, and when they applied themselves, they said they wanted to be alone with me, that they might open their thoughts. But they were told that they were not alone, and that there were others who were indignant at their wanting to be alone, when they were guests. Having perceived their indignation, they fell to thinking whether they had trespassed against the neighbour, and whether they had claimed anything for themselves which belonged to others. I was given to perceive their agitation; it was that of an acknowledgment that perhaps they had injured others, also of shame on that account, and of other good affections at the same time; hence it was known that they were possessed of charity. Presently I spoke with them, and at last about the Lord. When I called Him Christ, a certain repugnance was perceived in them; but the reason was disclosed, that they had brought it from the world, from their having known Christians to live worse than they did themselves, and in no charity. But when I simply mentioned the Lord, they were inwardly moved. H. 325. D. 3066.

10770. Like grains of Chinese wheat.

R. 11^e. They mentioned that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Chinese emperor is from their country . . . T. 279⁴.

— Seek for the ancient Word in China, and you may perhaps find it there among the Tartars.

D. 6067. On the Indian Chinese. J. (Post.) 132.

6077. On the inhabitants of Tartary near to China. J. (Post.) 133.

Chink. *Rima, Rimosus.*

A. 2851². Only through chinks . . . does some light from Heaven enter, whereby they can think and reason. 3167². 3679⁴. 4618². 5127^e. 6299^e. 6564. H. 430.

R. 926². Instead of the magnificent temple there was seen a house full of chinks from top to bottom.

M. 268. There was seen a house built of reeds, and consequently full of chinks.

E. 406. (When the spiritual mind is closed, the light

of Heaven can only flow into the natural mind through **chinks**; and the light of Heaven flowing in through **chinks** into the Natural, is light separated from the heat of Heaven . . .

[E.] 410³. Hence it is evident what is signified by 'figures,' **chinks** of the rocks. III.

Chittim. *Kittim, Kitthaci.*

A. 1152. 'The sons of Javan' (Gen.x.4)=others still who had external worship derived from the worship which prevailed with the nation 'Javan'; 'Elishah, Tarshish, **Chittim** and Dodanim' were so many nations with whom there was such worship, and by which also are signified so many doctrinals, which were rituals, derived from the external worship with 'Javan.' 1156.

1156². '**Chittim**' (Jer.ii.x; Is.xxiii.12)=rituals.

—'. 'The beam of a ship from the isles of **Chittim**' (Ezek.xxvii.6)=externals of worship, thus rituals which relate to the class of celestial things.

1158⁵. ('**Chittim**' is called 'the isles' from external worship.)

3268⁸. 'The isles of **Chittim**' (Jer.ii.10)=those who are more remote from worship, that is, the gentiles who are in simple good, and thence in natural truth.

E. 304²⁷. By 'the land of **Chittim**' (Is.xxiii.1) is meant what is idolatrous.

406¹⁴. 'The land of **Chittim**'=falsities.

—¹⁴. 'The isles of **Chittim**'=where they are who ve naturally in truths.

Chocolate. *Chocolade.*

J. (Post.) 269. (The Londoners in the Spiritual World drink **chocolate**, tea, ale, etc., the same as they do here.)

Choir. *Chorus.*

A. 418². That singing and the like=what is spiritual, is evident to me from the angelic **choirs**, which are of two kinds, celestial and spiritual. Spiritual **choirs**, from their winged melodious tone, to which the sound of stringed instruments may be likened, are well distinguished from the celestial ones.

1648. The speech of good Spirits and of angelic Spirits is that of many at once, especially in gyres or **choirs**. . . That in **choirs** I have often heard; it is a falling one, as it were rhythmical . . .

2290. Little children sent to me in **choirs** . . . 2294.

2595. I heard a certain resounding gyre, coarser than usual, and from the sound I knew at once that they were gentiles. . . The gyre or **choir** was heard for several hours, and I perceived that even in that short time they were made more and more perfect. Being surprised thereat, I was told that they can be initiated into **choirs**, thus into accordance, in a single night, while most Christians can scarcely be so in thirty years. The gyres or **choirs** are when many are speaking at once, all as one, and each as all.

2596. See CHINA at this ref.

3350. I heard very many Angels of the interior Heaven . . . it was a **choir** in which there were many who were thinking the same thing all at once, and they spoke the same . . . and this because no one wished to do anything

of himself, still less to be over the others and lead the **choir**. He who does this is of himself dissociated in a moment. But they suffered themselves to be led by one another, thus all individually and generally by the Lord. Into such accordances are all the good led who come into the other life. D.489.

—². There were afterwards heard very many **choirs** who exhibited various things representatively, and although there were many **choirs**, and many in each **choir**, they still acted as one . . . D.492.

3351. They who then formed the **choirs** were from the province of the lungs . . . But there were distinct **choirs**; those who pertained to the voluntary breathing, and those who pertained to the spontaneous. D.495.

3893. There were angelic **choirs** who were celebrating the Lord together . . . The celebration was sometimes heard as that from sweet singing . . . From the variety of the tone I perceived that there were a number of **choirs** . . . They belonged to the province of the lungs . . .

4627. After a while I noticed some angelic **choirs** who were sent to me in order to ward off the efforts of some evil Spirits . . . D.4026. 4029.

5396. There was a crowd of many Spirits around me . . . They were complaining, saying that the whole would be lost, for in that crowd nothing appeared to be con-associated together . . . But I perceived in the midst of them a soft tone, angelically sweet, having nothing in it but what was in regular order. Angelic **choirs** were there within, and the crowd of Spirits devoid of order was outside. This angelic flowing lasted a long time. . . It represented how the Lord regulates the things which are out of connection and order . . .

5975. When many act as one, and also in **choirs**, one thinks as the other thinks . . .

8115. In order that the Spirits of Jupiter might know that (the Spirits of our Earth become Angels), there came out of Heaven **choirs** of the Angels of our Earth, one after another. **Choirs** consist of a number thinking, speaking, and acting together in a continuous series; the celebration of the Lord in the Heavens is for the most part carried on by means of **choirs**. . . These **choirs** so much delighted the Spirits of Jupiter who were with me that they seemed to be caught up into Heaven. The glorification by the **choirs** lasted about an hour. D.553.

8192. The 'pillar of cloud' was an angelic **choir**.

8195. 'The pillar of cloud' was an angelic **choir** in which was the Lord.

8340. Among the ancients it was customary in holy worship to sing by **choirs**, that is, there was one or there were some who answered, by which they represented what is reciprocal, and a response, such as is that of the Church from Heaven, and that of Heaven from the Lord. Such is meant in Hosea, 'I will answer, and I will sing to Him' (xiv.8); and in Moses, 'Then sang Israel this song, Come up O fountain, answer ye thereon' (Num. xxi.17).

H. 343. Many times when some little children have been with me in **choirs**, being as yet altogether infantile, they were heard as something tender and inordinate, so that they did not as yet act as one . . .

M. 78³. In the middle of the building there was a choir, out of which the head of the tutelary god of that city projected.

D. 492. On angelic choirs, their provinces in the human body, and their offices . . . There are in general three varieties of them ; those who act only by representations ; those who act by representations and at the same time by voices, who seemed to me the most subtle, they sounded like a subtle winged somewhat, and as the least of those who may be called lives ; there are others who act only by voices. 493- 494.

512. Thus are the Mohammedans admitted into angelic choirs . . .

579. On angelic choirs. 608.

1629. There was a certain choir which in its gyres was simulating gyres, and in the gyres the celebrations of the Lord . . .

3040. The angelic forms or choirs have been with me and have been heard so often, that it has become familiar . . . Choirs from the Mohammedans have become so familiar to me, that from the sound alone I could have known that they were from them.

3070. On choirs in general. There are diversities of choirs, and everyone to whom it is given by the Lord may know from the sound, from the ideas, and from the representations, of what quality they are, and also where they are situated in the Grand Man.

3071. Choirs are of such a nature that all speak together, or all have the same idea, and the same representations, so that many constitute one person ; hence their sound, and gyre.

3072. (Choirs contrasted with Subjects.)

Choose, Elect. *Eligere.*

Choice, Election. *Electio.*

A. 1416^e. 'That I may see the good of Thy chosen' (Ps. cvi. 5).

2159⁴. 'Behold My Servant . . . Mine **Elect**' (Is. xlii. 1) . . . This is manifestly said of the Lord, of Whom 'Servant,' and '**Elect**,' while He was in the human, are predicated.

2922. 'In the **choice** of our sepulchres' (Gen. xxiii. 6) = what is well-pleasing as to regeneration. 'To **choose**,' '**choice**,' and '**chosen**' = what is of free choice, or of what is well-pleasing.

3755⁴. 'For the **elect**'s sake those days shall be shortened' (Matt. xxiv. 22) = the removal of those who are of the Church from interior goods and truths to exterior ones, in order that those may still be saved who are in the life of good and truth. . . 'The **elect**' = those who are in the life of good and truth. H. 420.

3805. It treats here concerning the **choice** of what is good, which **choice** precedes the marriage of good and truth.

3898^e. The reason the interiors of the Word are now opened, is that the Church at this day is so completely vastated . . . that although they know and understand, they do not acknowledge, still less believe, except a few who are in the life of good and are called 'the **elect**,'

who now can be instructed, and with whom the New Church is to be instituted. But where they are the Lord alone knows ; there will be few within the Church . . .

3900⁴. 'To seduce, if possible, the **elect** also' (ver. 24) = those who are in the life of good and truth, and thence are with the Lord ; these are they who in the Word are called 'the **elect**.' These rarely appear in the congregation of those who veil profane worship under what is holy ; or if they do appear they are not recognized, for the Lord hides them, and so guards them. For before they have been confirmed they easily suffer themselves to be led away by external holinesses, but after they have been confirmed they endure. For they are kept by the Lord in the company of Angels, of which they are unaware, and then it is impossible for them to be seduced by that wicked crew.

4058. As there will still endure the truth of faith and the good of charity in the midst, or with some who are called 'the **elect**' . . .

4060⁹. 'They shall gather together the **elect** from the four winds, from the end of the heavens even to the end of them' (ver. 31) = the establishment of the New Church ; 'the **elect**' = those who are in the good of love and faith ; 'the four winds' from which they will be gathered together = all states of good and truth ; 'the end of the heavens to the end of them' = the internal and external things of the Church. E. 418³.

4805^e. They regard others as not the **elect** . . .

5057². It is wonderful that anyone could ever believe that the Jewish nation was **chosen** in preference to others. Hence it is that many confirm themselves in this, that the life effects nothing, but that it is **election** . . .

5058^e. Hence it is evident that **election** and reception are not of mercy, but that it is the life which makes Heaven. Yet all things of the life of good and of the truth of faith are of mercy with those who receive mercy in the world, and they have the reception of mercy, and are they who are called 'the **elect**.'

5952^e. The Lord does not openly teach truths to anyone, but through good leads him to think what is true, and also, unknown to the man, inspires the perception and thence the **choice** that this is true because the Word so declares, and because the latter squares with it.

5993^e. At the beginning man is bent by means of his very delights ; by means of these too he is placed in freedom, thus at last in **choice**.

6125. The Intellectual . . . is given to man to the end that he may be in freedom and **choice**, that is, in the freedom of **choosing** good or evil.

6804⁵. On the Lord's side, 'covenant' is mercy and **election**.

—¹⁰. They who are endowed with charity and faith are called 'the **elect**;' thus these things belong to **election**.

7051. The reason Christians believe that the Jewish nation was **chosen** in preference to others, is that they believe that the **election** and salvation of man are of mercy, however he lives . . . not considering that **election** is universal, that is, of all who live in good . . .

[A.] 8276. 'The **choice** of the tertian leaders' (Ex. xv. 4) = all with each one . . . It is said 'the **choice**,' whereby are signified the chief falsities, under which are the rest.

8516². It is the good flowing in from the Lord through the interior sight which **chooses** and conjoins with itself those truths which agree with it . . .

8596. '**Choose** us men' (Ex. xvii. 9) = make ready truths for combat. Ex.

8709. 'Thou shalt see from all the people' (Ex. xviii. 21) = the **choice** of truths for service. 'To see,' here = to **choose**.

8725. 'And Moses **chose** men of activity from all Israel' (ver. 25) = the **choice** of truths with which good could be conjoined with those who are of the Spiritual Church. Ex.

8773. 'And Moses came and called the elders of the people' (Ex. xix. 7) = the **choice** of those who primarily are in the intelligence of truth. 'To call to himself' = **choice**.

8885². From these man can then **choose** and adjoin to himself those things which are in agreement with the inmost things.

9034³. By **choice** (the internal man) calls forth (from the memory) the truths which agree with the good which flows in from the Lord by the way of the soul. 9035^e.

9806⁴. 'Servant' is predicated from truths, and 'elect' from good.

10227³. By the faculty of being wise . . . is meant the faculty of clearly seeing what is true and good, of **choosing** what is suitable, and of applying it to the uses of life. They who ascribe all things to the Lord, clearly see, **choose**, and apply.

H. 298. Hence it is evident that as thought is not introduced into man through Spirits, but only the affection of good and the affection of evil, man has **choice**, because he has freedom; thus that he can in thought receive what is good and reject what is evil.

546. Unless man were between both (good and evil), he would not have any thought, nor any will, still less any freedom and any **choice**; for man has all these from the equilibrium between good and evil. Wherefore if the Lord were to turn Himself away, and man were left to evil alone, he would no longer be man. Hence it is evident that the Lord flows in with good with every man . . .

S. 14². 'To gather together the **elect** from the four winds, from the end of the heavens to the end of them' = what is new of the Church as to faith and love.

P. 321⁵. The Lord gives man to know and thence to think that he is in Hell if he is in evil, and that he thinks from Hell if he thinks from evil; and He also gives him to think of the means whereby he may go forth from Hell, and not think from it, but may come into Heaven and think there from the Lord; and He also gives man freedom of **choice**; from which it may be seen that man can think what is evil and false as if from himself, and can also think that this or that is evil and false; thus that it is only an appearance that it is from himself . . .

R. 744. 'And they who are with Him are called, **chosen**, and faithful' (Rev. xvii. 14) = that those who approach and worship the Lord alone are they who come into Heaven, both they who are in the external things of the Church, and they who are in its internal and inmost things. . . By 'the **chosen**' is not meant that any are **chosen** from predestination, but they who are with the Lord are so called. . . They who are in the external things of the Church are called 'the called;' they who are in its external things are called 'the **chosen**;' and they who are in its inmost things are called 'the faithful;' for so are they called in the Word, where Jacob is said to be 'called,' and Israel, '**chosen**,' and by 'Jacob' is there meant those who are in the external things of the Church, and by 'Israel,' those who are in its internal things.

M. 7⁴. Those in the highest positions in Heaven are **chosen** from those whose heart is in the public weal.

98². A young man is in [a state of] **choice**.

296. The **choice** belongs to the man, and not to the woman. Gen. art.

—c. Women have the power of **choice** among their suitors . . .

498. Without the capacity of elevating the understanding above the love of the will, man would not be man, but a beast . . . consequently he could not **choose** anything, and from **choice** do what is good . . . thus he could not be reformed.

B. 66. Election of the mere grace of God . . . T. 486. 629.

T. 134^e. All such are counted among the redeemed, and are called the **elect**.

137. The justification of the **elect** . . .

154⁴. It is from this free **choice**, which every man possesses, that man can be reformed.

185⁵. Oh what a mystery is election! He is one of the **elect** to whom God imputes this faith . . .

362². By which he can freely **choose** . . .

371². In order that this conjunction may be reciprocal, there has been given to man free **choice**, by which he can enter the way to Heaven, or the way to Hell . . .

659. As he is in the capacity of choosing from freedom . . .

664. I noticed some of the **elect** talking together . . . I said, I saw you at a distance, and saw around you a sphere of heavenly light, from which I knew that you are of those who in the Word are called 'the **elect**' . . . They replied, Why do you call us the **elect**? Because in the world, I returned, where I am with the body, they know no otherwise than that by 'the **elect**' are meant those who before or after they are born, are **elect**ed and predestinated to Heaven, and that to them alone is given faith as a badge of election . . . and yet I know that there is no election before birth or after it, but that all are **elect**ed and predestinated, because all are called, to Heaven, and that after death the Lord **elect**s those who have lived well and believed rightly, and these after they have been examined . . . and as I saw your heads encircled with a sphere of heavenly light, I

perceived that you are of the **elect** who are being prepared for Heaven . . .

D. 2464. In order that I might know that I effect nothing from myself, it was shown by experience, that in whatever I did there was at the same time insinuated into me a faculty of **choosing**. This faculty was insinuated, and hence came the reflection that Spirits supposed that I could have done something else . . . It was given to say that I could not do otherwise, although from the faculty of **choice** it seemed that I could . . .

E. 405¹⁶. By 'the **elect** who shall possess the mountain' (Is.lxv.9) are signified those who are in good ; and by 'the servants,' those who are in truths from good.

405²⁰. 'The **choice** of his fir-trees' (Is.xxxvii.24).

409². It is the Divine Human which is meant by 'My Servant on Whom I recline,' and by 'Mine **Elect** in Whom My soul is well pleased' (Is.xlii.1) ; it is called 'Servant' from Divine truth . . . and 'Elect' from Divine good. E.684²⁰, (Ps.lxxxix.3). 701⁷.

409⁷. 'Servants'=those who receive Divine truth and teach, and 'elect'=those who receive Divine good and lead. III.

433²¹. They who are in charity are called 'the **elect**,' and they who are in truths from the good of love are called 'servants' (Is.lxv.9).

617⁸. As it is known how to refuse evil and choose good in proportion as Divine spiritual and natural good are appropriated, it is said 'that He may know to refuse the evil and choose the good' (Is.vii.15). 304⁴⁵. 619⁴.

624⁵. By 'the **elect**' (Matt.xxiv) are signified those who are in spiritual good, that is, who are in the good of charity.

630¹¹. By 'the **elect**' or 'him whom Thou choosest' (Ps.lxv.4) are signified those who are in love towards the neighbour, or charity.

650³⁶. 'People' (Is.xliii.20) is said of those who are in truths of faith ; and 'elect,' of those who are in the good of charity.

654⁴⁶. Occurs. 850⁸.

1074. 'The **chosen**' (Rev.xvii.14)=those who are in love towards the neighbour. . . The Angels of the second Heaven, who are in love towards the neighbour, are called 'the **chosen**.'

1145⁵. This he is said 'to choose' (Is.xl.20) because that which is from the Word persuades . . .

Christ. *Christus*.

A. 2594². When I called the Lord **Christ**, a certain repugnance was perceived in (the Chinese Spirits) ; but the reason was . . . their having known Christians to live worse than they did themselves, and in no charity. H.325. D.3068.

2921³. 'A Saviour Who is **Christ** the Lord' (Luke ii.11) ; 'Christ' stands for the Messiah, the Anointed, the King ; 'the Lord' for Jehovah ; the former as to truth, the latter as to good.

3004⁹. When 'Jesus' is named by a man who is reading the Word, the Angels perceive Divine good ; and when '**Christ**' is named they perceive Divine truth ;

and by both they perceive the Divine marriage of good and truth, and of truth and good . . . 5502. 8625. E.102³.

3007. '**Christ**' is the same as the Messiah, the Anointed, the King ; and these are the same as the Divine truth. 3008, III. 3009.

3010. 'False **Christs**' (Matt.xxiv.5,23,24)=truths not Divine, but falsities.

— 'One is your Master, **Christ**' (Matt.xxiii.10)=truth Divine.

3353². '**Christ**'=truth itself.

3732⁹. They who call themselves Christians, and say that they worship **Christ**, and do not live according to His commandments, worship Him idolatrously, because they worship only His name, for it is a false **Christ** whom they worship, concerning which see Matt.xxiv.

3900. 'Then if anyone shall say unto you, Lo here is **Christ**, or there, believe not' (Matt.xxiv.23)=exhortation to beware of their doctrine ; '**Christ**'=the Lord as to Divine truth, hence as to the Word and as to doctrine from the Word ; but here it is the contrary, namely, Divine truth falsified, or the doctrine of falsity. 'For there shall arise false **Christs** and false prophets'=the falsities of that doctrine ; 'false **Christs**'=doctrinal things from the Word falsified, or truths not Divine.

4669⁹. The Divine Spiritual, or Divine truth, is that which is called the Lord's royalty, and is also signified by '**Christ**' or 'the Messiah ;' and because this is so, Joseph was made as it were a king in Egypt . . .

4973⁴. 'The Lord's **Christ**' (Luke ii.26)=the Divine truth of the Divine good ; for '**Christ**' is the same as the Messiah, and the Messiah is the Anointed or the King.

5343. When I said that in our Earth He is named **Christ** Jesus, and that '**Christ**' means the Anointed, or the King ; and 'Jesus,' the Saviour, (the Spirits of Jupiter) said that they do not worship Him as a King, because royalty savours of what is worldly, but that they worship Him as the Saviour.

9144¹⁰. 'King'=truth from the Divine ; and the same is signified by 'the Anointed,' which in the Hebrew is 'Messiah,' and in the Greek '**Christ**.'

9806². The Lord is called . . . '**Christ**,' 'the Anointed,' or 'the Messiah,' when truth is treated of.

9954¹¹. The anointing of the Lord as to the Divine Human was effected by means of the Divine good itself of the Divine love . . . hence it is that He was called 'the Messiah' and '**Christ**,' 'the Messiah' in the Hebrew language means the Anointed, in like manner '**Christ**' in the Greek. L.19⁹, III. R.520².

H. 24. From the Divine Celestial the Lord in the world was called 'Jesus,' and from the Divine Spiritual, '**Christ**.'

508³. Such there call themselves **Christ**. J.61⁸. D.1083, Gen.art. 4809. 5081. 5207. 5460.

·R. Pref. IIa. (The doctrine of the Reformers concerning **Christ**.)

294³. They who had confirmed faith separated from charity were told to say Jesus, but they could not, but they could all say **Christ**, and also God the Father. Ex.

[R.] 520. 'The kingdoms of the world are become those of our Lord and of His **Christ**' (Rev. xi. 15) = that Heaven and the Church have become the Lord's, as they were from the beginning, and now also they have become of His Divine Human. . . By '**Christ**' is meant His Divine Human, which is the Son of God.

—³. The reason why by '**Christ**' is meant the Lord's Divine Human, is that '**Christ**' is the Messiah, and the Messiah is the Son of God, Whose coming into the world they awaited.

531⁸. After this there was heard as it were thunder, and a voice speaking from Heaven, saying, Believe in **Christ** and perform repentance, and ye shall be saved.

553. 'The Kingdom of our God and the Power of His **Christ**' (Rev. xii. 10) = because the Lord alone will reign in Heaven and in the Church; by 'God' is meant the Divine itself . . . and by '**Christ**,' His Divine Human which is called 'the Son of God.'

595². By '**Christ**' the same is signified as here by 'the Lamb,' namely, the Lord as to the Divine truth of the Word; wherefore their saying, 'Lo, here is **Christ**' = that they will say that this is the Divine truth of the Word; but that this is falsified is signified by, 'If anyone shall say unto you, Here is **Christ**, or there, believe not, because there shall arise false **Christs** and false prophets.'

664. The Lord is called 'the King' in His Divine Human, because this is 'the Messiah,' 'the Anointed,' '**Christ**,' 'the Son of God.' 'The Messiah' in the Hebrew language is '**Christ**' in the Greek; and 'the Messiah' or '**Christ**' is 'the Son of God.'

839². As young men they had learned to confirm . . . the duality of **Christ**.

—⁶. We in Heaven read the Lord's Prayer daily . . . and then we think of God in His Divine Human . . . and in this He is called **Christ** by you, but the Lord by us.

—¹². (Argument based on the Church being called the body of **Christ**.)

849. 'They lived and reigned with **Christ** a thousand years' (Rev. xx. 4) = who have been already for some time in conjunction with the Lord, and in His Kingdom.

M. 7⁸. 'To reign with **Christ**' = to be wise and perform uses, for the Kingdom of **Christ**, which is Heaven, is a kingdom of uses.

T. 85². Nothing but the Divine truth is meant by 'the Messiah,' or '**Christ**.'

298^e. By the name 'Jesus **Christ**' is meant everything of redemption, and everything of His doctrine, and thus everything of salvation; by 'Jesus,' everything of salvation through redemption; and by '**Christ**,' everything of salvation through His doctrine.

640. The imputation of the merit and righteousness of **Christ** is impossible. Gen. art.

—^e. (The effect of this faith is) that its possessor is **Christ** in another person.

798⁶. (Calvin said), Was not **Christ** a man, the son of Mary who was married to Joseph? how can a man be adored as God? . . . I asked, Where then is **Christ**? He

said, He is in the lowest parts of Heaven, which He confirmed by His humiliation before the Father, etc.

D. 1083. (Opinion of a pope there concerning the Lord, whom he called **Christ**; for they are not permitted to call Him the Lord.) 3657.

E. 31⁸. 'The Anointed,' 'the Messiah,' and '**Christ**,' in like manner as 'the King' = the Lord as to the Divine truth proceeding from His Divine good . . .

—^e. The two names 'Jesus' and '**Christ**' = His Priesthood and His Royalty.

411¹³. 'Thou art the **Christ** the Son of the Living God' (Matt. xvi. 16) = that He is the Divine truth.

624⁵. 'False **Christs** and false prophets' = all who pervert the Word and teach falsities . . . for '**Christ**' = the Lord as to Divine truth, whence 'false **Christs**' = Divine truths falsified.

683. The Lord is called 'Lord' from Divine good, and '**Christ**' from Divine truth (Rev. xi. 15).

684². '**Christ**' = the same as 'God' in the Old Testament, and 'the Son of God' in the New, namely, the Lord as to the Divine Human, and also as to Divine truth; for '**Christ**' has a similar signification to 'Anointed,' 'Messiah,' and 'King,' that is, the Lord as to Divine truth, and also as to the Divine Human while He was in the world, for then the Lord as to His Human was Divine truth. III.

695¹¹. '**Christ**' = the Lord as to Divine truth, and hence the Divine truth proceeding from the Lord. —¹⁹.

730²². '**Christ**' = the Lord as to Divine truth, thus as to the Word and as to doctrine from the Word; and 'false **Christs**' = falsities of doctrine from the truths of the Word falsified. 734²⁴.

745. 'The Power of His **Christ**' = the efficacy of Divine truth.

746¹³. 'The Teacher **Christ**' (Matt. xxiii. 8) = the Divine truth.

960¹². 'To give a cup of water in My name, because ye belong to **Christ**' (Mark ix. 41) = to teach truth from the love of truth, thus from the Lord; in like manner to do it . . . '**Christ**' = the Lord as to Divine truth.

De Just. 56. On the Person of **Christ**.

59. A memorable questioning concerning the Person of **Christ** with Calvin . . . He said that **Christ** is two . . . that he had believed His soul was from Joseph . . . and at last confessed that he had thought **Christ** was the son of Joseph, but had not dared to write it.

60. (Fifty of Calvin's followers confessed that whenever they had heard **Christ** named they did not understand the Son of God, but a mere man.)

Inv. 8. How it is to be understood that the Church is the body of **Christ**.

Christian. *Christianus.*

Christendom, Christianity. *Christianismus.*

See CHRISTIAN CHURCH.

A. 2. Of this the **Christian** world is deeply ignorant.

3. This is known in the **Christian** world.

410. Vastation . . . such as that of **Christians** at this day.

816. (The assassin) asked whether I was a **Christian**, to which I replied that I was, he said he was so likewise . . .

824. Under the heel of the right foot is a Hell where are those who have been delighted with cruelty and at the same time with adulteries . . . at this day this Hell is increasing, especially from those who are from the so-called **Christian** world . . .

826. There were some of both sexes, from the so-called **Christian** world, who during their bodily life supposed that adulteries were not only allowable, but even holy . . .

916³. They thus acquire a spurious conscience, that they may live like devils . . . and still be saved, as is very well known in the **Christian** world. What can be sweeter for a man, than to hear and be persuaded that he can be saved even though he lives like a savage beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of **Christians** because they see their life. Thus it is evident that nowhere does there exist a more detestable life than in the **Christian** world.

932². The gentiles who have lived in charity . . . in the other life, when instructed by the Angels, embrace and receive much more easily than **Christians** the doctrine of true faith, and the faith of charity.

952. This he called **Christian** patience . . .

1032³. From the so-called **Christian** world come the worst of all, having deadly hatred against the neighbour, and against the Lord; they are adulterers above all in the whole world . . .

1033. No one can receive a true conscience who is not in the truths of faith, wherefore not so many in the **Christian** world . . .

1059². There is not so great a cloud in the intellectual part with the gentiles as there generally is with so-called **Christians**; for the gentiles are ignorant of the Word . . . wherefore they cannot be against the Lord, and against the truth of faith . . . But the cloud of **Christians** is against the Lord, and against the truths of faith, a cloud so obscure that it is darkness, and when there is hatred in place of charity it is then thick darkness . . . This is the reason why more are saved from the gentiles than from **Christians**; as also the Lord said in Luke xiii. 3, 23, 28, 29, 30. 2284⁶.

1673³. At this day also, especially from the **Christian** world, there are some who have persuasions, but not so direful as were those of the Antediluvians . . .

1799⁴. In the **Christian** world it is doctrinal things which distinguish Churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists . . . They are so called from mere doctrine, which would never have been if they had made love to the Lord and charity towards the neighbour the Principal of faith, for then these things would have been only varieties of opinion about the mysteries of faith, which true **Christians** would leave to everyone according to his conscience, and they would have said in their hearts

that he is truly **Christian** who lives as a **Christian**, or as the Lord teaches . . .

1886, Pref.³. Few believe in the resurrection . . . Hence it is evident of what quality they are in the **Christian** world at this day. The Sadducees openly denied the resurrection, but did better than do those at this day who say that they do not deny it, because it is from the doctrine of faith, and yet deny it at heart . . . This I can assert, that those who come into the other life from the **Christian** world are the worst of all, hating the neighbour, hating faith, denying the Lord; for hearts speak in the other life, not lips; besides being adulterers above all others.

2009¹². They who place worship in a name, as the Jews in the name of Jehovah, and **Christians** in the name of the Lord, are not more worthy on that account . . .

2121. The World of Spirits is at this day full of evil Genii and evil Spirits, mostly from the **Christian** world; and there reign among them nothing but hatred, revenge, cruelty, obscenity, and deceitful machinations.

2122. As to what concerns Souls recently from the world, those who come from the **Christian** world think and work for scarcely anything else than to become the greatest, and to possess all things, thus all are devoured with the love of self and of the world . . . and many think of nothing but filthy, obscene, and profane things, and among themselves speak of nothing else. They also make nothing of and utterly despise all things which are of charity and faith, do not acknowledge the Lord Himself, nay, hate all who profess Him; for thoughts and hearts speak in the other life . . .

2156. In the **Christian** faith which is called the [Athanasian] creed . . .

2284⁶. Those of the gentiles who have thought well concerning the neighbour, and have willed well to him, in the other life receive the truths of faith better than those who are called **Christians**, and they acknowledge the Lord more than **Christians** do.

2329⁶. When the Jews perceive the ideas of **Christians** divided among three [gods] . . .

2343⁶. That those who are in a life of evil can never believe that all salvation is from the Lord, has been evident to me from those who have come into the other life from the **Christian** world, even from those who in the life of the body have confessed with the lips according to the doctrine of faith, nay, have taught, that without the Lord there is no salvation, and yet have carried on an evil life. When the Lord was only mentioned, they at once filled the sphere with mere scandals, for in the other life what they only think is perceived . . . When love and charity were only mentioned, there was perceived from the same persons a kind of darkness and dirtiness, from a certain filthy love, which was of such a nature as to extinguish, suffocate, and pervert everything perceptive of love to the Lord, and of charity towards the neighbour. Such is faith at this day . . . When the same persons were asked what faith they had . . . they said, for in the other life no one can conceal what he thinks, that they believed in God the Creator of the universe. But they were examined whether it was so, and it was found that

they did not believe in any God, but thought that all things were of nature, and that whatever was said about the eternal life was rubbish.

[A.] 2590. Gentiles have not formed any principles against the truths of faith . . . still less scandals against the Lord, as have many **Christians** who have lived an evil life . . . They wish well to **Christians**, but the latter despise them, and do violence to them as far as they can . . .

—². As to **Christians** and Gentiles in the other life the case is this ; **Christians** who have acknowledged the truths of faith, and at the same time have lived a good life, are received in preference to Gentiles, but at this day such are few ; whereas Gentiles who have lived in obedience and mutual charity are received in preference to **Christians** who have not lived so good a life.

2592². I manifestly perceived that the interiors of the thought or mind (of this wise Gentile) were open, and then at the same time I perceived that the interiors with some **Christians** who were present were closed, for with these there reigned envy against him, and also incredulity that the Word is of such a nature ; nay, when I proceeded to read the Word, he said that he could not remain there, because he perceived it to be more holy than he could bear . . . On the other hand, the **Christians** said with an open voice that they could remain there, the reason being that their interiors were closed, and holy things did not affect them.

—³. (The conversation being next about the Lord) certain evil **Christians** infused various scandals . . .

2595. I was told that gentiles can be initiated into choirs, and thus into accordance, in a single night, while most **Christians** can scarcely be so in thirty years.

2596^e. When I called the Lord Christ, a certain repugnance was perceived in (the Chinese Spirits) ; but the reason was . . . their having known **Christians** to live worse than they did themselves, and in no charity . . . They were afterwards instructed by the Angels that the **Christian** doctrine prescribes love and charity more than any other in the whole world, but that there are few who live according to it.

2597. There are Gentiles who when they lived in the world had known from intercourse and report that **Christians** live the worst life, in adulteries, hatred, quarrels, drunkenness, and the like . . . In the other life these are more timid than others at receiving the truths of faith. But they are instructed by the Angels that the **Christian** doctrine and faith itself teaches quite differently, but that **Christians** live less according to their doctrines than Gentiles do.

2598³. From this it was evident that Gentiles come more easily into Heaven than **Christians** at this day who are not so affected.

2605^e. From this it was given to think about many **Christians**, who are not idolaters outwardly, but inwardly, and at heart deny the Lord, thus also the truths of faith, as to what kind of a lot awaits them in the other life. H. 327.

2702^e. Not that there is regeneration through baptism, but by the life signified in baptism, into which **Christians** will enter who have the truths of faith because they have the Word.

2732. They said that they who in the bodily life have lived in such marriage love, are together and dwell together in Heaven as Angels, sometimes also with their children ; but very few do so who are from **Christendom** at this day.

2744^e. Sirens are they who are in the persuasion that it is honourable to commit whoredom and adultery . . . the principal part of them in the other life come from **Christendom**.

2752. They who have been devoured with adulteries, above all others in the other life want to obsess men, and so through them to return into the world ; but they are detained in Hell by the Lord to prevent their coming among the Spirits who are with men ; there are very many such from the **Christian** world, rarely from others.

2754. The most deceitful . . . are the modern Antediluvians. They lay an ambush by innocence, by mercy, and by various good affections with persuasion ; when they lived in the world they were adulterers above all others ; wherever there was a beautiful wife, and young, they entered without conscience, and by the above things moved her to dishonour. They are invisible . . . They are also cruel, having studied themselves alone, and would have accounted it nothing if the whole universe had perished for them. At this day there is a great number of such ; it was also said that they are from **Christendom** ; their Hell is the most grievous of all.

2863². The more moral gentiles from all parts of the earth sometimes speak better about such things than **Christians** do, and not only speak, but live according to them.

2986². When a new Church is established by the Lord, rarely if ever is this effected with those with whom the old Church was, but . . . with the gentiles . . . It will be similar with this Church which is called **Christian**.

3010^e. 'Christ'=truth Divine. Hence it is evident what a **Christian** is, namely, one who is in truth from good.

3242. They who are in the truth of faith, that is, who profess faith, and say that it is the essential, from having so learned, and yet are in the good of life, that is, who are **Christians** at heart, not with the lips, are in the Lord's Spiritual Kingdom.

3246^e. The moment a man is in good and truth, and in internal things, such things cease ; hence it is that it is not allowable for **Christians**, as it was for the Jews, to adjoin any concubine to the wife, and that this is adultery. H. 379(q).

3432². The Jewish nation . . . accounted the prophetic Word holy because it sounded ancient, and because they heard the name of Jehovah in the sense of the letter . . . Nor does the **Christian** world think about the Word more holily.

3447. Our Churches at this day are almost all of this character, except that which is in **Christian** gentilism . . .

3469⁴. They who are in the natural good of the love of evil are flexible and prone to evils of every kind, for they suffer themselves to be easily led astray ; from that good they are compliant, especially to filthy pleasures,

to adulteries, also to cruelties; and they who are in the natural good of falsity are prone to falsities of every kind; from that good they seize what is persuasive . . . Into these goods so-called . . . are born very many at this day who are in natural good in the **Christian** world, for the reason that their parents have contracted the delight of evil and the delight of falsity by actual life, and thus have implanted it in their children.

3472°. The **Christian** world does indeed acknowledge that the Word is Divine, but that it is Divine in the way stated, it denies, if not with the lips, still with the heart.

3479°. As it was foreseen that **Christians** would almost reject the Word of the Old Testament, and would also defile its internals with profane things, the Jewish nation has been preserved . . . It would have been otherwise if **Christians**, knowing internal things, had also lived as internal men . . .

3480°. With **Christians** (a representative Church) is not possible, because they know the interior things of worship, but do not believe them; thus they cannot be in a holy external separate from the internal.

3488°. 'This gospel of the kingdom shall be preached in the whole inhabited [earth]' (Matt.xxiv.14)=that this shall first be made known in the **Christian** world. . . . 'In the whole inhabited,' namely, earth = the **Christian** world; 'the earth' = the tract where the Church is, thus the **Christian** world.

3489°. How unlike internals are to externals may be evident from those who come into the other life from the **Christian** world. (Refs.) . . . There it is evident that however peaceable they seemed in the world, they really hated one another and all things of faith, especially the Lord; for when the Lord is merely mentioned there in their presence, a sphere not only of contempt, but also of aversion for and enmity against Him manifestly breathes forth from them, even from those who in appearance had spoken holily of Him . . . In like manner when charity and faith are mentioned. Such are they in the internal form . . . If during their life in the world external considerations had been taken away from them . . . they would have rushed upon one another with intestine hatred . . . and without conscience would have plundered the goods of others, and would have murdered one another, especially the innocent. Such are **Christians** at this day as to the interiors, except a few whom they do not know.

3667°. Just as in **Christian** gentilism.

3704°. Almost all from the **Christian** world have an idea of three gods, although with the lips they say there is only one God . . .

3732°. See **CHRIST** at this ref.

3900°. They who teach falsities in the **Christian** world are especially they who have as an end their own pre-eminence, and the wealth of the world . . .

3957. At this day very few in the **Christian** world know that 'reward' means mutual love, because they do not know what mutual love is . . .

4136°. That at this day few know anything about spiritual good, and about freedom, has been made known

to me through experience from those who come into the other life from the **Christian** world. Examp.

4190°. It has sometimes been given to speak with **Christians** in the other life concerning the state and lot of the gentiles, that they receive the truths and goods of faith more easily than **Christians** who have not lived according to the Lord's commandments; and that **Christians** think cruelly about them . . . Also that **Christians** are in falsity in believing that they alone have Heaven because they have the book of the Word, written on paper but not in their hearts; and that they know the Lord, and yet do not believe Him to be Divine as to the Human . . . and therefore when they are left to themselves . . . they do not even adore Him; and thus that they are the people who are out of the Lord, for whom there is no salvation.

4197. It is otherwise with **Christians**; such of them as are in mutual charity, and still more those who are in love to the Lord, while they live in the world are in direct good because in Divine truths, wherefore they enter Heaven without such instruction if in their truths there have not been falsities which must first be dispersed. But **Christians** who have not lived in charity, have closed Heaven against themselves, and very many of them to such a degree that it cannot be opened; for they know truths and deny them, and also harden themselves against them, if not with the lips still at heart.

4205°. Truths with gentiles who have lived in mutual charity are such that the good flowing in from the Lord can also find a reception in them; but so long as they live in the world, not so much as with **Christians** who have truths from the Word, and thence live in spiritual charity.

4234°. The most general things of this subject are unknown in the learned world, even the **Christian**. Enum.

4327°. At this day these are they who for the most part constitute the general involuntary sense, who anciently were the most celestial of all, and now are the most wicked of all, and this chiefly from the **Christian** world; they are in great numbers . . . They think deceitfully, and devise evils against the neighbour, putting on a friendly countenance . . . and speaking pleasantly, as if pre-eminently endowed with charity, and yet they are the most bitter enemies . . .

4419. Intelligence from proprium so prevails in the **Christian** world that it is believed that all intelligence is thence . . .

4464°. They who are in mere external things care nothing for what is said about internal ones . . . The greatest part of **Christians** are in such incredulity, which has been given me to know from those who have come into the other life from the **Christian** world . . . for there they cannot hide what they have thought . . .

4689°. That they who are in faith separate from charity do not at all adore the Lord's Divine Human, has been evident to me from such who have come into the other life from the **Christian** world . . . for hearts speak there. . . . Many of those who have even preached the Lord in the world, there utterly deny Him . . . Not a single one from the **Christian** world knows that His Human is

Divine, and scarcely anyone that He alone rules Heaven and the universe, still less that His Divine Human is everything in Heaven; that this is the case could not be openly revealed, because it was foreseen by the Lord that the **Christian Church** would turn away from charity to faith, thus would separate itself from Him, and would thus not only reject but also profane the Holy which is from His Divine Human, for faith separate from charity cannot do otherwise. That faith is now separated from charity is evident, for Churches separate themselves according to their dogmas, and he who believes otherwise than as dogma teaches is cast out from their communion and defamed; but he who robs, who without mercy deprives others of their goods, if only he does not do it by open methods; he who plots deceitfully against his neighbour, who attaches dishonour to works of charity, and who commits adultery, is still called a **Christian**, provided he goes regularly to church and speaks from doctrine.

[A.] 4733². They who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature in his stead. . . . Very many of the learned among **Christians** are of this character, and this because they do not believe the Lord's Human to be Divine.

4741². Who does not see that to will well and to do well is the very **Christian** life itself?

4799⁴. While I was reading in the New Testament about the Lord. . . . there were some **Christian** Spirits present, and I perceived that they cherished scandals against the Lord within themselves, and also wanted to communicate them tacitly. . . . In the world some of them preached the Lord. . . .

4818³. Such is the origin of evil with some in the **Christian** world, especially with those who are meant by 'Babylon.'

4944. They who come from the **Christian** world, and who have led a good moral life, and have had something of charity towards the neighbour, but have cared little for spiritual things, for the most part are sent into places under the feet, and are kept there until they put off the natural things in which they have been, and until they imbue spiritual and celestial things so far as possible according to their life. When they have imbued them they are elevated thence to heavenly Societies.

5006². Spirits were present from the **Christian** world (while I was thinking about spiritual things), and they were then let into the state in which they had been in the world, and then they were not only affected with sadness at the thought of spiritual good and truth, but were seized with such loathing that they said they felt in themselves like what, in the world, excites vomiting. . . . Hence it was evident what the quality of the **Christian** world is at this day. The cause in general is that the **Christian Church** at this day preaches faith alone. . . .

5036. At this day scarcely anyone in the **Christian** world knows the source of temptations. . . .

5060^e. See **ADULTERY** at this ref.

5256². They who have been Gentiles, and have been

converted to **Christianity**, in the other life adore the Lord alone. Ex.

5393². They rejoice from the heart. . . . when they see a field of battle covered with slaughtered troops and streams of blood. . . . merely that they may pass for great men and heroes; and yet they call themselves **Christians**. . . .

5572. At this day there are very many in the **Christian** world who ascribe all things to nature, and scarcely anything to the Divine; but among these there are more in one nation than in another. (It is the Dutch who are here referred to. See Index to A.)

5639². Most in the **Christian** world are ignorant what the Spiritual is. . . . It is the affection of charity and faith, that is, of good and truth, and the delight. . . . thence, which are inwardly felt by a man, and which make that man truly **Christian**, which is the Spiritual. The reason why most in the **Christian** world are ignorant what the Spiritual is, is that they make faith the essential of the Church. . . .

5702. There appeared Spirits from the **Christian** world, and they were compelled to hear the interior things of the Word; they were seized with such loathing that they said they felt as it were an itching to vomit; and I was told that at this day the **Christian** world is of this character almost everywhere. The reason is that they are not in the affection of truth for the sake of truth. . . .

5704. **Christian** good, that is, the good of charity towards the neighbour. . . .

5804. Man does not know what spiritual good is, or what is the same, **Christian** good, except through truth. . . .

6269². If charity were in the first place, and faith in the second, the Church would have a different face, for then none would be called **Christians** but those who live a life according to the truths of faith, that is, a life of charity.

6704. It is the part of **Christian** prudence to examine well what is the quality of a man's life, and to exercise charity according thereto.

6876^e. Hence the worship of nature is at this day so common, especially in the **Christian** world.

7051. The reason **Christians** believe that the Jewish nation was chosen in preference to others, is that they believe that the election and salvation of man are of mercy, however he lives. . . . Hence also it is that most in the **Christian** world also believe that that nation will be. . . . brought back into Canaan. . . . —⁴.

7197^e. The life of **Christian** good is what makes Heaven, not the life of natural good.

8257. A life according to the Lord's commandments. . . . is the **Christian** life, and is called the spiritual life.

8516². Everyone ought to be led by means of the truth of faith to **Christian** good, which is called charity. . . . From this it is evident that man cannot be led to **Christian** good except through the truths of faith.

8622^e. They have been like **Christians** as to speech,

and also as to life; but they were hypocrites, and inwardly were deceitful tigers.

8754^e. No good is here meant but **Christian** good.

8772. All **Christian** good or spiritual good has in it the truths of faith; for the quality of that good is from the truths of faith; the good which has not its quality from the truths of faith is not **Christian** good, but is natural good, which does not confer eternal life. Ex.

9020^e. This ardour of domineering and getting gain reigns especially in **Christian** gentilism, where the idols of canonized men are set up to be adored . . .

9211². This law (of usury) is not binding upon **Christians**, to whom interior things have been revealed by the Lord.

9239. They who are truly **Christians** know and do, thus they believe in God; but they who are not truly **Christians** know and do not.

9256². When gentiles are instructed, they are in a clearer perception, and thus in a more interior perception concerning the heavenly life with man than **Christians**; the reason is that they have not confirmed themselves against the truths of faith, as very many **Christians** have . . .

9409¹. The case is almost the same at this day in the **Christian** world, in which they are in externals without an internal, in consequence of their having no doctrine of love to the Lord and of charity towards the neighbour . . .

—5. As at this day they are of such a character in the **Christian** world, namely, in externals without an internal, scarcely any are affected with truth for the sake of truth; hence also it is that they do not even know what good is, what charity, and what the neighbour; also what the internal man is, nor what Heaven and Hell are, nor that everyone lives immediately after death. Those of them who remain in the doctrine of their own Church do not care whether it is false or true; they learn and confirm these things . . . merely for the sake of prosperity in the world . . . Hence it is that they have no illumination when they read the Word, and that they will utterly deny that there is anything internal in the Word, except what stands forth in the letter.

9472. The good of merit is the good proceeding from the Lord's Divine Human, which is **Christian** good, or spiritual good with man; this good is that by which man is saved. (It is signified by 'shittim wood'.)

10112. With **Christians**, to acknowledge the Lord is the first of the Church, for without acknowledgment there exists no communication, consequently no faith or love; hence the primary of doctrine in the **Christian** Church is that without the Lord there is no salvation . . .

10409². They who love themselves and the world above all things, worship them as a god; in the **Christian** world at this day such are very numerous. Des.

10492³. Even in the **Christian** world the internal is closed with those who know the truths of faith from the Word and do not live according to them. 10500^e.

10737^e. At this day this interior perception has

perished in the **Christian** world, and only remains with the simple who are in faith.

H. 2 (11). **Christians** have been examined in the other life . . . and it was found that they have an idea of three gods. Refs.

3. They who have denied the Divine of the Lord, and have acknowledged only His Human, as the Socinians, are also outside of Heaven, and are carried forward a little towards the right, and let down into the deep, and are thus completely separated from all the rest from the **Christian** world.

319. See GENTILE at these refs. 320. 321. 325.

379 (1). Polygamy and concubinage not permitted to **Christians**, because they can be in internal things, thus in the marriage of good and truth. Refs.

495^e. Such are the most who at this day come into the other life from the **Christian** world . . .

514². Those Mohammedans who recede from Mohammed . . . are then instructed in the **Christian** religion.

516. **Christians** are there instructed from the heavenly doctrine, which agrees completely with the internal sense of the Word.

N. 3. It is thus evident that the New Heaven has been formed from both **Christians** and gentiles.

8. It is said the Churches in the **Christian** world, and by them is meant the Churches with the Reformed, or Evangelicals, but not with the Papists, for the **Christian** Church is not there, for where the Church is the Lord is adored and the Word is read . . .

J. 50². Many of the Mohammedans, when informed, receive faith in the Lord, and acknowledge Him to be one with the Father; communication with the **Christian** Heaven is also given them through influx from the Lord, but they are not mixed together, because religion separates.

51. Those from the Gentiles who in the world have worshipped God under a human form, and have led a life of charity according to their religion, are conjoined with the **Christians** in Heaven . . .

L. 55². As the Word is of such a nature in the sense of the letter as to mention a number who yet are one, **Christians**, who in the beginning were simple, and understood all things according to the words of the sense of the letter, distinguished the Divinity into three persons . . .

S. 24. The knowledge of correspondences, by which is given the spiritual sense of the Word, after those times was not unfolded, because **Christians** in the primitive Church were very simple . . .

105³. This is the reason why **Christians**, with whom the Word is read, constitute the breast of that Man; for they are in the midst of all; and around them are the Papists.

Life 64. It is general in the whole **Christian** world to teach the decalogue, and for little children to be initiated into the **Christian** religion thereby . . .

77. From these things one may conclude and see not doubtfully whether a man is a **Christian** or not; he who from faith and life does not make adulteries to be sins is

not a **Christian** . . . but on the other hand, he who shuns adulteries as sins, and still more he who on that account is averse to them, and still more he who on that account abominates them . . . if he is in the **Christian** Church, is a **Christian**.

F. 34. The **Christian** faith in a universal idea. Gen. art.

42. He replied, I am a Reformed **Christian**. 43. T. 391².

W. 12. The common people in **Christendom** have an idea of God as a Man, because God is called a Person in the Athanasian doctrine of the Trinity. But those who are more sapient, pronounce God to be invisible . . .

P. 70. In the **Christian** world the understanding has been closed, in regard to Divine things, from religion. 149.

114³. Hence it is evident that the general religion of all the Churches in the **Christian** world is that a man is to examine himself, see and acknowledge his sins, and afterwards desist from them . . .

153. I have often wondered that although the whole **Christian** world has known that evils must be shunned as sins, and that otherwise they are not remitted, and if they are not remitted there is no salvation, yet hardly one in thousands knows this. Inquiry was made in the Spiritual World, and it was found to be so. For everyone in the **Christian** world is acquainted with this, from the exhortations read before those who go to the Holy Supper, for it is openly declared to them, and yet when they are asked whether they know this, they answer that they do not, and that they have never known it. This is because they have not thought about it, and because the most have thought only about faith, and about salvation by it alone. And I have also wondered that faith alone has so closed their eyes, that when they who have confirmed themselves in it are reading the Word, they see nothing that is there said concerning love, charity, and works. It is as if they had daubed faith over all things of the Word.

239. (An argument against the Divine Providence is) that the whole **Christian** world has acknowledged three gods . . . Also that they have not known that to shun evils as sins is the **Christian** religion itself.

251⁴. It is not known in this world what kingdoms in the **Christian** world relate to the Moabites, Ammonites, and the other nations with whom the Sons of Israel waged war, but there are those which relate to them.

256. The reason the **Christian** religion is only in the smaller division of the habitable globe called Europe, is that the **Christian** religion has not been accommodated to the genius of the Orientals . . .

—³. The **Christian** religion is divided because it is from the Word, and the Word is written by pure correspondences . . . And as the doctrine of the Church must be drawn from the literal sense of the Word . . . there could not but arise disputes . . . but not as to the Word itself, and as to the Divine itself of the Lord; for it is everywhere acknowledged that the Word is holy, and that in the Lord there is the Divine, and these two are the essentials of the Church. Therefore they who deny the Lord's Divine . . . have been excommunicated from

the Church; and they who deny the holiness of the Word are not accounted **Christians**.

257. That in many kingdoms where the **Christian** religion has been received, they arrogate Divine power to themselves . . .

258. That among those who profess the **Christian** religion there are some who place salvation in certain words which they think and speak, and not anything in the goods which they do . . .

—². Such are not **Christians** at heart.

—⁴. Everyone who is born a **Christian** knows that evils are to be shunned as sins . . .

— In the whole **Christian** world too the Athanasian Creed has been accepted . . .

259. That there have been and still are so many heresies in the **Christian** world, as Quakerism, Moravianism . . .

262. A doubt may be suggested against the Divine Providence from the fact that the whole **Christian** world worships God under three persons, which is to worship three gods; and that hitherto it has not known that God is one in Person and essence, in Whom is the Trinity, and that the Lord is that God. Gen. art. —⁷, Ex.

—⁵. From the idea impressed upon him concerning the Lord's Human, that it was like the human of another man, it has come to pass that a **Christian** can hardly be led to think of the Divine Human.

—^e. In the Spiritual World, where everyone must speak as he thinks, no one can even name Jesus, except he who has lived in the world as a **Christian**.

265. (Why it has not been known) that to shun evils as sins is the **Christian** religion itself. Gen. art. 278².

278a. These are the primary things of the **Christian** religion on the part of man. Ex.

322⁵. Who when he hears a **Christian** say, I make no account of this or that evil . . . does not say to himself, Is this man saved? . . . If he says, I was born a **Christian** . . . is this anything when he does not regard (these things) as sins? . . . These things have been said of a **Christian**, because a Gentile thinks concerning God from religion in his life more than a **Christian**.

328⁸. They receive this (instruction) more easily than **Christians** who have taken with them from the world an idea of the Lord's Human separate from His Divine.

330⁶. They who are outside the Church have an idea of God as a man more than **Christians** . . .

—⁷. **Christians** have the precepts of religion from the Word, but there are few who draw from it any precepts of life . . .

338⁸. That the doctrines of the Churches in the **Christian** world interiorly regarded are against instantaneous salvation from immediate mercy; but still the external men of the Church establish it.

R. 10. 'John to the seven Churches' (Rev. i. 4) = to all who are in the **Christian** world, where the Word is, and by whom the Lord is known, and who accede to the Church.

40. 'And send it to the Churches, to those in Asia' (ver. 11) = for those in the **Christian** world who are in the light of truth from the Word.

67³. What is universal of the **Christian** faith on man's part. Def.

68. To the Churches in the **Christian** world. (Treated of in this chapter.)

110². Exactly similar to these are those in the **Christian** world who are in works alone and in no truths of doctrine; wherefore they cannot be called anything but gentiles . . .

238. The New Heaven from **Christians**, who are in general truths from the sense of the letter of the Word. Sig.

263². The greatest part of the **Christian** world is occupied by those who have transferred to themselves the Divine Power of the Lord . . .

365. All in the **Christian** world who are in religion from good, and in truths from doctrine. Sig.

478^e. That the Kingdom will be the Lord's . . . has not been fulfilled by **Christians** because they have not acknowledged the Lord to be God of Heaven and earth as to the Human also . . . wherefore they do not immediately approach Him.

618. That no others from **Christians** could understand, and thus from love and faith acknowledge, that the Lord alone is the God of Heaven and earth, but they who have been received into this New Heaven by the Lord. Sig.

675². Enlightenment has been given us from Heaven, and in that enlightenment the perception that at this day in the **Christian** world there is no longer the Church, nor religion . . . T. 389.

706^e. A man can indeed live as a **Christian** without truths, but only before men, not before the Angels.

751. That the Roman Catholic religion reigns in the **Christian** world . . . Sig.

801. That from the religion which is meant by the city Babylon . . . falsity has spread into the whole **Christian** world. Sig.

876. That a New Heaven has been formed by the Lord from **Christians**, which at this day is called the **Christian** Heaven, where are they who had worshipped the Lord, and had lived according to His precepts in the Word . . . in which Heaven also are all little children of **Christians**. Sig.

877. The Heavens formed, not by the Lord, but by those who came from the **Christian** world into the Spiritual World, and which were all dissipated at the day of the Last Judgment. Sig.

878. That the external of the Heaven gathered from **Christians** since the first establishment of the Church was in like manner dissipated, after those who were written in the Lord's book of life had been taken out of it and saved. Sig.

949^e. The Lord Himself is in men according to reception, and not anything Divine separated from Him; the Angels are in this idea when they are in the idea of the Divine omnipresence, and I doubt not that some **Christians** too can be in the like.

953. Testification by the Lord before the whole **Christian** world that it is true that the Lord alone has mani-

festated the things which are described in this Book, and which are now opened. Sig.

M. 2. (Those reputed wise convoked who were from the kingdoms of the **Christian** world.)

—². Several . . . have informed us that not a single person in the universal **Christian** world knows what heavenly joy is . . .

47a^e. In the Spiritual World equally as in the natural world no **Christian** is permitted to have a plurality of wives, because this infests and profanes religion. 338, Gen.art.

142. The **Christian** marriage principle alone is chaste. Ex.

339. That if a **Christian** has more wives than one he commits not only natural adultery, but also spiritual adultery . . .

— . By polygamic marriage in the **Christian** world the marriage of the Lord and the Church is profaned; in like manner the marriage of good and truth, and above all the Word, and with the Word the Church. Sig.

—². When this perishes the married man is no longer a **Christian**.

— . The marriages of **Christians** differ from those of other nations in this respect, that as good loves truth and truth good, and as they are one, so a wife and a husband; therefore if a **Christian** should adjoin one wife to another he would rend asunder in himself that spiritual marriage, thus he would profane the origin of his marriage, and would thus commit spiritual adultery.

—³. As a **Christian** man knows the Lord, has the Word, and also has the Church from the Lord through the Word, it is evident that he, more than a man who is not a **Christian**, has the capacity of being regenerated, and thus of becoming spiritual, and also of attaining to true marriage love . . .

— . It follows that the damnation of **Christian** polygamists after death is more grievous than that of those who only commit natural adultery . . . Des.

457. The marriage principle of one man with one wife is the . . . storehouse of the **Christian** religion. Ex.

464. Concubinage conjointly with a wife is unlawful for **Christians** and detestable. Ex.

— . As soon as anyone without a really serious reason adjoins a concubine to a wife, Heaven is closed against him, and he is no more numbered among **Christians** by the Angels.

466². Concubinage conjoined with a wife deprives a man of all capacity and inclination to the conjugal life which is in **Christians** from birth. Ex.

500. I saw thousands gathered together . . . The Angel said . . . Those who are gathered together are of those who believe adulteries not to be sins, and who say that adulterers have an acknowledgment of God equally with those who cleave to their wives; they are all from the **Christian** world. Visitation has been made by Angels to see how many there are there who believe adulteries to be sins, and out of a thousand they did not find a hundred . . .

B. 30. The universal theology in the **Christian** world at this day is founded on the idea of three gods, originating from the doctrine of a trinity of persons. Gen.art.

[B.] 37. That the Mohammedans and certain nations in Asia and Africa abhor **Christianity**, because they believe that there is in it the worship of three gods, is known . . . T. 183. 831.

98. The sole reason why the **Christian** world has fallen to a faith which has put away from itself all the truths and goods of Heaven and the Church . . . is that they have distinguished God into three, and have not believed the Lord God the Saviour to be one with the Father, and thus have not approached Him immediately.

T. 79. There approached some from the **Christian** world. (They state their ideas about creation.)

107. After this no one comes into Heaven from **Christians**, except he who believes in the Lord God the Saviour, and approaches Him alone. Gen. art.

108. Wherefore if after this anyone comes from the **Christian** world into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and cannot then receive this, because he has lived evilly, or has confirmed himself in falsities; at his first step to Heaven he is repelled, and his face is turned away from it, and is turned towards the Lower Earth, whither he also departs, and conjoins himself with those there who are meant by 'the dragon' and 'the false prophet' in the Revelation. Every man too in **Christian** lands who does not believe in the Lord, after this is not listened to, his prayers in Heaven are like bad smelling odours, and like the belchings from diseased lungs . . . His prayer does not rise to Heaven otherwise than as the smoke of a conflagration which is cast back into his eyes by a descending storm . . .

113^e. They who confirm justification by faith alone by the Word are sent forth into a desert, wherein they are carried to the extremity of the **Christian** world, and mixed with pagans.

120. Without redemption by the Lord, iniquity and wickedness would overrun the **Christian** world in both worlds, natural and Spiritual . . .

121². At the Lord's second Advent the Hells have grown from **Christians** so called . . .

134³. On hearing these things the Angel was silent for a long time, being paralyzed with amazement; when he broke silence he thus spake, 'Is it possible that the **Christian** world is so insane . . .

—⁴. The **Christian** world, moreover, is ignorant of the existence of order . . .

160⁷. We were amazed to hear such things, and said one to another, Although these men are called **Christians**, they are neither men nor beasts, but men beasts.

172². That no other trinity but a trinity of gods is meant at this day in **Christendom** . . .

184. That a trinity of gods is seated in the minds of **Christians**, although from shame they deny it.

342². From these things follows this conclusion, that everyone who wants to be truly **Christian**, and to be saved by Christ, must believe that Jesus is the Son of the Living God . . .

— These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true **Christianity**, which is the worship of the Lord, and naturalism.

343. What the modern Church delivers concerning faith is generally known in the **Christian** world . . .

345⁵. A one-eyed faith, which is a faith in some other than the true God, and with **Christians**, than the Lord God the Saviour.

356^e. Say such things to a pagan . . . Would he not regard **Christianity** as one would an empty vessel?

384. There is no faith with all those in **Christendom** who reject the Lord and the Word, although they live morally, and also speak, teach, and write rationally about faith. Ex.

391. The nature of the desolation of truth, and of the theological leanness existing in the **Christian** world at this day, has been made known to me by conversation with many of the laity, and with many of the clergy in the Spiritual World . . .

—². The Angels who are sometimes sent out by the Lord to visit the **Christian** Societies which are in the World of Spirits . . . greatly lament, saying that there is such dullness and thence thick darkness in the things of salvation, almost like that of a talking parrot . . .

450. There have been various heresies in **Christianity** from the time of its foundation, and there are also at this day, in which these three essentials, God, charity, and faith, have been and are acknowledged . . .

459¹. My verdict is that the old **Christian** brotherhood is charity . . .

483. It is known in the universal **Christian** world . . .

497. You can reject that absurd heresy, which at this day has induced a lethargy in **Christendom** . . .

501. Since the Advent of the Lord, all in the **Christian** world can become spiritual . . .

512. In the Reformed **Christian** world . . .

521^e. This Hereditary is so augmented with the Jews that they cannot embrace the **Christian** religion from faith of heart . . .

525. No one in the **Christian** world can be without the Knowledge of sin . . . The decalogue is the initial book with all in **Christendom** . . . 530².

—^e. Then for the first time the preaching in the Churches is received with both ears, and is borne into the heart, and the man from a pagan becomes a **Christian**.

526. What is better known in the whole **Christian** world than that a man ought to examine himself?

536². The rest, who have not exercised charity from religion, have hearts as hard as adamant . . . and soon adjoin themselves to the Spirits of the dragon, and together with them are driven away into deserts or into caverns which are in the furthest borders of the so-called **Christian** world . . .

568⁴. Hence come **Christian** fidelity and morality in the external man . . .

580^e. There have also been given the means (of regeneration and salvation), for **Christians** in the Word, and for Gentiles in their several religions.

595. He who simulates a moral citizen and a **Christian** man may be compared to a corpse wrapped up in spices . . .

619. Such is the congregation of people at this day

who call themselves **Christians** . . . as is clearly evident to me from the spheres in the Spiritual World which flow forth from modern **Christendom**. Des.

628. Unless the error concerning imputation is abolished, atheism will invade the whole of **Christendom** . . .

632. This faith . . . has been received by the whole **Christian** world. Ex.

634. Since then the **Christian** temple has been in ruins.

636². The true **Christians** of the apostolic Church were called brethren.

637. In those primitive times all in that **Christian** world acknowledged that the Lord Jesus Christ was God . . .

645. The teachers of the **Christian** religion have stopped up their ears as with wax . . .

654. Works of charity done by a **Christian** and by a heathen appear alike in the external form . . .

666. No one in **Christendom** knows what conscience is. From experience.

677. The first use of baptism is . . . insertion among **Christians** in the Spiritual world. Gen.art.

— All foreign proselytes are baptized who are converted to the **Christian** religion, merely from the confession that they want to embrace **Christianity** . . .

678. **Christians** are in the middle of the Spiritual World. D.524o.

—². Without the **Christian** sign, which is baptism, some Mohammedan Spirit, or some one from the idolators, might apply himself to newly born **Christian** infants, and also to children . . . and alienate them from **Christianity** . . .

680^c. In the Spiritual World everyone is inserted into Societies and congregations according to the quality of **Christianity** in him or without him.

681. The second use of baptism is that a **Christian** may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him. Gen.art.

— To bear the name of a **Christian**, that is, that one belongs to Christ, and not to acknowledge and follow Him, that is, to live according to His commandments, is as empty as a shadow . . . 683.

682². The name of a **Christian** given to anyone means his quality as to faith in Christ, and as to the charity towards the neighbour he has from Christ.

684. A true **Christian** knows and acknowledges the Lord the Redeemer Jesus Christ . . .

699. What true **Christianity** does not acknowledge that these two Sacraments are holy, nay, that they are the most holy things of worship in **Christendom**?

700. The reason this spiritual sense is now first unfolded, is that before there has not been **Christianity** except in name, and with some a kind of shadow of it; for hitherto they have not immediately approached and worshipped the Saviour Himself as the Only God, in Whom is the Divine Trinity, but only mediately, which is not to approach and worship, but only to venerate Him as the cause for whose sake man has salvation . . . But as now for the first time **Christianity** itself is arising,

a New Church is now being instituted by the Lord . . . in which God the Father, Son, and Holy Spirit are acknowledged as one . . . it has pleased the Lord to reveal the spiritual sense of the Word, in order that this Church may come into the use and enjoyment of the Sacraments . . .

721. By baptism every **Christian** man is intromitted and introduced into those things which the Lord teaches from the Word concerning the other life . . .

764. As the modern Church in **Christendom** is the night . . .

777. As **Christians** have Divine truth from no other source than the Word . . .

821. To such the transition from popery to **Christianity** is as easy . . .

D. 48o. That the worst of all the Spirits who are in the ultimate Heaven are those who profess themselves **Christians**, also the Jews. Des.

590. (Character of **Christians**). 594. 4812. 5518¹. 5525.

1558. On the infidelity of **Christians**.

2567. The iniquity of those called **Christians** is consummated, and the Lord's Kingdom is turned to others.

3595. **Christendom** is full of these insidious adulterers. 4083.

3598. The world called **Christian** is almost like the antediluvian one. Des. It is worse in that it regards adulteries as nothing.

3613. More obscene things exist in **Christian** lands than formerly . . .

3934. The character of the **Christian** world at this day. Des. 5855. 5978. J.(Post.)250. E.825⁴. 902^e.

3994¹. The state of men at this day, especially in **Christendom**. Rep.

4401. How the gentiles are kept from receiving the truths of faith by the crimes of **Christians**; yet there are a few who are not such.

4486. Why **Christians** have to remain longer than others in the World of Spirits.

4772². **Christians** are now depraved in disposition and nature, so that they wish to have only an invisible God, except some of the simple in heart . . .

4843. Such is the **Christian** world almost everywhere at this day.

5539. In **Christendom** at this day adultery is general . . . Hence the quality of **Christendom** is evident, and that it is its last time.

5731. Quality of the charity which now prevails in the **Christian** world.

5793. What it is to live as a **Christian**; and that it is not so difficult to do so in the heavenly doctrine as in the destroyed Babylon.

5807. On the separation of the **Christians** and gentiles, and that the Lord betook Himself to the gentiles.

5808. Some **Christians** thought pretty sanely about the Lord; but few.

5832^e. As to adulteries and principles about them,

Hell is as it were open and received in the **Christian** world ; not so much so out of it.

E. 649⁴. Christians in the other life are found to have no other idea of the Lord than as of a common man.

1008². The reason why adulteries are less abhorred by Christians than by any barbarous nation, is that in the **Christian** world at this day there is not a marriage of good and truth, but a marriage of evil and falsity . . . From this origin there flows in from Hell the lust and favour of adultery ; hence it is that adulteries are believed to be allowable, and are carried on without shame in the **Christian** world. De Conj. 77, 80.

C. 20. There are two distinct things ; to shun evils as sins, and to do **Christian** good ; he who shuns evils as sins does **Christian** goods ; but they who do good and do not shun evils as sins, do not do any **Christian** good.

Coro. xxxi. The Lord could not then form a New Heaven and from this a New Church from **Christians**, for there then were no **Christians**.

lv. An invitation to the universal **Christian** world to this New Church . . .

Inv. (x). After this they are not to be called Evangelicals, Reformed, still less Lutherans and Calvinists, but **Christians**.

38. In order that the true **Christian** religion might be opened, it was necessary for some one to be introduced into the Spiritual World, and from the Lord's mouth draw genuine truths from the Word.

Christian Church. *Ecclesia Christiana.*

See **CHRISTIAN**, and **PRIMITIVE CHURCH** ; also under **CHURCH**.

A. 567. Europe, where now is the **Christian Church** . . .

1083². The internals of the **Christian Church** are just like the internals of the Ancient Church ; but there are other externals, namely, in place of sacrifices and such things there are symbolic things . . .

1141^e. The Church from those called 'sons of Shem' was almost like our true **Christian Church**.

2118^e. The last judgment of this Church, which is called the **Christian Church**, is what is meant by 'the new heaven and new earth' in the Revelation.

2124. At this day, with the men of the **Christian Church**, intellectual good begins to perish, so much so that there is little of it left. Why.

2125. The quality of the men of the **Christian Church** at this day. Rep.

2243⁷. He then instituted a new Church which was called the **Christian Church**, and which at first was in the good of faith, and they lived together as brethren in charity ; but this **Church**, in process of time, has fallen away in various ways, and has now become of such a character that they do not even know that the fundamental of faith is love to the Lord and charity towards the neighbour ; and although from doctrine they say that the Lord was the Saviour of mankind, will raise them up after death, that there are a Heaven and a Hell ; few believe it ; (therefore) it is not far from its consummation.

3478². Thus it is evident that the rituals of the Jewish Church contained all the arcana of the **Christian Church**.

3488. Thus the perversion of the **Church** in **Christendom** began long ago.

3596^e. The dinners and suppers in the primitive **Christian Church** involved nothing else.

3755³. As interior things are open and known in the **Christian Church**, and are profaned, it is said that 'then shall be great affliction, such as was not from the beginning of the world.'

4057^e. The fourth consummation is that of the modern **Christian Church**, which is foretold by the Lord in the Gospels, and also in the Revelation, and which is now at hand.

4333^e. Specifically and especially (the things said by the Lord in the Gospels concerning the consummation of that age) treat of the consummation of the age which is now at hand, namely, of the end of the **Christian Church**, which is also treated of in the Revelation ; this will be the fourth last judgment in this globe.

4422². When the **Christian Church**, established after the Lord's coming, began to vastate itself, that is, to recede from good, then, I. They began not to know what is good and true, but to dispute about it. II. They despised it. III. They did not acknowledge it at heart. IV. They profaned it . . .

4489³. Afterwards the Lord flowed in by means of doctrinal things of good and truth . . . Hence comes the **Christian Church** ; this Church in its essence is the same as to internal form as the representative Church. . . But between the Most Ancient Church and the **Christian Church**, the difference is like that between the light of the sun in the day time, and the light of the moon or stars by night. Ex. There was almost the same difference between the Most Ancient and Ancient Churches, only that they who were of the **Christian Church** could have been in fuller light if they had acknowledged internal things, or had believed and done the truths and goods which were taught by the Lord . . .

4493⁴. When the man of the Jewish Church reads the Word, he apprehends nothing but the sense of the letter . . . In like manner at this day the man of the **Christian Church**.

4535^e. In this **Church** which is called **Christian** scarcely anything of charity and thence of faith survives ; thus the consummation of its age is now at hand.

4689². See **CHRISTIAN** at these refs. 10112.

4690². The **Christian Church**, however, calls faith the doctrinal things which are the interiors of the Church . . .

—**e**. It is also the **Christian Church** which is here treated of (in the history of Joseph) ; for the Lord's Word is universal . . . and it was equally foreseen by the Lord how the case would be with the **Christian Church**, as how it would be with the Jewish Church.

4692⁴. The **Christian Church** does indeed adore the Lord's Human as Divine in external worship, especially in the Holy Snpper . . . but they do not make His Human Divine in doctrine, for they make a distinction between the Divine nature and the human nature ; and this because the **Church** has turned away from charity to faith . . .

4700². See **HOLY SUPPER** at this ref.

4706. 'Their father' (Gen. xxxvii. 12) = the Ancient

and the primitive **Christian Church** . . . There are four Churches ; (the fourth) is that which was established after the Lord's coming, and is called the **Christian Church** ; this is what in its rise is called the primitive Church.

4766³. If the Lord alone is adored, in Whom the Trinity is perfect . . . then there is the **Christian Church**, and it exists when it abides in this ; 'the first of all the commandments is, Hear O Israel, the Lord our God is one Lord, therefore thou shalt love the Lord thy God with all thy heart . . . and thou shalt love thy neighbour as thyself.

4766³. Relatively to the **Christian Church**, the 'he-goat' in Dan. viii. = those who are in external truths from delights, that is, who are in faith separated . . .

4772. The externals of the Ancient Church were all representative of . . . the things of the **Christian Church** ; hence when the externals of the Ancient and Jewish Churches are unwashed there is manifest the **Christian Church**. 4868⁶.

4899². The **Christian Church** is with those who have the Word, and from doctrine preach the Lord, but still there is nothing of the Church in them unless they are in the marriage of good and truth . . .

5006³. The cause (of the present state of the Christian world) is, in general, that the **Christian Church** at this day preaches faith alone but not charity, and thus doctrine but not life, and when life is not preached man comes into no affection of good, and when he is in no affection of good he is in no affection of truth either . . .

5256. They who at this day come into the other life from the **Christian Church** almost all have an idea of the Lord as of another man . . . they say one God but think three . . . hence it is said of Christians in the other life that they worship three gods . . .

5663². That by 'God' and 'Jehovah' is meant the Lord, the Jewish Church did not know, nor does the **Christian Church** at this day know ; the reason the **Christian Church** has not known this is that it has distinguished the Divine into three persons.

5979². This is known from the doctrine of faith of **Christian Churches**.

8972². These 'judgments' do not serve for laws in a Church where internal things are no longer represented by external ones, as in the **Christian Church** ; the reason is that internal things are revealed to the man of this **Church**, and therefore communication with Heaven is effected through internal things ; this is the reason why the man of the **Christian Church** is not bound to observe in the external form those things which are called 'statutes' and 'judgments,' but in the internal form . . .

9198². It is the same in the Church at this day which from Him is called **Christian** ; in this **Church** the Lord is indeed received in doctrine, but by few with acknowledgment of heart, and by still fewer from affection of love. Sig.

10355⁵. Then commenced a fourth **Church** which is called **Christian** ; in this **Church** information about heavenly things, or those of eternal life, is given solely through the Word . . .

J. 2. From all mankind, even from the commencement of the **Christian Church**, a Heaven was gathered, but those therein were not Angels, but Spirits from various religions . . .

46^o. The third **Church** on this Earth is the **Christian** ; upon this **Church**, and at the same time upon all who since the Lord's time had been in the 'first Heaven,' a Last Judgment was effected, which is here treated of.

74. The Angels have slender hope of the men of the **Christian Church** . . .

L. 65. Not long after its establishment the **Church** was turned into Babylon, and with others afterwards into Philistia, therefore these things could not be seen from the Word . . . P.262³. 264², Ex.

P. 257³. It is known that without the Lord there is no salvation, and it was therefore necessary that the Lord should be preached from the Word, and thereby the **Christian Church** be established ; but this could not be done except by leaders who would do it from zeal, and there were none except those who were in a heat like that of zeal from the fire of self-love.

328⁴. The successive vastation of the **Christian Church** even to the end is described by the Lord in Matt. xxiv, Mark xiii, and Luke xxi ; and its consummation itself in the Revelation. B.73. T.180. E.405³⁴. 684⁴². J.35.

R. 69. By 'the seven Churches' are described all in the **Christian Church** who have religion, and of whom the New Church which is the New Jerusalem can be formed ; and it is being formed of those who approach the Lord alone and at the same time perform repentance from evil works. The rest, who do not approach the Lord alone, from a confirmed denial that His Human is Divine, and who do not perform repentance from evil works, are indeed in the Church, but have not anything of the Church in them.

88. As in what is written to the 'Seven Churches' is described the state of all in the **Christian Church** who are able to receive the doctrine of the New Jerusalem, and to live according to it, thus who are able to be reformed through combats against evils and falsities, it is said to each of them, 'He who overcometh.'

107. There are two kinds of men of whom the **Christian Church** at this day for the most part consists ; one kind who are in works alone and in no truths ; the other who are in worship alone, and neither in works nor truth. (Sig. by 'Pergamos' and 'Sardis'.)

589. 'Slain from the foundation of the world' (Rev. xiii.8)=the Lord's Divine Human not acknowledged from the establishment of the **Church** . . . both Jewish and **Christian**.

612. The New Heaven gathered from those in **Christian Churches** who have acknowledged the Lord alone as the God of Heaven and earth, and have been in truths of doctrine from the good of love from Him through the Word. Sig.

647². 'The vineyard of the earth' (Rev. xiv.18)=the **Church** in the Christian world.

649. The operation of the Lord from the good of His love through the Divine truth of His Word into the works of charity and faith which are with the men of **Christian Churches**. Sig.

[R.] 649a. The last state of the **Christian Church**. Sig.
650. The end of the present **Christian Church**. Sig.

M. 337. Consequently, true marriage love cannot exist except with those who are of the **Christian Church**. Ex.

532². The Angels rejoice greatly that it has pleased the Lord to reveal (the knowledge of correspondences); and they said that it is to the end that the **Christian Church**, which is founded upon the Word, and is now at its end, may again revive, and draw breath through Heaven from the Lord.

B. 63. This light and perception . . . does not flow in with those who cherish an idea of three gods, which has been done from the beginning of the establishment of the **Christian Church**.

74. Infestation by falsities, and thence the consummation of all truth, or desolation, at this day in **Christian Churches**, is meant by the 'great affliction, such as was not from the beginning of the world, nor shall be.' Gen.art.

77. That there are no love, faith, or Knowledges of good and truth in the **Christian Church** at the last time, is meant by 'after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.' (Matt.xxiv.29.) Gen.art.

T. 4. The **Christian Church** from the Lord's time passed through ages from infancy to old age; its infancy was in the time when the apostles lived and preached in the whole world repentance and faith in the Lord God the Saviour. (Acts xx.21.)

—². (From the worship of three Divine persons) as it were madness has spread into universal theology, and thus into the **Church** which from the name of the Lord is called **Christian**.

94². What can result from this but that the universal **Christian Church** should perish, which is founded solely on the worship of Jehovah in the Human, thus upon God man?

109. After the Lord's coming into the world a **Church** was instituted by Him which saw, or rather was able to see, Divine truths in light . . .

116⁴. In the Revelation, from beginning to end, there is described the quality of the **Christian Church** at this day . . .

136³. The Nicene Council introduced three Divine persons from eternity, and thereby turned the **Church** into a theatre . . .

177. From the Nicene and Athanasian trinity there originated a faith which has perverted the whole **Christian Church**. Gen.art.

371³. Is unknown in the **Christian Church** . . .

378. The **Christian Church** from its cradle began to be infested and torn by schisms and heresies . . . Its sects eum.

—³. The causes of so many divisions in the **Church** are chiefly three; first, that the Divine Trinity has not been understood; second, that there has been no just Knowledge of the Lord; third, that the passion of the cross has been taken for redemption itself . . .

628. In the universal **Christian Church** it is held . . .

634. When faith in three gods was introduced into the **Christian Churches**, which took place from the time of the Nicene Synod, all the good of charity and all the truth of faith went into exile.

636. This was done (by the Nicene Synod) of the Divine Providence of the Lord, for if the Divinity of the Lord is denied the **Christian Church** perishes . . .

640². The universal **Christian Church** teaches these same things at this day . . .

644. The leaders of the **Christian Churches** . . .

— Thus the whole **Christian Church** would vanish . . .

668^e. The **Christian Church**, such as it is in itself, is now first commencing; the former **Church** was **Christian** in name only. 700.

670². The representative **Church** with the Jews was such as to prefigure the coming **Christian Church**: wherefore when the Lord came into the world He abrogated representatives, which were all external things, and instituted a **Church** of which all things were internal . . . retaining only two; baptism instead of the washings, and the Holy Supper instead of the lamb . . .

674. The worship of the former **Churches** consisted of external things which represented the internal things of the **Christian Church**, which was founded by the Lord when He was in the world, and is now for the first time being built by Him.

677. The first use of baptism is introduction into the **Christian Church**. Gen.art.

685². By the **Christian Churches** on earth baptism is called the Laver of Regeneration.

729. Infants and children born outside the **Christian Church** are introduced into the Heaven assigned to their religion by another medium, but are not mixed with those who are in the Christian Heaven.

757. This day is the last time of the **Christian Church**, which is foretold and described by the Lord in the Gospels and in the Revelation. Gen.art.

758². That the **Christian Church**, such as it is at this day, is consummated and vastated to so great a degree, cannot be seen by those on earth who have confirmed themselves in its falsities . . . 759.

760. This last time of the **Christian Church** is the very night in which former **Churches** have set. Gen.art. 761.

— The fourth **Church** is the **Christian**, established by the Lord through the Evangelists and the Apostles; of this **Church** there have been two epochs; one from the time of the Lord up to the Nicene Council, and the other from that Council to the present day; the latter has been divided into three: the Greek, the Roman Catholic, and the Reformed; all these are called **Christian**.

762. The fourth **Church** was as night, winter, and the north.

786². The fourth **Church** which is called **Christian** has indeed acknowledged one God orally, but in three persons . . . thus the idea of three gods was fixed in the mind; moreover the teachers of the **Church** . . . teach that men are to believe in them as invisible . . .

796. These three leaders who were the Reformers of the **Christian Church**.

E. 369. The state of the **Christian Church** from beginning to end (is signified by the opening of the seals). 486.

376³. The reason why genuine goods and truths have not been perceived and known in **Christian Churches**, is that these **Churches** have been divided . . .

386³⁰. That in the coming **Church** there would not be genuine truth, but truth mixed with falsities (was signified by the vinegar given to the Lord).

670². (Why the **Christian Church** at first made such slow progress.) 732^e.

670⁴. This **Church** which is called **Christian** has at this day come to its end . . .

684⁴². That these last things in Daniel were foretold concerning the end of the **Christian Church**, is evident from the Lord's words in Matt.xxiv.15.

928². From its beginning the **Christian Church** was divided into two, of which one is described by the dragon and his two beasts, and the other by the harlot sitting on the scarlet beast . . . That both **Churches** are now devastated . . .

Ath. 146. This New Church is the **Christian Church** itself, and no one is admitted into it except those who think and believe in one God, thus in the Lord alone.

Coro. i. The fourth **Church** is the **Christian**. 2. 4.

vii. The periodic changes in the fourth **Church** which is the **Christian**, are described in the Word of both Testaments; its rise or morning specifically in the Gospels and in the Acts and writings of the Apostles; its advance to mid-day in the Ecclesiastical Histories of the first three centuries; its decline or evening in those of the centuries immediately following; and its vastation even to consummation, which is its night, in the Revelation.

viii. After these four **Churches** there will arise a New **Church** which will be truly **Christian** . . . xxxv.

xl. The falsities which have hitherto desolated the **Christian Church**, and at last have consummated it, have been especially the following. Enum.

1. This New **Christian Church** will not be established by any miracles.

lii. This New **Church** truly **Christian**, which is at this day being established by the Lord, will last to eternity . . . 24.

5^e. 'The New Jerusalem,' which is the New **Church** truly **Christian** . . .

12^e. Such a Judgment was effected in 1757 upon the men of the present **Christian Church**.

22. The belief that the passion of the cross was redemption itself is the fundamental error of the present **Christian Church** . . .

34⁴. These things (Dan.ix.26) are said of the coming **Church**, in which the worship of the Lord would perish.

Christian Gentilism. *Gentilismus Christianus.* See **CHRISTIAN** at A.3667². 9020^e; and **CHURCH** at 5432².

E. 955^e. Those who are called saints are adored as gods by the common people in **Christian Gentilism**. 1118³.

Christian Heaven. See **NEW HEAVEN**.

Christina, Queen. D.6087.

Chronic. *Chronicus.* T.534. 665³.

Chrysalis. *Chrysalis.*

A. 2758. The transformation of caterpillars into nymphs or chrysalisses. 3000. H.108². W.354. M.49. M.418.

Chrysolite. *Chrysolithus.* R.915. E.717⁶.

M. 42⁴. A rosary of chrysolites.

Chrysoprase. *Chrysoprasus.* A.1232.

A. 868. 'A chrysoprase, a sapphire, and a diamond' (Ex.xxviii.18)=the celestial love of truth . . . The stones of this order derive their colour from the blue which is from red . . . The blue which is from red sparkles inwardly from flamminess.

—³. Whether the **chrysoprase** . . . was of a blue colour is not evident from its derivation in the Original Language, but that it=the celestial love of truth is evident from Ezek.xxvii.16 . . . for there the **chrysoprase** is conjoined with 'crimson;' and as 'crimson'=the celestial love of good, it follows that 'the **chrysoprase**'=the celestial love of truth . . . R.915. E.195³. 717⁷. —¹⁰.

Church. *Ecclesia.*

See **ANCIENT CHURCH**, **CELESTIAL CHURCH**, **CHRISTIAN CHURCH**, **CHURCH OF THE GENTILES**, **EXTERNAL CHURCH**, **HEBREW CHURCH**, **INTERNAL CHURCH**, **JEWISH CHURCH**, **MOST ANCIENT CHURCH**, **NEW CHURCH**, **OLD CHURCH**, **PRIMITIVE CHURCH**, **REPRESENTATIVE CHURCH**, and **SPIRITUAL CHURCH**.

See also under **BRIDE**, **CANAAN**, **DAUGHTER**, **EARTH**, **EARTHQUAKE**, **ESTABLISH**, **FIELD**, **GENTILE**, **HOMAN**, **ISRAEL**, **MOTHER**, **NATION**, **VINEYARD**, and **WOMAN**.

A. 29². 'The Kingdom of God' . . . in a less universal sense=the Lord's true **Church**.

54^e. The **Church** itself, from the affection of good, was called 'daughter,' 'virgin,' and 'wife.'

59. Hence the Lord's **Church** is called militant. 1692. 6308.

82^e. Whatever is said of the **Church** is said of every-one of the **Church**, who unless he were a **Church** could not be a part of the **Church**.

231. (The four **Churches** enum.) 4706. T.760. 786. Coro.2, Gen.art.

— . The evil of all these **Churches** was that they did not believe the Lord or the Word, but themselves and their own senses . . .

246^e. The **Church** or regenerate man is here treated of, but in the first chapter of Genesis the non-**Church**, or the man who is to be regenerated.

250. 'The woman' (Gen.iii.15)=the **Church**. 252. 255.

[A.] 253. It is from the heavenly and angelic proprium that in the Word the Church is called 'woman,' 'wife,' 'bride,' 'virgin,' 'daughter.' . . . 'The woman' (Rev.xii.) means the Church.

262. 'The woman' (ver.16)=the Church, here the perverted Church, from proprium, which before was signified by 'the woman.'

267°. 'All the days of thy life' (Gen.iii.17)=even to the end of the Church.

333. A new Church then arose which is meant by 'Adah and Zillah,' and is described by their sons, 'Jabal, Jubal and Tubalcain;' the celestial things of the Church by 'Jabal,' the spiritual things by 'Jubal,' the natural things by 'Tubalcain.'

362. Wherever there is any Church there arise heresies, because while they are thinking about one article of faith they make it the chief thing . . .

393°. In place of the perception which prevailed with the Most Ancient Church, there succeeded conscience, which, being acquired through faith adjoined to charity, dictates not what is the truth, but that it is the truth because the Lord has said so in the Word; such became all the Churches after the Flood, as to the most part; such was the primitive Church.

407. With the state of the Church in general the case is this; that in process of time it recedes from the true faith, and at last ceases in none. . . Thus it was with the Most Ancient Church . . . with the Ancient Church . . . with the Jewish Church . . . with the primitive Church . . . Yet some nucleus of the Church always remains, which they who are devastated as to faith do not acknowledge . . .

408. When the Church is so devastated that there is no longer any faith, it begins anew, or new light shines forth . . . The reason no new light shines forth before it is devastated, is that the things of faith and charity are mixed up with profane things . . .

409°. Rarely, if ever, does the Church remain with those who are in possession of truths when they are devastated, but is transferred to others who know nothing whatever about them . . .

462. The second Church, which was not so celestial as the Most Ancient Church, is called 'Seth' (Gen.v.2).

463. The third Church was called 'Enos' (ver.6). The fourth Church, 'Cainan' (ver.9). The fifth Church, 'Mahalaleel' (ver.12). The sixth Church, 'Jared' (ver.15). The seventh Church, 'Enoch' (ver.18). The eighth Church, 'Methuselah' (ver.21).

465. The ninth Church was called 'Lamech' (ver.25).

466. The tenth Church, parent of three Churches after the Flood, is 'Noah,' which Church is to be called the Ancient Church.

468. With the Church the case is this; that in process of time it decreases, and at last remains with a few; the few with whom it remained at the time of the Flood are called 'Noah.'

—². Unless there were always some with whom there was the Church, the human race would perish. Ex.

471. The reason they dwelt apart, distinguished into

houses, families and nations, was that thus the Church might be preserved in its integrity . . . Thus the Church represented to the life the Lord's Kingdom . . .

476. 'Female' (Gen.v.2) also=the Church.

483. The Principal of (these ten) Churches was perception, wherefore the differences of the Churches of that time were especially differences of perceptions . . .

494°. The case with the Church is that it decreases and degenerates . . . chiefly because hereditary evil is augmented. Ex. 497.

501. (The succession of Churches explained by examps.)

502. The three Churches 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient Church, with a difference of perfection as to perceptions . . . 505.

530. The names in this chapter=Churches, or what is the same, doctrines, for it is from doctrine that the Church exists and is called the Church. . . The case with Churches or doctrines is that they decrease, even until there no longer remains anything of the goods and truths of faith, and then the Church is called 'vastated.' But still there are always remains preserved, or some with whom the good and truth of faith remains, although they are few. Unless this were the case, there would be no conjunction of Heaven with the human race. Ex. 617.

560. The man of the antediluvian Church, in process of time, conceived direful persuasions, and immersed the goods and truths of faith in filthy cupidities . . .

567. All the region is called the tract of the Church where they are who are instructed in the doctrine of true faith . . . The lands or regions outside are not the tract of the Church.

636. That the human race will perish when the Church does. Sig. 637.

637. If the Lord's Church were completely extinguished on the Earth the human race could not exist at all. . . for the Church is like the heart . . . The Lord's Church on this Earth is as the heart; from it the human race, even that which is outside the Church, has life. Further Ex.

709. Intellectual things, or those which are of faith, do not constitute the Church, but the voluntary things which are of love . . .

768. The man of the Church is not only the Church itself, but is the whole of the Church; it is a general term comprehending whatever is of the Church.

—². There exists with every man of the Church the internal of the Church and the external, the internal is where the truths of the Church are, the external is what is thence derived; this is 'Jacob.'

—³. The Lord is the only Man, and is the whole of His Kingdom, and as the Church is the Lord's Kingdom on earth, the Lord alone is the whole of the Church; the whole of the Church is love or charity, wherefore the 'man,' or he who is mentioned by name (as here 'Noah')=love or charity, that is, the whole of the Church, and then 'wife'=simply the Church thence derived.

769. The Church cannot exist without doctrinal things.

770. Noah's 'wife'=the Church itself, and 'the three wives of his sons with them' (Gen.vii.13)=the Churches themselves thence derived; (for) when the man of the Church is mentioned, he=the whole of the Church, or as it is called, the head of the Church, and then the 'wife'=the Church.

809. The Church is never predicated from intellectual things, but from voluntary tones; the Scientific and the Rational of faith never constitute the Church or the man of the Church, but charity which is of the will... Thus neither does what is doctrinal make the Church if in general and specifically it does not regard charity... The Lord's Church... is not unless it is of love and charity.

831. They frequented Churches.

872°. In the universal sense, 'ground'=the Church, and as it=the Church, it also=the man of the Church, for every man of the Church is a Church.

885°. A vastated Church is of such a quality that it knows truth, but does not want to understand it.

916°. The Church is called spiritual when it acts from charity, but never when it says that it has faith without charity; then it is not even the Church... 1249. 1304.

931. The inhabitant first begins to cease to be upon the Earth when there is no longer any Church, for when there is no Church, there is no longer any communication of man with Heaven; on the cessation of which every inhabitant perishes, for the Church is as the heart and lungs in man...

—². There is a last judgment of every Church when it is vastated. Enum.

932. Seed will never cease to be sown in man by the Lord, whether he be within the Church, or without the Church. Sig.

—°. Specifically, this treats of the man who is to be regenerated, namely, that there will always be a Church somewhere in the earth. 933.

1030. 'All that go out of the ark' (Gen.ix.10)=the men of the Church; 'the wild beast of the earth'=the man outside the Church. 1031.

1059. A sign of the Lord's presence in charity, not only with the man of the Church, but also with the man outside the Church. Sig and Ex.

1062. As it is in every Church, so it was in the Ancient; namely, there were intellectual men, corrupt intellectual men, and external men. Sig. and Ex.

1065. The three sons of Noah=these three kinds of doctrines, which are those of Churches in general... There are no more universal kinds; they who do not acknowledge charity or faith, or external worship, are not of any Church.

1076. 'Ham'=a corrupt Church... That is called a corrupt Church which acknowledges the Word, and has worship like that of the true Church, but separates faith from charity...

1083. 'Shem'=the internal Church, and 'Japheth' the external one corresponding to it. Wherever the Church is there must be what is internal and what is external, for the man who is the Church is internal and

external; before he becomes the Church, that is, before he is regenerated, he is in externals...

—³. The Church cannot exist unless there is what is internal and what is external. Ex. 1242.

1097. In the Jewish Church the internal things of the Church were represented by 'Judah' and 'Israel'; by 'Judah' the Celestial Church, by 'Israel' the Spiritual Church, by 'Jacob' the external Church.

1151. All Churches, wherever they have been, in course of time have been changed, and in fact into what is opposite. 1241.

1171°. Without knowledges no one can become a man of the Church.

1175. If anyone lives where there is no Church...

1264. The names of the nations in this chapter signify not only all the differences of worship... in the Ancient Church, but also those in every Church.

1316. See ONE at this ref.

1328°. The lot of those who are idolaters outside the Church is much better than that of those who are idolaters within the Church.

1356. Churches are wont to go from their internal things to external things, and at last to cease in mere external things.

1366. The Church cannot come into existence anew with any nation until it is so vastated that nothing of what is evil and false remains in its internal worship. Ex.

1778. The state of the Church towards its end. Treated of. 1861°.

1780. The Lord's complaint that the Church was merely external, and a promise about the internal Church and its multiplication. Treated of.

1781. It was shown Him how the case is with the Church in general, in special, and in particular. Treated of.

1782. The Church on one part and the Lord on the other. Sig. 1830. 1831. 1862, Ex.

1798. 'To me Thou hast not given seed' (Gen.xv.3)=that there is no internal of the Church... Love and thence faith are the internal of the Church... What is doctrinal separated from love and charity never makes the internal of the Church... but what is doctrinal which is from or of charity does make the internal. Ex.

1799°. What is doctrinal itself does not make the external, still less the internal; nor with the Lord does it distinguish Churches, but life according to doctrinal things...

—⁴. In the Christian world it is doctrinal things which distinguish Churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists, besides other names. They are so called from mere doctrine, which would never have been if they had made love to the Lord and charity towards the neighbour the Principal of faith; for then these things would have been only varieties of opinions about the mysteries of faith, which true Christians would leave to everyone according to his conscience, and they would have said in their hearts that he is truly Christian who lives as a Christian, or as the Lord teaches; thus from all the

different **Churches** there would have been one, and all the dissensions which come forth from doctrine alone would have vanished, nay the hatred of one against another would have been dissipated in a moment, and there would have been the Lord's Kingdom on earth. (So it was with the Ancient **Church**.) 1834². 2385⁴.

[A.] 1825. The last time of the **Church** is signified by 'the third day,' 'the third week,' 'the third month,' 'the third year,' and 'the third age.' And so is the state of everyone who is a **Church**, nay of everything that is of the **Church**.

1834². When a **Church** is raised up by the Lord, in the beginning it is guiltless, and then the one loves the other as a brother.

1835. When the **Church** begins to recede from charity, evils and falsities are more easily put to flight . . . but in course of time evils and the falsities thence increase . . .

1837. 'Sunset' (ver. 12)=the last time of the **Church**, which is called consummation, when there is no longer any charity. The Lord's **Church** is compared to the times of the day.

1838. 'A deep sleep fell upon Abram' (id.)=that the **Church** was then in darkness.

1839⁵. 'The day of Jehovah'=the last time and state of the **Church**.

—7. 'Outer darkness'=the more direful falsities of those who are in the **Church**, for they darken the light, and bring up falsities against truths, which the gentiles cannot do.

1844. 'In a land not theirs' (ver. 13)=where there is a **Church** as it were not of those who are in charity and faith. At this day they predicate the **Church** of the mere doctrinal things of faith, and thereby distinguish the Lord's **Churches**, not caring what kind of a life they lead, whether they cherish intestine hatred . . . when yet with such there never is the **Church**, but with those who love the Lord and the neighbour as themselves, have conscience, and are averse to such hatred. The latter are among the former as sojourners . . .

1850. The last judgment=the last time of the **Church**. 2118, Enum.

—'. 'Heaven and earth perishing'=the **Church** as to internal and external worship, which becomes no **Church** when there is no charity.

1857⁴. Visitation does not come upon the **Church** until evil has been consummated, that is, when there is no longer any good of charity and truth of faith.

1885, Pref.^e. Thus Heaven begins to be removed from those who are within the **Church** . . .

1986. Thus there would be conjunction (of the Lord) with those both within and without the **Church**. Sig.

2048. 'The house of God,' in the universal sense=the Lord's Kingdom; in a less universal sense, the **Church**; and in a particular sense, the man himself in whom is the Kingdom and **Church** of the Lord.

2049. Those outside the **Church**. 2051. 2054. 2115.

2051². Purification from these filthy loves is the most necessary within the **Church**, because they who are within the **Church** are able to render holy things impure, which they who are without the **Church** cannot do; hence

their danger of damnation is greater. Moreover they who are within the **Church** are able to form principles of falsity against the very truths of faith, and to become imbued with them, which they who are without the **Church** cannot do . . . Thus the former can profane holy things, but not the latter.

2052. 'Born in thy house, and the purchase of thy silver' (Gen. xvii. 13)=those who are within the **Church**, both celestial and spiritual. 2101. 2114.

2053². In every dogma within the **Church** there are those who are endowed with conscience, which however is better in proportion as their truths approach the genuine truths of faith.

2054. With those who are within the **Church** the conjunction of the Lord and His Heaven is the closest . . . There is indeed conjunction also with those who are outside the **Church**, but more remote . . . The **Church** in the Lord's Kingdom is as the heart and lungs in man . . .

2056². It treats in this verse (14) also of those who are within the **Church**, and who are not only in falsity, but also in impurity of the loves of self and of the world.

2057. Those within the **Church** who are in falsity and at the same time in self-love, especially profane holy things; not so much those who are in any other love . . .

2069². The men of the **Church** are distinguished into celestial and spiritual. 2078. 2114.

2117^e. 'Heaven and earth'=the Lord's **Church** in general and with each one in particular.

2122^e. The equilibrium will be restored by the rejection of those who are within the **Church**, and the reception of others who are outside.

2126. How they who are within the **Church** are at this day against innocence. Rep.

2156^e. Those within the **Church** who say that they acknowledge a Supreme Being . . . do not acknowledge any God at all, although they sometimes suppose they do. 2343⁸.

2162³. The **Church** is the Lord's Kingdom on earth. 2177. 2425³.

2243³. (The consummations of the successive **Churches** on this earth enum.)

2280⁶. The good of ignorance is also predicated of those . . . within the **Church** who are in the good of charity, but in ignorance of truth.

2310². The union of Heaven and earth is by the **Church**, and in fact by the Word in the **Church**.

2313^e. Hence is conceived and born something that is like a **Church**, the good of which is called 'Moab,' and the truth 'the son of Ammon.' 2465.

2322. 'Sodom' (Gen. xix.)=the evil, especially those within the **Church**. 2345. 2359.

2323. The states of the **Church** are in the Word compared both to the times of the year and to the times of the day . . . The state of the **Church** which is called 'evening' is when there is no longer any charity, thus when there begins to be no faith, thus when the **Church** ceases to be . . . It is provided by the Lord that when the **Church** ceases to be, a new one is raised up, and this

at the same time, for without a **Church** somewhere in the globe the human race could not subsist, because there would be no conjunction of it with Heaven.

2324^e. 'To sit in the gate' (ver.1)=to be with the evil, but still separate from them; as are wont to be the men of the **Church** who are in the good of charity; although these are with the evil they are still separate from them, not as to civil society, but as to spiritual life.

2326. They who are in the good of charity within the **Church** acknowledge the Lord's Divine Human and Holy proceeding. Sig.

2329^d. They who are truly men of the **Church**, that is, who are in love to the Lord and charity towards the neighbour, know and acknowledge the Trinity, yet still humble themselves before the Lord, and adore Him alone, because they know that there is no approach to the Divine itself which is called 'the Father' except through 'the Son,' and that all the Holy which is of the Holy Spirit proceeds from Him . . .

2334². It here treats of the first state of the **Church** which is in the good of charity, but in external worship. Represented by 'Lot.'

2349. Here is described the first state of those within the **Church** who are against the good of charity, and consequently against the Lord . . .

2351². The falsity from evil which is within the **Church** is especially the falsity which favours evils of life. Examp.

2354². Here is described the first state of the vastated **Church**, that is, when there begins to be no faith because there is no charity . . .

2371. Here is described the state of the **Church** as it is about the last times, when there is no longer any faith because there is no charity. 2444.

2380². These are they who are in the good of charity, whether without the **Church** or within the **Church**; those who are within the **Church** adore the Lord and gladly hear and do what He teaches.

—³. Such within the **Church** deny the Lord in secret . . .

2383³. With those who are within the **Church** and know what is true, 'blindness'=falsity; but with those who do not know what is true, as those who are outside the **Church**, 'blindness'=ignorance of truth.

2400². There are three kinds of men within the **Church**; first, they who live in the good of charity, and who are represented by 'Lot;' second, they who are altogether in falsity and evil, who reject both truth and good, and are represented by 'the men of Sodom;' third, they who do indeed know truths, but still are in evil, and are signified by 'the sons-in-law;' these are especially they who teach.

2406. When the **Church** begins to decline from the good of charity, it is more strongly withheld from evil by the Lord than when it is in the good of charity . . . For the second state of this **Church** is here treated of. 2407. Ex.

2417². Every **Church** of the Lord in its beginning . . . has no other doctrine than that of charity, but the

Church successively bends itself from this doctrine, until it begins to depreciate it, and at last to reject it . . .

2422. Here it treats of the third state of the **Church** which is represented by 'Lot' in this chapter, and which is that they no longer think and act from the affection of good, but from the affection of truth . . .

2444². Within the **Church**, the end or judgment of which is here treated of, the evil of self-love is what chiefly acts against good, and the falsity therefrom is what acts against truth.

2449. It treats of the last state of those who within the **Church** are in falsities and evils.

2454¹. 'The abomination of desolation'=the state of the **Church** when there is no love and charity, for then abominable things reign.

—⁵. Truth is said to turn itself away from good, and look to doctrinal things, when there is no longer at heart what life makes the man of the **Church**, but what doctrine; when yet life according to doctrine makes a man of the **Church** . . .

2455^e. This now is the fourth state of the **Church** represented by 'Lot,' which is that all truth is vastated as to good.

2459. Here the fifth state of the **Church** represented by 'Lot' is described, which is, that after there was no longer any affection of truth, a certain impure good, or good of falsity, infused itself.

2520⁶. 'Those who see and hear' (Matt. xiii. 13)=those who are within the **Church**, who although they see and hear, do not understand.

2566. Those within the **Church** are called 'a flock' who are truly rational, that is, internal men; those within the **Church** are called 'a herd' who are natural, that is, external men.

2589. On the nations and peoples who are born outside the **Church**, and on their state and lot in the other life. Gen.art.

2661^e. With the Lord, when He was in the world, were represented all the states of the **Church**, and how they would be saved through Him; wherefore the same states of the **Church** are signified by the same names. (Isaac, Ishmael, etc.)

2702¹⁴. Where the planting of the **Church** is treated of in the Word . . .

2708⁷. The temptation of the **Church**. Sig.

2714¹. The journeys of the people in the wilderness=the state of the **Church** militant, and its temptations.

2760, Pref.². Upon that faith the **Church** is built . . .

2765. The salvation of the spiritual by the Lord's Divine Human, of those who are in charity and faith within the **Church**, and of those who are in good without the **Church**, treated of. 2861.

2832. Both (those who say that they can believe nothing unless they apprehend by means of sensuous and scientific things that it is so, and those who say that they believe although they do not apprehend) are in the Lord's spiritual **Church**, but are not of the **Church**; they who are of the **Church** are in the life of good, and have faith in truths . . .

[A.] 2852². This arcanum is contained in these words (Gen.xxii.18), that through the **Church** those are saved who are outside the **Church** . . . No others are in the faith of charity than those who are within the **Church** . . . The Lord's **Church** on earth is like the heart and lungs, and they who are outside the **Church** relate to the parts of the body which are supported by and live from the heart and lungs; hence it is evident that without a **Church** somewhere on earth the human race could not subsist . . . It is for this reason that whenever any **Church** is consummated, that is, becomes no **Church** because there is no longer any charity, of the Lord's Providence a new one is always raised up (Enum.); and this for the reason that there may be conjunction of Heaven with the human race through the **Church**.

2861. They who are in good within the **Church** are they who can become truly spiritual, because they have the Word, thus the truths of faith . . .

2904². In the **Church** no other truth is possible than that which is of the Lord . . .

2905². The fulness of the states and times of the **Church**. Sig. The **Church** is circumstanced as the four ages of man: infancy, adolescence, adult age, and old age; the last is called fulness or the end. It is also circumstanced as the times and states of the year . . . winter is the end; and also as the times and states of the day . . . at night there is fulness or end . . . Good and truth with those of the **Church** are thus wont to decrease, and when there is no longer any good and truth . . . the **Church** arrives at its old age, or winter, or night; and its time and state then are called 'decision,' 'consummation,' and 'fulfilment' . . .

2906². 'A year'=a whole time of the state of the **Church** from beginning to end, or a whole period. III.

—⁴. When the Lord recedes from the **Church**. Sig.

—⁵. 'Seventy years' (Is.xxiii.15)=a whole period, from the time when the **Church** comes into existence to when it expires.

2908. 'Sarah died' (Gen.xxiii.2)=night as to the truths of faith. 'Dying,' 'dead,' and 'death,' when predicated of the **Church**,=its last time, when all faith, that is, charity, has expired, which time is called 'night.' 2912.

2909. 'In Kirjath-arba, this is Hebron in the Land of Canaan' (id.)=in the **Church**; 'Kirjath-arba'=the **Church** as to truth; and 'Hebron in the Land of Canaan'=the **Church** as to good.

—³. That in course of time every **Church** decreases, until it has nothing of faith and charity left, and that it is then destroyed, was represented by Kirjath-arba which is Hebron being possessed by Anakim.

2910. 'Abraham came to mourn for Sarah and to weep for her' (id.)=the Lord's state of grief on account of the night as to goods and as to truths of faith in the **Church**. . . The end of the **Church** is treated of in these two verses; its end is when there is no longer any charity . . . The case with **Churches** is this; in the beginning charity is their fundamental, everyone then loves others as brethren, and is affected by good not for his own sake, but for the sake of the neighbour, the common good, the Lord's Kingdom, and above all the Lord. But

in course of time charity begins to grow cold and to become none. Afterwards comes hatred of one against another, which although it does not appear in outward form . . . is cherished within . . . and is of such a character that they want to exercise command over all, and to possess all that belongs to others; and when they are opposed in this they store up contempt in their minds against the neighbour, breathe revenge, feel delight in his ruin, and exercise cruelty towards him so far as they dare. Into such things passes the charity of the **Church** when its end comes, and then it is said of it that there is no longer any faith; for where there is no charity there is no faith. (The **Churches** which have thus fallen,enum.)

—¹. Besides these **Churches** there have been many which have not been so well described, which have in like manner destroyed themselves. The causes of their destruction have been many; one is that parents pile up evils, and by frequent use and habit induce them on nature, and thus transcribe them into their offspring . . .

—^e. But when the **Church** is consummated and perishes, the Lord always raises up a new one somewhere, but rarely, if ever, from the man of the former **Church**, but from the gentiles who have been in ignorance. This is treated of in what follows. 2955.

2913³. (Refs. to passages on the subject of the **Church**.) N.246.

2936. 'At the end of the field' (Gen.xxiii.9)=where there is little of the **Church** . . .

2959³. The sojourning of the sons of Jacob in Egypt represented the vastation of the **Church**.

2966². The Divine of the Lord is what makes the **Church** with man, for nothing is called the **Church** but what is proper to the Lord; it is the good which is of love and charity, and it is the truth which is of faith, which make that which is called the **Church**, (all of which are from the Lord).

2982. With the Lord's **Churches** the case is this . . . when with each and all, love to the Lord and charity towards the neighbour, that is, the good of life, is the essential, however many **Churches** there may be they make one . . .

—². But it is altogether otherwise with **Churches** which say that faith is the essential of the **Church** . . . Many **Churches** do not then make one, and they are not even **Churches**. It is the good of faith which makes the **Church**, that is, the life of love and charity according to those things which are of faith . . .

2984. The **Church** is predicated from the good which is of charity, thus of the life.

2986². When any **Church** becomes none, that is, when charity perishes, and a new one is established by the Lord, rarely, if ever, does this take place with those with whom the old **Church** was, but with those with whom there was no **Church** before, that is, with the gentiles. Enum.

3021⁸. The successive states of the **Church** were represented by (Nebuchadnezzar's image). Ex.

3023⁹. The internal and external things of the **Church** defined.

3024². As 'daughters'=affections of good and of truth,

they also=Churches, for Churches are Churches from these affections . . .

3081. 'Virgin'=the Lord's Kingdom, also the Church, and hence everyone who is a Kingdom of the Lord or who is a Church, and this from the marriage love which there is in chaste virgins . . . Ill.

3175. Born within the Church . . .

3236. The Church is compared to a marriage, and also is a marriage of good and truth . . . Truth is in the second place . . . and therefore the Church is called 'a bride,' 'a woman,' 'a wife.'

3241^o. However many varieties and differences of doctrinal things there may be . . . they still all together form one Church when all acknowledge charity as the essential of the Church, or what is the same, when they regard life as the end of doctrine . . . 3268^e.

3267^o. They who know truths . . . and do not live in charity or in good, although they are in the Church, because born there, still are not of the Church, for there is nothing of the Church in them, that is, nothing of good with which the truth may be conjoined.

3270. The externals of the Church are rituals; the internals are doctrinals when these are not of knowledge but of life. Rep.

3305⁷. The Church is the Church from the doctrine of truth and the life of good.

3310. As the Church is not the Church from doctrinal things, except in so far as they regard the good of life as the end, or what is the same, except the doctrinal things are conjoined with the good of life, 'field'=chiefly the good of life. In order for this to be of the Church there must be doctrinal things from the Word, which have been implanted in that good; without doctrinal things there is indeed the good of life, but not as yet the good of the Church . . .

—². (In the parable of the sower) it treats of the four kinds of ground in the field, that is, in the Church.

3322¹. 'The remains of Edom' (Amos ix. 12)=those who are in good within the Church; 'the nations upon whom His name is called'=those who are in good outside the Church.

3325³. As there are more within the Church who are not being regenerated, than there are who are being regenerated . . .

3353. The Last Judgment is nothing but the end of the Church with one nation, and its beginning with another. This end and beginning come about when there is no longer any acknowledgment of the Lord . . . That then there is the end of the Church, and its translation to others, is evident from what the Lord says . . . in Matt. xxiv, Mark xiii, and Luke xxi. Ex.

3354. The first state of the perversion of the Church is here meant (Matt. xxiv), which is when they begin no longer to know what is good and what is true, but debate together about them, whence come falsities.

—The twelve disciples represented all who are of the Church.

3379. Churches are not Churches from being so called and from professing the Lord's name, but from being in the good and truth of faith; it is the good and truth of

faith itself which makes the Church, nay, is the Church, for in the good and truth of faith there is the Lord, and where the Lord is there is the Church.

3380. All who are in good both within and without the Church. Sig.

3399². At the last time of the Church they are not able to acknowledge truth, because there then reigns universally with them incredulity concerning the Lord, the life after death, the internal man; and the incredulity which reigns universally causes the truths of faith not to penetrate interiorly (and therefore they cannot profane truth).

3447. Almost all our present Churches are of this character . . .

—². As in every Church of the Lord there are internal and external men . . .

3448³. A prophecy about the vastation of the Church.

3451². The ease with the Lord's Kingdom on earth, that is, with His Church, is that as it has its doctrinals from the literal sense of the Word, it cannot but be various and diverse as to those doctrinals . . . Thus the Lord's Church . . . will differ everywhere, and this not only according to communities, but sometimes according to the individuals in a community; but a disagreement in the doctrinals of faith does not prevent the Church from being one, provided there is unanimity as to willing well and acting well. Examp.

3470. The nation which represents a Church, also represents the truth and good such as is that of the Church, for the Church is the Church from truth and good, therefore when the one is mentioned the other is understood.

3487. By these words is described the second state of the perversion of the Church, which is that good and truth are despised, and also held in aversion . . . 3488.

3489. That the Church is of such a character does not appear to those who are in the Church, namely that they despise and feel aversion for all things which are of good and truth, also that they stir up enmity against them, especially against the Lord Himself; for they frequent places of worship, hear preachings, are in a certain holiness while there, go to the Holy Supper, and sometimes speak becomingly together about these things; thus the evil equally with the good live together in civil charity or friendship . . . but the internal forms of the men of the Church are entirely different . . .

3507^o. Thus there is conjunction of Heaven with the world through man, and in fact through the Word, thus through the Church in which is the Word.

3652. When these things are in the Church, or rather in the tract where the Word is . . . there is 'desolation.'

3653. There are three kinds of men within the Church; they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of truth. Sig.

3654³. He who is being regenerated or made a Church. 3876. 3913. 3923. 3935^e.

3655. Here now the third state is treated of, which is one of the desolation of the Church as to good and truth.

3660^e. In the supreme sense of the Word, the Lord is

treated of; and in the representative sense, the **Church** and regeneration.

[A.] 3728². Hence the **Church** is not the **Church** from truth separated from good, thus not from faith separated from charity, but from the truth which is from good, or from the faith which is from charity.

3754^e. The fourth state of the perversion of the **Church** is here treated of, which is one of the profanation of good and truth.

3767. 'Flock' in general = all those who are in good, thus who belong to the **Church** in the whole of the globe.

3770. 'Droves' (Gen.xxi.3) = **Churches**, and also the doctrinals which are of **Churches**.

3773². All **Churches** in their infancy worship the Lord from love, thus love the neighbour from the heart; but in course of time they remove themselves from these two precepts, and turn away from the good of love and of charity to those things which are said to be of faith, thus from life to doctrine, and in proportion as this is done the Word is closed. Sig.

3778. Abram puts on the representation of the genuine **Church**, such as it is with those who have the Word; and Nahor his brother puts on the representation of the **Church** such as it is with the gentiles who have not the Word; the Lord's **Church** is scattered throughout the whole globe, and exists among the gentiles too who live in charity . . . 3993¹².

3786². The case is the same in general with the **Church** when it is being established; first the doctrinal things of good and truth must be [collected] into one, for these are what it is built on. Ex. Therefore the Word is given to the **Church**, in which are all the doctrinal things of good and truth. In this respect the case with the **Church** in general is the same as it is in particular with a man who is being regenerated, for he is a **Church** in particular . . .

3795. The affection of interior truth is that which teaches, for from this affection the **Church** is the **Church**.

3796². If the affections of good and truth . . . have as an end the good of the neighbour . . . and still more if they have as an end the good of the **Church** . . . they are genuine . . .

3812⁶. The establishment of the **Church** with the gentiles, treated of.

3857. 'Barren' (Gen.xxix.31) = no doctrines thence, thus no **Churches**.

3898². The **Church** at this day is so vastated, that is, devoid of faith and love, that although they know and understand, they do not acknowledge, still less believe, except a few who are in the life of good and are called 'the elect,' and who can now be instructed, and with whom a new **Church** is to be established; but where they are the Lord alone knows, there will be few within the **Church** . . .

3899. (The fifth state of the vastation of the **Church**, treated of.)

3900¹⁰. 'Whosoever the carcase is, there will the eagles be gathered together' (Matt.xxiv.28) = that confirmations of falsities by reasonings will be multiplied in

the vastated **Church**. When the **Church** is devoid of the good and thence the truth of faith, or when it is vastated, it is said to be 'dead,' for its life is from good and truth; hence when dead it is compared to 'a carcase.' Ill. 3901, Ex.

3901⁴. It is the first state of the **Church** which is described by 'the lion which had eagles' wings' (Dan.vii.4).

3902. By the first four sons of Jacob from Leah the state of the **Church** is treated of, or that of the man who becomes a **Church**, as to the ascent from the truth of faith to the good of love.

3939. When a man perceives this delight or affection he begins to become a **Church**.

—^e. Here where the birth (of the twelve sons of Jacob) is treated of, they signify the generals of the **Church**, thus all things of faith and love which make the **Church**, and this because in those things which precede it treats of the regeneration of man, or of the states of man before he becomes a **Church**.

3941⁴. The state of the vastated **Church** is here described.

3963². The **Church** is from the affection of truth in which there is good, and of good from which there is truth, but not from the affection of truth in which there is not good, nor from the affection of good from which there is not truth; they who say that they are of the **Church** who are in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken, for they are outside the **Church**, although they be within the congregation . . . Neither are they of the **Church** who are in the affection of good from which there is not truth, although they be within the congregation, for they are in natural good and not in spiritual good, and suffer themselves to be led into every evil and falsity, provided that the evil is invested with an appearance of good, and the falsity with an appearance of truth.

4057. (The consummations of the four **Churches** enum., and treated of in the Word.)

4060⁴. 'The powers of the heavens shall be shaken' (Matt.xxiv.29) = the foundations of the **Church**, which are said to be shaken when they perish; for the **Church** on earth is the foundation of Heaven, for the influx of good and truth through the Heavens from the Lord is ultimately terminated in the goods and truths which are with the man of the **Church**; wherefore when the man of the **Church** is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said to be shaken; wherefore it is always provided by the Lord that something of the **Church** should remain, and that when the old **Church** perishes a new one is established.

—⁵. See ADVENT at this ref.

—^e. See HEAVEN at these refs. 8891.

4096³. The quality of the man of the **Church** at this day. Ex.

4189². The gentiles are said to be in collateral good because they are outside the **Church**; they who are within the **Church** are in good and truth, not in a collateral, but in a direct line, for they have the Word, and through

the Word direct communication with Heaven, and through Heaven with the Lord.

4199. 'A man from his brother' (Gen.xxxi.49)=(the separation) of those who are within the Church from those who are outside of it.

4206. The good of those within the Church, and that of those outside the Church. Sig.

4211³. The Lord conjoins Himself with those who are outside the Church through their good of charity and of obedience in their gross idea . . .

4217^e. The Lord's Church where the Word is, is like the heart and lungs; and the Lord's Church where the Word is not, is like the rest of the viscera, which live from the heart and lungs.

4229. (The successive steps of the vastation of the Church,enum.) 4422².

4231. Wherefore before a man is in spiritual good, he is not a man of the Church, however much, from connate good, he may appear to be so.

4236³. 'The camp of the saints' (Rev.xx.9)=Heaven; or the Lord's Kingdom on earth, which is the Church.

4257^e. Man utterly perishes when the Church and that which is of the Church with him perishes, that is, when the affection of truth, which is properly signified by 'mother,' and which makes the Church with man, is destroyed.

4288. The heavenly marriage principle was separated from the descendants of Jacob, and therefore no Church could be instituted with them, but only the representative of a Church. (The representative of a Church distinguished from a representative Church.) 4316^e.

4292. The spiritual man is a Church in particular, and a number are the Church in general; if a man in particular were not a Church there would not be any Church in general; it is the congregation in general which in common conversation is called the Church, but each one in the congregation must be of this character in order for there to be any Church; every general thing involves parts like itself.

4302⁴. They who are good and not so much in truths, such as the good gentiles, and also the like within the Church. Sig.

4312. The sun is said 'to rise' with everyone when he becomes a Church.

4314⁵. Apparent zeal for the Church, etc.

4334. That the state of the Church (at its consummation) would not appear as to goods and truths, and that it would not appear to anyone either on earth or in Heaven,sig.

—³. The state of the vastation of those who are of the Church compared with the state of the vastation of the Most Ancient Church.

—⁶. That the men of the Church will not then know that they are inundated with evils and falsities . . . Sig.

—⁸. Those within the Church who are in good, and those within the Church who are in evil; and that the former will be saved, and the latter condemned. Sig.

—⁹. Those within the Church who are in truth,

that is, in the affection of it from good, and that they will be saved; and those within the Church who are in truth, that is, in the affection of it from evil, and that they will be condemned. Sig.

4368⁴. If they hear that charity makes the Church, and not faith separated from it, they receive this truth with joy . . .

4422^e. An exhortation to those who are in the Church, to be in the good of faith, and if not that they will perish. Sig.

4423. When the Church is vastated, that is, when it is no longer in any good of faith, it principally perishes as to the states of its interiors, thus as to its states in the other life: Heaven then removes itself from them, and consequently the Lord, and transfers itself to others, who are adopted in their place; for without a Church somewhere in the Earth there is no communication possible of Heaven with man, for the Church is like the heart and lungs of the Grand Man on earth; and then those of the old Church, being removed from Heaven, are in a kind of inundation as to the interiors . . .

4424². They who are within the vastated Church are almost all of this character; for they have external things but no internal ones; hence the inundation of their interiors.

4427^e. The Church is from the affection of truth; so much so, that whether you say the affection of truth, or the Church, it is the same, for man is the Church from the affection of truth.

4433. Unless there are internal things in external ones . . . there is not anything of the Church, for internal things make the Church, because the Lord is in them . . .

4447². As intelligence and wisdom are signified by that 'garden' or paradise, the Church itself is meant thereby, and because the Church, Heaven too . . .

4451. 'To dwell with us' (Gen.xxxiv.10)=to make one Church. 4456.

4468. There are two things which conjoin together the men of the Church; life and doctrine; when life conjoins, doctrine does not separate; but if only doctrine conjoins, as is at this day the case within the Church, they separate from each other, and make as many Churches as there are doctrines.

4497^e. When truth becomes falsity, and good evil in the Church, it is all over with the Church. 4502³.

4527. Above all others they who are within the Church and have the Word, know and believe nothing about the things (which relate to the other life).

4545⁷. The communication of Heaven with man is necessary in order that the human race may subsist, and this through the Church; otherwise they would become like beasts . . .

4575^e. The heavenly marriage is in everyone who is in the Church, if he who is in the Church is in good and at the same time in truth.

4592ⁿ. All things which are of the Church, from the first degree to the last,sig.

4614. What in the internal sense=anything of the Church, in the supreme sense=something of the Lord's

Divine, because everything which makes the **Church** is from the Lord.

[A.] 4638. 'The ten virgins' = all who are in the **Church**, both those who are in good and truth, and those who are in evil and falsity. . . 'Virgins' = those who are in the **Church**.

4672. The **Church** . . . passes through its ages like a man (enum.); the **Church** also is as a man in general, and is so called. In the **Church** which is called 'a boy,' and which is of such a nature as to quickly turn aside, the Lord is at first present, both with those who teach and with those who learn, but is afterwards alienated away from them, which is represented by Joseph's being put into the pit and sold. Every **Church** which commences from faith is of this nature, but it is quite otherwise with the **Church** which commences from charity. Ex.

4674². The falsities and evils of the **Church**, that is, of those who are in the **Church**, do not appear to those who are there, because falsities are not seen from falsities, nor evils from evils. . . But the **Church**, or those who are in the **Church**, appear quite differently in Heaven. Des.

4683. When the **Church** which turns aside from charity to faith first commences, they preach charity, but only from what is doctrinal . . . In course of time, as charity and affection are being obliterated in the heart, they preach faith, and at last when there is no longer any charity, faith alone . . .

4686. In every **Church** there are those who are in the midst, and they are those who are in charity. 4689.

4689². Because they were born in the **Church** . . .

—³. See **CHRISTIAN** at this ref.

4713. 'Flock' = those who learn, thus the **Church**.

4720². It here treats of the **Church** which commences from faith, which it thus from the beginning at once separates from charity . . .

—³. Every **Church** at its beginning knows nothing but the general principles of doctrine . . . in course of time it adds thereto particulars . . .

4723. There are two essentials which constitute the **Church**, and thence two chief things of doctrine; one that the Lord's Human is Divine, the other that love to the Lord and charity towards the neighbour make the **Church**, but not faith separated from them.

4731. The **Church** which commences from faith would cease to be a **Church**, unless this Divine truth remained in it, namely, that the Lord's Human is Divine, for this is the supreme or inmost truth of the **Church**. Sig.

4735⁵. The establishment of the **Church** among the gentiles, treated of.

4736⁶. There are falsities which are received as truths . . . with many within the **Church**.

4747². They who are within the **Church**, and who confirm themselves against Divine truths . . . not only in doctrine, but also in life, reduce themselves into such a state as to the interiors, that they can never afterwards be brought to receive them . . . This is the reason why the lot of those who are within the **Church**, with whom this takes place, is worse than that of those who are outside the **Church** . . . Hence it is that when any

new **Church** is being established by the Lord, it is not established with those who are within the **Church**, but with those who are outside . . .

4754. (The Divine truth concerning the Lord's Human being Divine, and that the works of charity must be done in order for man to be saved) is accepted by those in the **Church** who are in simple good. Sig.

4766. Where now is the **Church**? Sig. and Ex.

4788³. The men of the **Church** are distinguished into two kinds; those who are in good, and those who are in truth; the former are called the celestial, the latter the spiritual. Ex.

4811. This chapter (Gen. xxxviii.) treats of the Jewish **Church** and the genuine **Church**. The genuine **Church** is described by 'Tamar.' 4829. 4831. 4874.

4821. The source of the falsity of the **Church**, sig.

4831. The **Church** is not the **Church** from external things, that is, from rituals, but from internal things, for these are the essential, the former only the formal things.

4834. The levirate law represented the preservation and continuation of the **Church**. 4835.

4835³. Marriage represented the marriage of good and truth, that is, the heavenly marriage, thus also the **Church**, for the **Church** is the **Church** from the marriage of good and truth, and when the **Church** is in this marriage it makes one with Heaven, which is the heavenly marriage itself . . . Hence to be childless signified the deprivation of good and truth, thus that there was no longer the representative of the **Church** in that house, consequently that it was outside the communion.

4837³. (The marriage of one husband with a number of wives) presented the image as of the **Church** not being one, but many, and these distinct from each other according to truths of faith or doctrinal things; when yet it is one when good there is the essential, and this is qualified and as it were modified by truths. The **Church** is an image of Heaven, for it is the Lord's Kingdom on earth, and Heaven is distinguished into many general Societies. Ex.

4844⁴. Hence it is that **Churches** disagree so much . . .

4844¹². 'The widow in Zarephath' (1 Kings xvii.) = those outside the **Church** who long for truth.

4853. Somewhat of elevation to consult for the **Church**, sig.

4899. There must be a marriage principle for there to be a **Church**, namely, the marriage principle between truth and good; and there must also be what is internal in what is external; without these two things there is nothing of the **Church**.

—². The Jewish nation had in itself nothing of the **Church**, for it was in no charity . . . and in no faith in the Lord; these things, which are the internals of the **Church**, that nation did not even acknowledge in doctrine, still less in life; from this alone it may be concluded that there was nothing of the **Church** in that nation. It is one thing for the **Church** to be with a nation, and another for the **Church** to be in a nation; as for example, the Christian **Church** is with those who

have the Word, and from doctrine preach the Lord, but still there is nothing of the **Church** in them unless they are in the marriage of good and truth, that is, unless they are in charity towards the neighbour and thence in faith, thus unless the internals of the **Church** are in its externals. They who are solely in externals separated from internals, in them is not the **Church**. They too who are in faith separated from charity, in them is not the **Church**. They who acknowledge the Lord from doctrine, and not in the life, in them is not the **Church**.

—⁴. At this day scarcely anyone knows what the internal of the **Church** is: that it is charity towards the neighbour in will, and from will in act, and thence faith in perception, who knows this? . . . They who do not know that this is the internal and thus the essential of the **Church** stand at the most remote distance from the first step towards the understanding of (the things here explained), thus from the innumerable and ineffable things which are in Heaven . . .

4901⁴. As in the Spiritual World there is a continuous progression of states from one into another, in the last or end of each state there is a first or beginning, thence what is continuous . . . It is the same in the **Church**, which is the Spiritual World or the Lord's Kingdom on the Earth; the last of the **Church** with one nation is always the first of the **Church** with another.

4912. With the Jewish nation there was the **Church**, that is, the internal was conjoined with the external; but in that nation there was no **Church**, that is, the external was not conjoined with the internal; for in order that the **Church** may be in a nation there must be what is reciprocal.

4918. 'Lo, twins were in her womb' (Gen. xxxviii. 27) = both principles of the **Church**. 'Twins' = good and truth, and 'the womb' = where good and truth lie conceived, thus where is that which is of the **Church**. 'The womb' = the inmost of marriage love in which there is innocence . . . and as marriage love derives its origin from the love of good and truth, which is of the heavenly marriage, and this marriage is Heaven itself or the Lord's Kingdom, and the Lord's Kingdom on earth is the **Church**, by 'the womb' is also signified the **Church**, for the **Church** is where there is the marriage of good and truth. Hence 'to open the womb' = to be the source of the doctrines of **Churches**, and also the capacity of receiving the truths and goods which are of the **Church**; and 'to go forth from the womb' = to be reborn or regenerated, that is, become a **Church**. III.

4925. It here treats of the primogeniture with those who are being regenerated, thus of the primogeniture in the **Church**.

4926³. The **Church** which is in good, treated of.

—⁴. The **Church** in which charity and life are the essential, treated of.

5002. It would be the same with the **Church**, if with it love and charity were its being.

5025². Use and end for the sake of the **Church**, etc. are spiritual . . .

5033. (The notion) that the **Church** is only for the sake of the common people, to keep them in a bond.

5081^c. As those who are truly spiritual or internal

can only exist within the **Church**, 'the sons of strangers' = those who are outside the **Church**, or the gentiles.

5135⁵. 'The face of the whole earth' (Zech. v. 3) = the universal **Church**.

5136. 'Out of the land of the Hebrews' (Gen. xl. 15) = from the **Church**. Ex.

5164^c. There are many such within the **Church**, who deny the Lord's Divine, and say that they acknowledge a Supreme Being.

5168³. At [this day within the **Church** there is no longer any charity, for it is the last time of the **Church**, consequently neither is there any affection of knowing such things.

5432³. These truths of the **Church**, or those who are of such a character in the truths of the **Church**, are signified by 'spies coming to see the nakedness of the land,' for they do not believe the doctrinal things of their **Church** from any affection of truth, but from the affection of getting honours and gain, wherefore in themselves they believe scarcely anything . . . considering these doctrinal things as a merchant does his merchandize, and then they appear learned and wise to themselves because they can see that they are not true, and at the same time can persuade the common people that they are true; that very many of the leading men of the **Church** are of this character is manifestly evident from them in the other life . . . All such, whether they are from the Papists, the Reformed, the Quakers, the Socinians, the Jews, when once they have confirmed with themselves the doctrinal things of their own **Church**, are nothing but 'spies,' for they ridicule and condemn the veriest truths . . . The reason is that they have no affection of truth for the sake of truth, still less for the sake of life, but for the sake of gain. When such read the Word they examine it only with the end of confirming doctrinal scientifics for the sake of gain, and many of them examine the Word in order 'to see the nakedness of the land,' that is, to see that the truths of the **Church** are not truths, but only serve to persuade others that they are truths, in order to get gain.

—⁵. But they who are in the affection of truth for the sake of truth and for the sake of life, consequently for the sake of the Lord's Kingdom, do indeed have faith in the doctrinal things of their **Church**, but still they examine the Word . . . for the truth's sake . . . If anyone says to them that they should remain in the doctrinal things of the **Church** where they were born, they think that if they had been born in Judaism, in Socinianism, in Quakerism, in Christian Gentilism, or even outside the **Church**, the same thing would have been said by those who are there, and that everywhere it is said, Here is the **Church**, Here is the **Church**, Here are truths and nowhere else; and this being the case, the Word ought to be examined with devout prayer to the Lord for enlightenment. Such do not disturb anyone within the **Church**, nor do they ever condemn others, knowing that after all everyone who is a **Church** lives from his own faith.

5469. 'Joseph' and 'Benjamin' = the internal of the **Church**; and the other ten sons, its external . . . for it

treats of the conjunction of the internal of the **Church** with its external, in general and in particular, for each man must be a **Church** in particular for him to be a part of the general **Church**. 5548. 5606.

[A.] 5480°. Jerusalem, over which the Lord wept, was not only the city of Jerusalem, but the **Church**, whose last day, when there would no longer be charity, and thence no longer faith, is meant.

5536. 'Me ye have bereaved' (Gen.xlii.36)=that thus there is no longer a **Church**. Jacob, who says this about himself=the good of truth, and as he=the good of truth, he also=the **Church**, for the essential of the **Church** is good, wherefore whether you say the good of truth or the **Church**, it is the same, for the man with whom there is the good of truth, with him is the **Church**.

—2. The reason 'to bereave'=to deprive the **Church** of its truths, is that the **Church** is compared to a marriage; its good to the husband, and its truth to the wife . . . 5632.

5540. 'All these things will be upon me' (id.)=that thus will be destroyed that which is of the **Church** . . . for when in the **Church** there is no internal, which is represented by 'Joseph;' nor faith in the will, which is represented by 'Simeon;' and if the conjoining medium be taken away which is represented by 'Benjamin,' that which is of the **Church** is destroyed. 5542. 5551.

5581. 'And their father said to them' (Gen.xliii.2)=perception from those things which are of the **Church**. . . 'Israel,' who here is 'father'=the **Church**. . . It is said 'father,' because 'father' in the Word also=the **Church**, and also 'mother;' but 'mother'=the **Church** as to truth, and 'father,' the **Church** as to good; the reason is, that the **Church** is a spiritual marriage, which is from good as from a father, and from truth as from a mother. 6075°.

5587. 'If thou send our brother with us' (ver.4)=if the **Church** is to conjoin its external to its internal there must be a medium.

5607. 'Israel'=the internal of the **Church**.

5798°. The vastation of the **Church**, treated of. 8940°. 9295°. 9340°. E.131°.

5806. That truth which Benjamin when with his father represents, and which is called new truth, is what alone makes a man to be a **Church**, for in this truth there is life from good; that is, the man who is in the truths of faith from good, he is a **Church**; but not the man who is in the truths of faith and not in the good of charity, for the truths with the latter are dead, although they are the same truths. Hence it is evident . . . that this truth alone is of the **Church**. Sig.

5813. If this truth be separated, the **Church** will perish. Sig.

5826°. The spiritual good which 'Israel' represents is the good of truth, that is, truth in will and act; this truth, or this good of truth makes a man to be a **Church**. When truth is implanted in the will, which is perceived from this, that he is affected with truth for the sake of the end that he may live according to it, good and truth are internal; and when man is in this good and truth, the Lord's Kingdom is in him, consequently he is a

Church, and together with those who are like him he makes the **Church** in general. Hence it is evident that for the **Church** to be the **Church**, there must be spiritual good, that is, the good of truth, but by no means truth alone, from which alone at this day the **Church** is called the **Church**, and by which one **Church** is distinguished from another . . .

5832°. The internal of the **Church** would perish if the truth represented by 'Benjamin' were to perish. Sig. and Ex. 5837.

5837. The reason Israel, who is here 'father'=the **Church**, is that spiritual good, which he represents, makes the **Church** with man; so much so, that whether you say spiritual good, or the **Church**, it is the same . . .

5937°. The Jews (are) outside the **Church**, although they live within it.

5965. Whether you say natural good, or the external of the **Church**; or spiritual good, or the internal of the **Church**, it is the same . . .

6000°. It is the first time of the **Church** which is meant by 'day,' for then truth is received, because they are in good; and it is the last time which is signified by 'night,' for then nothing of truth is received, because they are not in good . . .

6023°. The **Church** is more the neighbour than our country.

6024°. 'Dinah his daughter'=the **Church**.

6047°. If the truths (which a man finds in the Word) disagree with doctrinal matters, let him take heed not to disturb the **Church**.

6113. By the **Church** is here meant that which is of the **Church** with man; man is the **Church** when he is in good and truth, and the congregation of such men makes the **Church** in general.

6225°. The external of the **Church** is confirmed and receives powers from no source but its internal; in the internal of the **Church** are they who are in the good of charity, which is 'Israel' . . . and in the external are they who are in the truth of faith, and not as yet manifestly in good, but still in whose truth there is good; this is 'Jacob.' 6376.

6269°. If charity were in the first place, and faith in the second, the **Church** would have a different face, for then none would be called Christians but those who live a life according to the truths of faith, that is, a life of charity . . . They would also then not make many **Churches** by distinguishing them according to opinions concerning the truths of faith; but they would say that there was one **Church**, in which are all who are in the good of life, not only those who are within the region where the **Church** is, but also they who are outside of it. Thus the **Church** would be in enlightenment concerning such things as are of the Lord's Kingdom, for charity enlightens . . .

6272. Hence it is that **Churches** clash together, and dispute about truth, and one congregation says that this is the truth, and another that it is falsity, and what is still worse, when once they have placed faith in the first place in the congregation of the **Church**, they then begin to separate faith from charity, and to make the

latter relatively nothing, and thus to care nothing about life . . . Thus perishes the **Church**, for the life makes it with man, but not doctrine without life . . .

6297². 'Land'=the **Church** in the special, 'world-orbis,' the **Church** in the universal sense.

6299³. The affection of charity . . . is the internal of the **Church**; to will and do it from truth, that is, because it is so commanded in the Word, is the external of the **Church** . . .

6337. 'I will tell you what shall befall you in the last days' (Gen.xlix.1)=the quality of the state of the **Church** in the order in which they will be then.

6435⁴. Every **Church** of the Lord is internal and external.

6440. The **Church** is the **Church** from good.

6448. By the sons of Israel or the tribes named from them in this chapter (Gen.xlix), are described all the states of the **Church** as to goods and truths, thus as to the spiritual life of everyone within the **Church**.

6481². The Lord leads the evil to do good to the **Church**, etc., through their very loves. Ex.

6514. That he has the **Church** at heart. Sig.

6515. 'Lo I die' (Gen.l.5)=that the **Church** ceased to be.

6516. The **Church** was to be resuscitated where a former one had been. Sig. and Ex.

6517. The resuscitation of the **Church** from the internal. Sig. 6519. 6522. 6554. 6557. 6561.

6546. The translation of the **Church**. Sig.

6554^e. The raising up and establishment of the **Church** with man takes place through regeneration.

6583. The establishment of the **Church** as to its Intellectual and its derivatives. Sig. And as to its Voluntary and its derivatives. Sig. 6584.

6587. A prediction that the internal of the **Church** would cease. Sig. 6593. 6645.

—². The case here is this; in order that the **Church** may exist it must be internal and external, for there are those who are in the internal of the **Church**, and there are those who are in its external; the former are few, the latter are many; but still with those with whom the **Church** is internal it must also be external, for the internal of the **Church** cannot be separated from its external; and also with those with whom the **Church** is external it must also be internal, but the internal with the latter is in obscurity. The internal of the **Church** consists in willing good from the heart, and in being affected with good, and the external of it is to act this out, and this according to the truth of faith which the man knows from good; the external of the **Church** moreover is to perform ritual matters in a holy manner, and to do works of charity, according to the injunctions of the **Church**. From these considerations it is evident that the internal of the **Church** is the good of charity in the will: when therefore this ceases the very external of the **Church** ceases too, for the good of charity is its essential; outward worship does indeed remain as before, but it is then not worship, but rite, which is preserved because it has been so instituted; but this rite which

appears as worship is like a shell without a kernel . . . When the **Church** is of this character it is at its end. 6592.

6588. This last time is called 'visitation,' and is predicated both of the **Church** in general, and of those who are within the **Church** in particular; and of the new **Church** which is being born, and of the old **Church** which is expiring; in particular of the man of the **Church** who is being saved, and of him who is being damned.

6595^e. The interior things of the **Church** are not revealed until the **Church** is vastated, because then they are no longer believed, thus they cannot be profaned. Sig.

6628. See CHARITY at this ref.

6634. In this first chapter of Exodus it treats of the state of the **Church** which has been established, when good acts as the chief, and is made fruitful by the multiplication of the truths of faith. 6639.

6637. 'These are the names of the sons of Israel' (ver.1)=the quality of the **Church**. . . As 'Israel' represents spiritual good, and his sons spiritual truths in the Natural, the Sons of Israel represent the **Church**. for the **Church** is the **Church** from spiritual good and the truths thence derived. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the **Church**, although he has been born within the **Church**; for the whole heavenly Kingdom of the Lord is in the good of love and of faith, and unless the **Church** is in the like it cannot be the **Church**, because it is not conjoined with Heaven, for the **Church** is the Lord's Kingdom on earth. Its being called the **Church** is not from the fact that the Word is there, and that there are doctrinal things thence, nor from the fact that the Lord is known there, and that the Sacraments are there; but it is the **Church** from the fact that one lives according to the Word, or according to doctrine from the Word, and so that doctrine is the rule of life. They who are not of this character are not of the **Church**, but are outside of it; and they who live in evil, thus they who live contrary to doctrine, are further outside the **Church** than the Gentiles who know nothing whatever of the Word, the Lord, and the Sacraments; for they who know the goods and truths of the **Church** extinguish the **Church** with themselves, which the Gentiles cannot do, because they do not know them.

—^e. Everyone who lives in the good of charity and of faith is a **Church**, and is a kingdom of the Lord; hence also he is called a temple and a house of God. From those who are **Churches** in particular, however remote from each other they may be, the **Church** in general is constituted. This therefore is the **Church** which is meant by 'the Sons of Israel,' both here and in what follows. N.255³.

6639. As in those chapters of Genesis which treat of the coming of the sons of Jacob and of Jacob himself into Egypt to Joseph, it treats of the initiation of the truths of the **Church** into scientifics, and as the **Church** is not the **Church** until this initiation has been effected, here, according to the series of the things in the internal sense, it treats concerning the **Church** which has been established, and how that **Church** is con-

tinually being infested by scientifics and falsities. For however well truths have been initiated, and the **Church** established with man, still scientifics and falsities continually rise up and attack the things of the **Church** with him. These things are what are represented by Pharaoh and the Egyptians afflicting the Sons of Israel, and wanting to murder their infant boys. . . The man of the **Church** who comes into the other life must be purified from such things as infest truths and goods, otherwise he cannot be elevated into Heaven. . . In order therefore that a man of the **Church** who has recently come from the world may be purified, he is kept in a state in which he may be attacked by the scientifics which disagree with truths, and also by falsities, and this until these scientifics become naught and are removed. Rarely does this take place with the man while he lives in the body, but it does in the other life with those who are to be elevated into Heaven; but with much variety. . . These are the things which are described in the internal sense by the Sons of Israel being oppressed by the Egyptians, and afterwards being delivered, and at last, after various states in the wilderness, being introduced into the Land of Canaan.

[A.] 6640. The process of the establishment of the **Church**, from beginning to end. Sig.

6645. With the **Church** with man the case is this; it undergoes new states by turns, for as a man is strengthened in the truth of faith and the good of charity he is introduced into other states, the former state then serving as a plane to the one which follows, and so on continually. In this way the man who is a **Church** or who is being regenerated, is constantly led towards more interior things, thus interiorly into Heaven. . .

6648. The reason the increase of truth from good is referred to, is that now it treats of the **Church** which has been established, for with the **Church** with man the case is this; while it is being established the man is in truths, and through them good increases; but when the **Church** with him has been established, the man is in good and from good in truths, which then increase continually; little while he lives in the world. . . but immensely in the other life, and this to eternity.

6649. To the fulness of the **Church**. Sig.

6655². Hence it is evident that when men within the **Church** make prudence consist in cunning. . . they have communication with the Hells. They who are true men of the **Church** are so far removed from cunning that they utterly abhor it, and those among them who are as the Angels want if possible their mind to be open, so that what they are thinking may be manifest to everybody, for they intend nothing but good towards the neighbour, and if they see evil with anyone they excuse it. . .

6658. Thus the **Church** will be established. Sig.

—e. The **Church** is indeed established with a man when he does what is good from affection, but still it is not fully established until he has fought against evils and falsities, thus until after he has undergone temptations; then he becomes truly the **Church**, and is then introduced into Heaven, which is represented by the Sons of Israel being introduced into the Land of Canaan.

6666³. From such the Hells are at this day being immensely augmented, and what is wonderful, especially

from those who are within the **Church**, on account of the cunning, deceit, hatred, revenge, adulteries, which flourish there more than elsewhere, for there now cunning passes for ingenuity, and adulteries are held to be honourable, those who deem otherwise being laughed at. As this is the case within the **Church** at this day, it is a sign that its last time is at hand, for unless there were an end 'no flesh should be saved,' for all evil is contagious, and at last infects all.

6670. The intention to subjugate the things of the **Church**. Sig.

6685. Spiritual life in the things of the **Church** is signified by 'the Hebrew women being lively.'

6738. 'This is one of the Hebrews' children' (Ex.ii.6) = that it was from the **Church** itself. 'The Hebrews' = those things which are of the **Church**. Ex.

6740. 'A woman a nurse from the Hebrews' (ver.7) = that good was to be insinuated into it from the **Church** itself.

6742. 'The girl went, and called the child's mother' = the truth of good of the **Church**, [that it adjoined those things which are of the **Church**].

6764. 'Lo, two Hebrew men quarrelling' (ver.13) = the apprehension that within the **Church** they were fighting with each other.

6765. 'He that did the wrong' (id.) = him who is not in the truth of faith, but still is within the **Church**. For within the **Church** there are those who are in the truth of faith, and there are those who are not in the truth, as is evident from the various heresies; he who is in heresy, or not in the truth of faith, is here meant by 'him who did the wrong.'

6766. 'Who made thee a prince and a judge over us?' (ver.14) = the perception that he had not advanced far enough in the truths of faith to take away the dissensions within the **Church**.

6767. Faith and the **Church** are so united that he who destroys faith with anyone destroys the **Church** with him. Sig.

6775. 'The priest of Midian had seven daughters' (ver.16) = the holy things of the **Church**. 'The daughters of a priest' = the things of the **Church**. . . thus the **Church** as to good. . . Thus 'the seven daughters of the priest of Midian' = the holy things of the **Church** of those who are in the truths of simple good. Those are said to be in simple good who are in the externals of the **Church**, and simply believe the Word as to its literal sense, each according to his own apprehension, and who also live according to those things which they believe. . . The internal of the **Church** flows in with them through good; but as they are not in interior truths, the good which flows in becomes general, thus obscure. . .

6782. Conjunction with the good itself of that **Church**. Sig. . . The conjunction here signified is that of the truths of the **Church** with its good.

6786. 'Flock' = both good and the **Church**, that is, those who are in good and are of the **Church**, for these two things are so conjoined that they cannot be separated from each other, for he who is in the good of faith is a **Church**, and he who is a **Church** is in the good of faith.

6795. The truths in which he was instructed in a **Church** not his own. Sig. 6796.

6819. In a still prior degree is the **Church** the neighbour . . .

6822. The **Church** is the neighbour above our country, for he who consults the good of the **Church** consults the good of the souls and of the eternal life of the men who are in our country; and he consults the good of the **Church** when he leads man to good, and he who does this from charity loves the neighbour. . . Good may be insinuated into another by anyone in our country, but not truth, except by those who are teaching ministers; if others do it heresies come forth, and the **Church** is disturbed and rent to pieces. N.94.

6823. The Lord's Kingdom is the neighbour in a higher degree than the **Church** where one is born . . .

6827. The internal sense treats of the Lord's Kingdom and of the **Church**, and of the establishment of the latter; also of the regeneration of the man of the **Church** by the Lord.

—². 'Flock,' here (Ex.iii.1)=the **Church** where are they who are in the truth of simple good. . . 'The priest of Midian'=the good of the **Church** where are they who are in the truth of simple good.

6879. The first of the **Church** is that there is a God, and that He is to be worshipped.

6882. That the Divine manifesting should be in the **Church**. Sig.

6871³. The lot of the Gentiles is better than that of those within the **Church**.

7090³. At this day also they who are of the **Church**, and who have filled their ideas with worldly and earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the Lower Earth, and are there in combats, until these worldly and earthly things are separated from the truths of faith . . .

7233⁶. The Intellectual cannot be enlightened unless it is believed that love to the Lord and charity towards the neighbour are the principal and essential things of the **Church**.

7317. 'Pharaoh,' or they who infest, are those within the **Church** who have professed faith, and have persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith . . . When these come into the other life (they maintain) that they are to be introduced into Heaven because they have been born within the **Church** . . .

7396². The societies which constitute this order are scattered throughout the whole world, and are they who are in love to the Lord and in charity towards the neighbour; but these scattered societies are gathered together by the Lord, and also represent one man, as do the Societies in Heaven: these societies are not only within the **Church**, but also outside of it, and taken together are called the Lord's **Church** scattered and gathered from the good in the whole world, which also is called a communion; this communion, or this **Church**, is the Lord's Kingdom on earth conjoined with the Lord's Kingdom in the Heavens, and thus is conjoined with the Lord Himself.

7418². They who are within the **Church** and do not live the life of faith. Sig.

7502². They who infest the upright in the other life are they who, when they lived in the world, were of the **Church**; for they who have not been of the **Church** cannot infest others who are of the **Church**, for it is the falsities which are against the truths of faith of the **Church** by which they infest. They who have been outside the **Church** cannot infest any by such things, because they had not known them.

7554. The reason there is no such destruction with others as with those who infest the upright in the other life, is that they who infest, in the world were of the **Church**; being those who have filled the memory with the things of faith from the Word and from the doctrine of their **Church**, and yet have lived contrary to them, wherefore when they are devastated the things of faith are torn out, together with very many things which adhere to them, leaving chasms and trenches deep and foul . . . 7633.

7649. From ancient time there was no such falsity in the **Church** as there was then. Sig. 7686, Ex.

7711. The term by which 'thick darkness' is expressed in this verse (Ex.x.21) means the densest darkness of all, by which are signified such falsities as flow forth from evil; such falsities come into existence with those who have been of the **Church**, and have lived a life contrary to the precepts of faith which they knew: the evil from which these falsities flow forth is against the **Church**, Heaven and the Lord, thus diametrically contrary to good and truth.

7753. All things of the **Church** relate to charity and faith, and what does not relate to them has nothing of the **Church** in it.

7779⁴. The Egyptians . . . in course of time began to love Knowledges alone, and at that time, as is done at this day, to make everything of the **Church** consist in the knowledge of such things as are of the **Church**, and no longer in the life of charity; thus they inverted the whole order of the **Church**, and then they could not but falsify the truths which are said to be of faith. Examp.

7784³. See DOG at this ref. 9231². —³.

7847¹. 'Temple,' in the representative sense, = His **Church**.

7893. The representative of a **Church** was instituted with the descendants of Jacob in order that by it there might be communication of Heaven with man; to this end is the **Church**. 8588³.

7908. 'In a sojourner and in a native of the Land' (Ex.xii.19)=those who are of the **Church**, whether not born therein or whether born therein.

7975². They who are of the **Church**, but not within it, as the Gentiles who live together in obedience and mutual charity . . .

8013. He who when instructed receives the truth and good of the **Church** and lives according to it, shall be as he who had been instructed before within the **Church** and had lived a life conformable to the precepts of faith and charity. Sig.

8036. The **Church** is in those who have charity and faith.

8152. Those with whom faith is separated from its

good, both as to doctrine and as to life . . . are not of this **Church**, for life makes the **Church**, and not doctrine except in so far as it is of life. Hence it is evident, that the Lord's **Church** is not here or there, but that it is everywhere, both within those kingdoms where the **Church** is, and outside of them, where men live according to the commandments of charity. Hence it is that the Lord's **Church** is scattered through the universal world, and yet is one; for when life makes the **Church**, and not doctrine separated from life, the **Church** is one; but when doctrine makes the **Church**, there are many.

[A.] 8215⁵. 'His throne' = Heaven and the **Church**.

8311. In falsities and at the same time in good are those within the **Church** who are in heresies and the life of good; and so are all outside the **Church** who are in good; but falsities with these do not condemn . . .

8408³. The end of the **Church** is here treated of, when what is external, thus what is sensuous and corporeal, and together with these what is false and evil have the dominion, for the Lord's **Church** advances successively to what is external, and then expires.

8625². He acknowledges it to be true because the **Church** has said so.

8650. 'A sojourner' = those who are born outside the **Church**, and yet were instructed in the things of the **Church**.

—^c. The Lord's **Church** is scattered through the whole world, thus is also with the Gentiles. Refs.

8651. 'Eliezer' (Ex. xviii. 4) = the quality of the good of truth with those who are within the **Church**. Ex.

8652. The mercy and presence of the Lord in the **Church**. Sig. and Ex.

8732^c. These things are the essentials of the **Church**, and cause it to be the **Church** . . .

8762². With everyone who is of the **Church**, there must be both . . . what is external and what is internal. Ex.

8788. For there to be a **Church** there must be with the man of the **Church** faith in the Lord and also love to Him and love towards the neighbour; these things make the **Church**.

8813. 'World-orbis' (Ps. lvii. 18) = the **Church**.

8900. See KINGDOM OF THE LORD at this ref.

8902². The last time of the **Church**, treated of. —⁶.

—⁸. 8906². 9139⁵. 9141^e. 9348⁹. E. 39. 486.

8904². The **Church** is at its end . . .

8928³. Therefore they divide the **Church** into so many **Churches** . . .

8938^e. The Lord's **Church** is with everyone who is in a state of reception of charity and faith from the Lord; for the man himself is the **Church**, and a number with whom the **Church** is make the **Church** in general.

8974. Those within the **Church** who are in truths of doctrine and not in good according thereto. Sig. and Ex.

—^c. The marriage of good and truth is the **Church** itself, because it is Heaven in man. Refs.

8987². The **Church** is now predicated and called from faith and not from charity . . .

8988³. Love to the Lord and towards the neighbour is the being itself of Heaven and the **Church**, and faith is the manifesting thence. 9032.

8998. 'A strange people' (Ex. xxi. 8) = those who are outside the **Church**, thus those who are not of the faith of the **Church**.

—^c. They who have been born within the **Church**, and from infancy have imbuied the principles of the truth of the **Church**, ought not to contract marriages with those who are outside the **Church**, and thus imbue such things as are not of the **Church**. Ex.

9911⁵. The **Church** is called 'a forest' from Knowledge, 'a garden' from intelligence, and 'a paradise' from wisdom.

9021. Thorough and complete denial of the Lord and His Kingdom by those who are of the **Church**. Sig.

—^c. They who are within the **Church** can profane holy things, but not they who are outside the **Church**. Refs.

9034^e. The good in which truths are thus implanted is the **Church** with man.

9135. By the prior state (of regeneration) man is introduced into the **Church** in order to become the **Church**, and when he has become the **Church** he is in the latter state.

9166³. The **Church** is the Lord's Heaven or Kingdom on earth. 10304. 10446.

9182¹⁰. This state is the last state of the **Church**, the former is its first state.

9188². Many of those who are in the **Church** cannot be withheld from (profanation). Ex.

9193. To be cast out of the **Church**. Sig.

9198². 'No prophet is accepted in his own country' (Luke iv. 24) = that the Lord and the Divine truth which is from Him is less received and loved at heart within the **Church** than without it.

9209². 'The poor and needy' = those who, outside the **Church**, are in ignorance of truth . . . and within the **Church**, those who from various causes are ignorant of truth but still from some good yearn for it.

9212⁷. The **Church** at this day is in internal truths.

9216^e. The Lord always provides that there be a **Church** with mankind in which Divine truth is revealed, which in our Earth is the Word . . . 9276⁷.

9222³. The first thing of all with the man of the **Church** is to believe the Word . . .

9223³. Their giving the firstfruits to Jehovah, signified that it was the first of the **Church** to ascribe all the goods and truths of faith to the Lord, and not to themselves . . .

9224². The two disputes which, from primeval times, have infested the **Church**. Ex.

—³. The good of charity is the principal of the **Church** . . .

9231³. 'The rich man' = those within the **Church**. . . 'The poor man' = those who within the **Church** are in but little good in consequence of their ignorance of truth, but still yearn to be instructed. 10227²⁰.

9255. Good and truth not genuine with those who are outside the **Church**. Sig. and Ex. . . In the other life they live separate from those who are of the **Church** . . .

9256. Good is to be done to those who are outside the **Church**. Sig.

—⁴. Therefore the Lord's **Church** is scattered through the whole world ; but the Lord's **Church** itself on earth is as the Grand Man in the Heavens, whose heart and lungs are where the Word is, and the rest of the members and viscera, which live from the heart and lungs, are where the Word is not. 9400^c. H.305(c)Refs.

9276². These three kinds of men constitute the **Church** ; they who are in the good of charity constitute the internal of the **Church** ; they who are in few truths and still want to be instructed, thus who are in the affection of truth from good, constitute the external of the **Church** ; and they who are in the delights of external truth are the outermost, and make as it were the circumference, and close the **Church**. Sig.

—⁴. By a man of the **Church** is meant one who is in the good of charity and thence in the truths of faith from the Lord, for the charity from which is faith is the **Church** itself with man, because they are from the Lord.

—⁵. The universal **Church** before the Lord is as a man . . . —⁹, Refs. 9400^c.

—⁶. The man of the **Church** in particular is Heaven, the **Church**, and the Lord's Kingdom in the least effigy. —⁹, Refs.

—⁷. Without a **Church** on earth mankind would perish. Refs.

9281. The state of life of those who are in truths and goods outside the **Church**. Sig. and Ex.

9295⁵. 'Harvest,' here, (Rev.xiv.15)=the last state of the **Church** as to the reception of the truths of faith in good.

9303³. They who have been born outside the **Church**, and have believed in one God, flee from those who are within the **Church**, saying that they believe in three gods.

9316. Protection against and removal of the evils and falsities which infest the **Church**. Sig.

9325⁵. Everyone within the **Church** who has been regenerated through truth and good is a **Church**.

—⁸. 'The barren'=the nations which are called to the **Church**, and to which the **Church** is transferred when the old **Church** ceases.

9340⁶. The perversion and destruction of the **Church** after its establishment, treated of.

—⁹. The establishment of the **Church**, treated of.

9384. Reception in the understanding by those who are truly of the **Church**. Sig.

9406⁷. The successive states of the **Church** on this Earth as to the reception of truth Divine proceeding from the Lord, is meant by the image seen by Nebuchadnezzar. Ex. 10030². R.913³. E.176², Ex.

9430^c. As a house rests on its foundations, so does Heaven upon the **Church**. . . This is why it is always provided by the Lord that there be a **Church** on earth . . .

9479^e. 'The sanctuary' (Lev.xxvi.31)=the **Church** ; and 'sanctuaries'=those things which are of the **Church**.

9517². Heaven and the **Church**, or the Angels of Heaven and the men of the **Church**, are guarded by the Lord by the elevation of their interiors towards Himself . . .

9548². The **Church** is called 'a candlestick' from the Divine truth which is there from the Lord.

9594⁵. 'Habitation' (Ezek.xxxvii.27)=Heaven, and also the **Church** where the Lord is.

9642³. Those of the **Church**, but in falsities. Sig.

9642⁶. The **Church** will perish by faith alone. Sig.

—⁷. The changes to be undergone by the **Church**. Sig.

9741^e. The six days before the seventh=the former **Church** even to its end, and the establishment of a new one.

9779. The **Church** through the Word from the Lord. Sig.

9780⁴. 'The mount of Olives' (Zech.xiv.4)=the good of love and charity, thus the **Church**, for these goods make the **Church**.

9807⁴. The Lord's advent is the revelation of truth Divine at the end of the **Church**. Sig. —⁵.

9808. Heaven and the **Church** make one, and the **Church** is the Lord's Heaven on earth.

9921. All things of doctrine and worship from good passing to those who are of the **Church**. Sig.

9962. The **Church** which is the **Church** is in internal things, which are of faith and love . . .

10112. They are said to be out of the **Church** who do not acknowledge the Lord.

—². They who are born within the **Church**, yet deny the Lord at heart, however good in moral life . . . cannot be saved. Sig.

10125. Whatever represents the Lord represents Him with the men of the **Church**, thus represents the **Church**, since the men in whom the **Church** is, constitute the **Church** in general . . . Still the men regarded in themselves do not constitute the **Church**, but the Lord with them . . . Hence when it is said the **Church** . . . there is meant the Divine of the Lord with those who are there . . .

10131^e. When Heaven is mentioned, the **Church** is also meant, for the Lord's Heaven on earth is the **Church** ; and everyone in whom the **Church** is, in him also is Heaven . . . The **Church** also makes one with Heaven, for the one depends upon the other . . .

10134⁷. (The four states of the **Church** are meant by 'morning,' 'noon,' 'evening,' and 'night.') When the **Church** is in its night, that is, when it is no longer in love to God and in faith, morning begins with another nation . . . —⁹, Ex.

—¹². The time when 'the cock crew'=the last state of the **Church**.

10151³. The men in the **Church** do not make the **Church** as to their proprium, but as to what is Divine which they receive from the Lord ; for whoever therein does not acknowledge and believe that all good . . . and truth . . . are from the Lord, is not of the **Church**. . . The **Church** too is the Lord's Heaven on earth, hence

the Lord is all in all things of the **Church** . . . and He dwells there in what is His own with men . . .

[A.] 10205². He therefore who within the **Church** does not acknowledge the Lord, has not any conjunction with the Divine . . . It is otherwise with those who are outside the **Church** . . .

10212. The genuine truths and goods of faith and love exist only with those who are of the **Church**, because they have the Word.

10227¹⁶. The **Church** which places everything of the **Church** in naked Knowledges, and on that account sets itself above others. Sig.

10231. The preservation of the **Church** and of all things of the **Church** by the Lord. Sig. 10232, Ex.

10248⁷. The **Church** on this Earth has been established four times. Enum.

10282. The Divine things which proceed from the Lord make the **Church**, and nothing whatever of man.

10287. He who does not acknowledge the Lord is not of the **Church**. Sig.

10310. They alone are of the **Church** in whom the **Church** is, and the **Church** is in those who are in the affection of truth for the sake of truth and in the affection of good for the sake of good, thus who are in love towards the neighbour and in love to God . . . Those not of this character are not of the **Church**, however much they are in the **Church**.

10329. Those in the good of love with whom the **Church** is to be established. Sig.

10335. All who are in the universal Heaven and in the universal **Church**. Sig.

10356⁶. The essentials of the **Church**. Enum.

10357. The principal thing by which those of the **Church** are known in Heaven. Sig.

—. They who are of the **Church** in whom the **Church** is, must acknowledge the Lord and the Divine in Him, must acknowledge the conjunction of the Lord with Heaven, and also the conjunction of Heaven with the man of the **Church**, and in general, the conjunction of good and truth with him, for this conjunction makes the **Church** with him. Whether you say the **Church** with man, or Heaven with him, or the Kingdom of God with him, or the Lord with him, it is the same, for the **Church** is the Lord's Heaven on earth, and the Lord's Kingdom is Heaven and the **Church** together, and the Lord is their Source, nay, is them.

10361. All the good and truth which make the **Church**. Sig. . . That these make the **Church** with man . . . is evident from the fact that love and faith are the essentials of the **Church**, because they conjoin men and Angels with the Lord . . .

10365. That the **Church** is not with man, but Hell. Sig.

10367. When man becomes a **Church** and enters Heaven. Sig. and Ex.

10372. By this are distinguished those who are of the **Church** from those who are not of the **Church**. Sig.

10393. That with the Israelitish people the **Church** could not be instituted, because they were entirely in

externals without any internal. Treated of in Ex. xxxii. 10397. 10525.

10436². The **Church** is not the **Church** from external worship, but from internal . . . The man of the **Church** communicates with the Heavens through the interior things of worship, to which what is external serves as a plane . . .

10442. For the sake of Heaven and the **Church**. Sig.

10446. The **Church** acts as one with Heaven, for the one comes forth and subsists from the other.

10497. Duration of such worship till the end of the **Church**. Sig.

10500². The **Church** on earth was instituted in order that there might be a communication of the world, that is, of mankind, with Heaven, that is, through Heaven with the Lord, for without a **Church** there would be no communication, and mankind would perish . . . H. 305 (c)Refs.

10505. That the internal of the **Church**, etc., should not perish. Sig.

10519. By the Holy Supper there is conjunction of the **Church** with Heaven, thus with the Lord; therefore it is the most holy thing of the **Church**.

10526. The **Church** with man is in his internal.

10528. The Divine of the Lord, from which is the **Church** and its worship. Sig.

10546. To dispose and order the things of the **Church** and of worship. Sig.

10547. 'The tent of the assembly' = the external of the **Church**, etc., in which are internal things.

10559³. Where the Word is, there is the **Church**.

10568. If the Divine be not there, there will not be anything of the **Church** there. Sig.

10571. The Divine will be in the external of the **Church**, etc. Sig.

10582⁶. The restoration of the **Church**. Tr.

10583. To close up the internal of the **Church**, etc. Sig.

10584. The externals of the **Church**, etc., would be seen, but not the internals. Sig.

10598. In Ex. xxxiv. it treats of the **Church** to be instituted with the Israelitish nation; but as it was such that it could not receive the Divine from within, that nation was received in order that there might be with it the representative of the **Church**, and not the **Church**. 10602.

10599. The chief things of the **Church** which are by all means to be observed that they might represent the **Church**. Tr.

10600. The transparency of the Divine internal of the **Church**, etc., through their external, but not before that nation. Sig.

10603. 'Hew thee two tables of stone like the former' (ver. 1) = the external of the **Church**, etc., such as it was for the sake of that nation. . . The **Church** is from the Word, for all the truth of faith and the good of love which make the **Church** must be from the Word: hence

as in the Word there are an external and an internal, there are also an external and an internal in the **Church**.

10629. The **Church** cannot be instituted with any people unless their interiors are open, through which there is communication with Heaven . . .

10630. Still the **Church** may be there. Sig.

— To become the **Church** is to receive the life of Heaven through the good of love and of faith from the Lord.

10635¹. The **Church** where the Word is. Sig.

10645³. The truths which are from good make the **Church** with man.

10683². They are in the internal of the **Church**, etc., who love to do truth for the sake of truth from internal affection, thus from spiritual affection; in the external of it in which there is an internal are they who love truth for the sake of truth, but from external affection, thus from natural affection; the latter are men of the external **Church**, the former are of the internal **Church**, for in every **Church** there are both internal and external men. But they who are in external worship without internal, love truth not for the sake of truth, but for the sake of gain in the world . . . these are not within the **Church**, but outside it.

10685. Temptations before the internal of the **Church**, etc., is possible. Sig. and Ex.

10689. Influx of the internal into the external of the **Church**, etc. Sig.

10698. The **Church** cannot exist with those who are in externals without an internal, because the **Church** is in what is internal of man, and not in what is external without it . . .

10707^e. Such as is man's understanding of the Word, such is the **Church** in him.

10730³. The two universals on which all other things of the **Church** depend. Sig. and Ex.

10760. What makes Heaven with man also makes the **Church**, for the **Church** is the Lord's Heaven on earth.

10761. It is called the **Church** where the Lord is acknowledged, and where the Word is; for the essentials of the **Church** are love and faith to and in the Lord from the Lord, and the Word teaches how man is to live in order to receive love and faith from the Lord. W.H.6³.

10763. For there to be a **Church** there must be doctrine from the Word, as without doctrine the Word is not understood; but doctrine alone in man does not make the **Church** in him, but life according thereto; hence it follows that faith alone does not make the **Church**, but the life of faith which is charity.

10765. They who are out of the **Church**, yet acknowledge one God, and live according to their religion in a kind of charity towards the neighbour, are in communion with those who are of the **Church** . . . Hence it is evident that the Lord's **Church** is everywhere in the whole world, although specifically it is where the Lord is acknowledged and where the Word is. H. 308(e), Refs.

10766. Everyone with whom the **Church** is, is saved, but everyone with whom the **Church** is not is condemned.

10794. Priests must teach men according to the doctrine of their own **Church** from the Word. N. 315.

10816. Therefore the primary of the **Church** is to acknowledge God, to believe in God, and to love Him. N. 296.

10817. They who are born within the **Church** ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him. Sig.

10818. Those within the **Church** who do not acknowledge the Lord and His Divine cannot be conjoined with God, and thus cannot have any lot with the Angels in Heaven . . .

H. 1. At the end of the **Church** the Lord will open the Word as to its internal sense, and reveal the arcana of Heaven. Sig.

3. They who within the **Church** have denied the Lord, and have acknowledged only the Father, and have confirmed themselves in such a faith, are outside Heaven . . .

57. What is said of Heaven may be said of the **Church**, for the **Church** is the Lord's Heaven on earth. There are many **Churches**, yet each is called a **Church**, and also is the **Church** in proportion as the good of love and of faith reigns there; therein the Lord makes one thing out of many, thus one **Church** out of many. What is said of the **Church** in general may be said of the man of the **Church** in particular, namely, that the **Church** is within man, and not without him, and that every man is a **Church** in whom the Lord is present in the good of love and of faith. A man in whom the **Church** is . . . is a **Church** in the least form; and further, a man in whom the **Church** is . . . is Heaven . . .

— (k). Refs.

— (h). If good were the mark and essential of the **Church**, and not truth without good, the **Church** would be one. Refs.

— All **Churches** make one **Church** before the Lord from good. Refs.

— (i). The **Church** is in man, and not outside him; and the **Church** in general is from the men in whom the **Church** is. Ref.

183². Such ignorance is chiefly within the **Church**.

305 (c). The universal **Church** on earth is before the Lord as one man. Refs. 308. S. 105.

308. There is also conjunction of Heaven through the Word with those outside the **Church**, where the Word is not, for the Lord's **Church** is universal, and is with all who acknowledge the Divine and live in charity . . . — (e), Refs. S. 104, Gen. art.

318 (m). The Lord's **Church** is with all in the whole world who live in good according to their religion, and acknowledge the Divine. Refs.

328. The Lord's **Church** is scattered through the whole world, thus is universal, and in it are all who have lived in the good of charity according to their religion; and the **Church** where the Word is . . . is to those outside the **Church** as the heart and lungs are in man . . .

374. More adulteries committed and also confirmed within the **Church** than outside of it.

[H.] 390. Wisdom is to love . . . the good of the Church, etc.

556. He who is in self-love does not love the Church, etc. Ex.

557^e. He who is in self-love wants the Church, etc., to serve him . . .

N. 5. It is provided by the Lord that there is always a Church on earth, for through the Church there is conjunction of the Lord with mankind, and of Heaven with the world . . . S. 110.

9. The doctrine of charity then conjoined all Churches, and so made one out of many; for they acknowledged as men of the Church all who had lived in the good of charity . . .

15^e. The conjunction of good and truth makes the Church. Life 32^e. R. 97^e.

60. Love to the Lord and love towards the neighbour make Heaven with man . . . and therefore they make the Church with him.

241. On the Church. Gen.art. (From A. 10760.)
— Love and faith make the Church.

J. 1^e. There is a Church in the Heavens as well as on earth. R. 65.

33. The Last Judgment takes place when it is the end of the Church, and it is the end of the Church when there is no faith because there is no charity. Gen.art.

34. The equilibrium between Heaven and Hell begins to perish at the end of the Church . . .

— As at the end of the Church evil increases over good, all are judged by the Lord . . .

37. Within the Church faith is now so rare that . . .

38^e. Every Church at the beginning is spiritual, for it begins from charity, but in course of time turns aside from charity to faith, and then from an internal Church it becomes an external Church, and then is its end.

40. The spiritual sense treats everywhere . . . of the state of the Church in the Heavens and on earth.

41. The quality of the Church on earth cannot be seen by any man so long as he lives in the world . . . but it appears in Heaven as in clear day . . . P. 251⁴.

46^e. On this Earth there have been two Churches; the first before the Flood, and the other after it.

55^e. The Church is not there, but Babylon; for the Church is where the Lord is worshipped and the Word is read.

73. On the state of the world and of the Church hereafter. Gen.art. C.J.S.Gen.art.

—². The state of the Church will not be similar hereafter; it will indeed be similar as to the outward appearance, but dissimilar as to the inward; as to the outward appearance there will be divided Churches as before, and their doctrines will be taught as before . . . but hereafter the man of the Church will be in a freer state of thinking about the things of faith . . . 74.

C. J. 11. Before the Last Judgment . . . much of the communication between . . . the Lord and the Church was intercepted. Ex.

13. The state of the world and of the Church before

the Last Judgment was as evening and night, but after it as morning and day. Ex.

W. H. 6^e. They are not of the Church who are born where the Word is . . . but they who are regenerated by the Lord through truths from the Word. Refs.

8^e. The Church would be one if they were acknowledged as men of the Church from life, thus from charity. Refs.

L. 15^e. The prophets represented the state of the Church and of the Word, for he who represents the one represents the other, for the Church is from the Word, and is according to the reception of it in life and faith.

55⁴. It would have been all over with the Church, for the Church is the Church from the Lord.

S. 6. The men of the Church in the world are in the Divine Natural, which also proceeds from the Lord. See T. 195.

12. The successive states of the Church as to the understanding of the Word. Sig. and Enum.

13. The state of the Church when all the Knowledges of truth from the Word are destroyed. Tr.

76. The Church is from the Word, and is such as is its understanding of the Word. Gen.art.

— It is not the Word which makes the Church, but the understanding of it.

78. In proportion as the Lord is conjoined with man is the Church in man. The Church is in man; the Church which is outside him is the Church with a number in whom is the Church. Sig.

79. There is no Church except where the Word is justly understood.

80. In each thing of the Word there is a marriage of the Lord and the Church. Gen.art.

— The spiritual sense treats chiefly of the Church; the celestial chiefly of the Lord.

83. The understanding is the receptacle of truth . . . the will of good, and these must make one for a man to be a man of the Church.

99. By the Lord's becoming the Word in ultimates the state of the Church was completely changed, for all the Churches before His advent were representative Churches; but after His advent a Church was instituted by Him which saw Divine truth in light . . . The state of the Church before His advent is called 'evening,' and that of the Church after it 'morning.' Ex. (See below, T. 109.)

104. There can be no conjunction with Heaven unless there is somewhere on the Earth a Church where the Word is, and the Lord thereby known . . . It is enough that there be a Church where the Word is, even if it consists of comparatively few . . .

105. The universal Church is as one man before the Lord. . . In that man the Church where the Word is read is as the heart and lungs; the Celestial Kingdom as the heart, and the Spiritual Kingdom as the lungs.

F. 69. Faith separate from charity destroys the Church and all things of it. Gen.art.

W. 24. The spiritual body is the Church, and its head is God Man.

25. It would be the same with the **Church** scattered through the whole world, which is called the communion . . .

102°. It is the same with the man of the **Church**, if with him love and wisdom, or charity and faith, make one.

118°. By a man of the **Church** is meant a man in whom the **Church** is.

P. 28°. Such also is the conjunction of the Lord with the **Church**, and of the **Church** with the Lord, which is called the celestial and spiritual marriage.

30. The Lord's Heaven in the natural world is called the **Church**, and an angel of this Heaven is a man of the **Church** who is conjoined with the Lord. . . Hence what is said of the angelic Heaven is understood of the human Heaven, which is called the **Church**.

215¹⁰. Hatred against the Divine things of the **Church**.

231. The first kind of profanation is from those who jest from and concerning the Divine things of the **Church**. Ex.

245. Solomon was permitted to establish idolatrous worship in order to represent the Lord's Kingdom or **Church** with all religions in the whole world. Ex.

256³. It is everywhere acknowledged that the Word is holy, and that the Lord has what is Divine; and these two things are the essentials of the **Church** . . .

259². When the **Church** itself assumed as its essentials such things as are only of the understanding . . . and when the things of life are not essentials of the **Church**, man is in mere darkness.

—c. There are three essentials of the **Church**; the acknowledgment of the Lord's Divine, the acknowledgment of the holiness of the Word, and the life which is called charity. . . If these three had been regarded as the essentials of the **Church**, intellectual differences would not have divided, but would only have varied it . . .

325². Some opine that the Lord's **Church** is only in the Christian world, because the Lord is known only there, and there only is the Word; yet there are many who believe that the Lord's **Church** is general, or extended and scattered through the whole world . . . It follows that there are most general principles of the **Church** which enter into all religions, and make this communion. These are the acknowledgment of God and the good of life.

326¹⁰. All who make these two universals of the **Church** of their life have a place in Heaven.

328. On this Earth there have been many **Churches**, one after another, for wherever mankind is, there is the **Church**; for . . . no one can come into Heaven unless he is in the two universal principles of the **Church**, which are to acknowledge God and live well. (The successive **Churches** on this Earth, and their consummations. Enum.)

330⁵. That only those are saved who are born within the **Church** is an insane heresy. Ex.

338°. The doctrines of all **Churches**, when regarded interiorly, teach life. Ex.

R. Pref°. Upon a just idea of God is founded . . . the universal **Church**.

x a. (The doctrine of the Reformed respecting the **Church**.)

2. Predictions from the Lord concerning His **Church**, such as it would be at its end and afterwards, both in the Heavens and on earth. E. 5.

— . The Revelation does not treat of the successive states of the **Church** . . . but from beginning to end, of the last state of the **Church** in the Heavens and on earth . . . E. 5.

4². Unless the **Church** were finished before its time it would utterly perish. Sig.

5². As the good of life from charity and its faith makes the **Church**, the arcana concerning the state of the **Church** are revealed through the apostle John.

9. 'The time is at hand' = that the state of the **Church** is such that it can endure no longer, so as to be in conjunction with the Lord.

10. 'John to the seven **Churches**' = to all who are in the Christian world, where the Word is, and by it the Lord known, and who accede to the **Church**. 40. 43.

— . These, if they live according to the Lord's commandments in the Word, make the **Church** itself.

17⁴. The **Church** is not with man until truth becomes of the life . . . —c.

24. The Lord will reveal Himself in the sense of the letter of the Word, and open its spiritual sense at the end of the **Church**. Sig.

27. This will be when there are no longer any goods and truths in the **Church**. Sig.

33. The things in the **Church** which are infested by evils and falsities, but which will be removed by the Lord at His coming. Sig.

41. All states of the reception of the Lord and His **Church** are signified by these seven names.

43. The candlesticks were golden, because 'gold' = good, and every **Church** is a **Church** from the good which is formed through truths.

44. As the **Church** is the **Church** from the Lord through the Word, the Son of Man was seen in the midst of the candlesticks.

49². The **Church** on earth is in the Divine Natural.

66. 'The seven candlesticks which thou sawest are the seven **Churches**' (Rev. i. 20) = the New **Church** on earth . . . The universal New **Church** with its varieties is described by 'the seven **Churches**.'

— . The 'seven candlesticks' do not mean seven **Churches**, but the **Church** in the whole complex, which in itself is one, but is varied according to reception; these varieties may be compared to the various jewels in a king's crown, and also to the various members and organs in a perfect body . . . Hence it is that the universal New **Church** with its varieties is described in what follows by the seven **Churches**. 73. 87.

68. To the **Churches** in the Christian world (Rev. ii).

69. The 'seven **Churches**' describe all in the Christian **Church** who have religion, and from whom the New

Church which is the New Jerusalem can be formed . . . The rest are indeed in the **Church**, but have nothing of the **Church** in them.

[R.] 82. 'Thou hast left thy first charity' (Rev.ii.4)= that they do not hold goods of life in the first place, which yet has been and is done at the beginning of every **Church**. E. 104.

— Every **Church**, when beginning, regards goods of life in the first place and truths of doctrine in the second, but as the **Church** declines it begins to regard truths of doctrine in the first place and goods of life in the second, and at last at its end it regards faith alone, and then not only separates the goods of charity from faith, but even omits them.

87. 'What the spirit saith to the **Churches**'=what the Divine truth of the Word teaches those who will be of the New **Church**, which is the New Jerusalem. . . 'The **Churches**'=the universal **Church** in the Christian world.

88. As what is written to the seven **Churches** describes the state of all in the Christian **Church** who can receive the doctrine of the New Jerusalem, and live according to it . . .

97¹. The **Church** is not the **Church** without doctrine. Ex.

182. They say the **Church** is with them, when yet there is no **Church** with them. Sig.

191. Truths from good from the Lord . . . support the Lord's **Church** in Heaven. Sig.

—³. 'The temple,' here, = the present **Church**; and its destruction so that there was not one stone upon another = the end of this **Church** . . .

263². The present state of the **Church**. Sig. and Des.

282. Those in the **Church**, or in any religion, who are in truths as to doctrine and in goods as to life, are redeemed by the Lord. Sig.

322. The destruction of all the good of the **Church**. Sig.

348. The twelve tribes of Israel = the **Church** from those who are in good and truth from the Lord, and who acknowledge Him as the God of Heaven and earth.

349. 'Sealed from every tribe of Israel' (Rev.vii.4)= Heaven and the Lord's **Church** from them . . . 'Every tribe' = the **Church** as to all the good of love and as to all the truth of that good, from which is the good of life; for there are two things which make the **Church**, the good of love and the truth of doctrine; their marriage is the **Church**. The twelve tribes of Israel represented the **Church** as to this marriage . . .

363². The universal Heaven together with the **Church** on earth before the Lord is as one man, and there are some who constitute the head, some the body . . . T. 119, Ex.

396. The state of the **Church** with them tottering to destruction. Sig.

441. Lamentations over the devastation of the **Church**. Sig. 518. E. 531.

444². Three things make the man of the **Church**; the Spiritual, the Rational, and the Natural . . .

446. Those who are in a perpetual effort to take away light and spiritual life from the men of the **Church**. Sig.

453. It is by these that the men of the **Church** perish. Sig.

470. The Lord has under His auspices and dominion the universal **Church**, both those who are in the externals and those who are in the internals of it. Sig.

—^c. Those who are in the externals of the **Church** have not so confirmed falsities in themselves as those who are in its internals. Sig.

471. The Lord's grievous lamentation that the **Church** is taken from Him. Sig.

476. 'There should be time no longer' (Rev.x.6)= there shall not be any state of the **Church**, or any **Church**, unless one God is acknowledged, and that the Lord is He.

477. The final investigation and manifestation of the state of the **Church**, that it will perish unless a New **Church** is established by the Lord. Sig.

480. A movement of the mind with many in the **Church** to receive the doctrine. Sig.

485. The power of seeing the state of the **Church** in Heaven, and in the world, given by the Lord. Sig.

486. These three things make the **Church**; the truth of doctrine, the good of love, and worship from them. Sig.

—². The state of the **Church** in Heaven before it was conjoined with the **Church** in the world, to be seen and known. Sig.

— There is a **Church** in the Heavens equally as on earth, and they make one as do the internal and external with men; wherefore the **Church** in the Heavens is first provided by the Lord, and from or through it a **Church** on earth. Sig.

487. The state of the **Church** on earth . . . is to be removed, and not known. Sig. E. 630.

488. Because the state of the **Church** is destroyed and desolated by evils of life. Sig.

492. Where there is no truth there is no **Church**.

493. Love and intelligence, or charity and faith, make the **Church**; love and charity its life, and intelligence and faith its doctrine.

519. Investigation and manifestation of the state of the **Church** after consummation. Sig.

533. The reason the moon was seen under the woman's feet, is that the **Church** on earth which is not as yet conjoined with the **Church** in the Heavens, is meant. . . Otherwise, 'the feet' = that **Church** itself, when it is conjoined.

— There is a **Church** in the Heavens equally as on earth, for the Word is there, places of worship, preaching in them, and ministries and priesthoods. . . The **Church** with them is meant by the woman encompassed with the sun, and upon whose head there was a crown of twelve stars; and as the **Church** in the Heavens does not subsist unless there is also a **Church** on earth which is in concordant love and wisdom, and this there would be, the moon was seen under the woman's feet . . . The reason the **Church** in the Heavens does not subsist unless there is conjoined with it a **Church** on earth, is that

Heaven where the Angels are, and the Church where men are, act as one . . .

574². By these four beasts are described the successive states of the Church . . .

601². Every Church appears before the Lord as a man; if in truths from the Word it appears as a beautiful man, but if in truths falsified as a monstrous man; the Church so appears from its doctrine and from life according thereto; from which it follows that the doctrine of the Church is its image.

643. To put an end to the state of the Church, and effect judgment. Sig. 645. 646.

645. The Church on earth is to the angelic Heaven as the foundation on which a house rests, or as the feet on which a man stands and with which he walks; wherefore when the Church on earth is destroyed, the Angels lament, and supplicate the Lord to put an end to the Church and raise up a new one. Sig.

647². The Church in the whole world, and the Church in the Christian world (both consummated). Sig.

656. Pref. Preparation to disclose the last state of the Church. Tr. 656. E.926.

658. The devastation of the Church, and then its end. Sig.

— In course of time every Church decreases . . .

670. Preparation by the Lord for influx from the inmost Heaven into the Church, in order that its evils and falsities may be universally disclosed, and thus the evil be separated from the good. Sig.

674a. More (Divine truth) could not be endured until the end of that Church was seen after its devastation. Sig.

675³. (The argument that the Church is where the Word is, refuted.)

709. Thus it is made manifest by the Lord that all things of the Church are devastated. Sig.

712. That Church as to its doctrine entirely destroyed, likewise all the heresies therefrom. Sig.

712°. Hence 'Jerusalem' = the Church as to doctrine in the universal sense.

716⁴. The bishop nominates a single candidate for the Churches.

798. It is not said the Roman Catholic Church, but the Roman Catholic religiosity, because they do not approach the Lord or read the Word, and because they invoke the dead; and the Church is the Church from the Lord and the Word, and its perfection is according to the acknowledgment of the Lord, and the understanding of the Word. 721.

744². The Lord's Church, like Heaven, is distinguished into three degrees. Sig. and Ex.

797. No conjunction of good and truth, which makes the Church. Sig.

— The Church is the Church from the reception of the Lord's Divine good in the Divine truths which are from Him.

812. Henceforth a full marriage of the Lord with the Church. Sig. and Ex.

816². The Church is always established first in the Heavens by the Lord, and afterwards through the Heavens on earth.

832². The Church itself with man is formed through the truths of the Word; not through these truths in the understanding alone, but through a life according to them . . .

876. The Church on earth descends from the Lord out of the angelic Heaven. Sig. and Ex.

879°. The Church on earth is formed through Heaven by the Lord, in order that they may act and be consoiated as one.

896². The Church is the Church from doctrine and from life according to it.

902. The Church is founded upon doctrine. Sig.

910°. The Church which is a Church from the Word is in consociation with Heaven and in conjunction with the Lord; not so a Church which is not from the Word.

916. The acknowledgment and Knowledge of the Lord introduce into the Church. Sig.

923². The Church is one thing and religion another; the Church is called the Church from doctrine, and religion is called religion from life according to doctrine . . . Yet where there is doctrine and not life, it cannot be said that there is either the Church or religion . . .

947. The Apocalypse must be opened at the end of the Church, that some may be saved. Sig.

953. 'In the Churches' (Rev.xxii.16) = before the whole Christian world, because there are the Churches which are here meant.

955. Heaven and the Church long for the Lord's advent. Sig. 960.

— The Church here called 'the bride' does not mean the Church from those who are in falsities of faith, but the Church from those who are in truths of faith . . .

960. Here, at the end of the Book, the Lord speaks and the Church speaks, as the Bridegroom and the bride.

M. 21. (On the wedding-day the bride represents the Church.)

—². There are two things which make the marriage of the Lord and the Church; love and wisdom; and the Lord is love and the Church is wisdom . . .

— After the wedding, both the husband and the wife together represent the Church. 125, Ex. 126, Ex.

62. The correspondence of marriage love is with the marriage of the Lord and the Church, that is, as the Lord loves the Church, and wills that the Church should love Him, so a husband and wife mutually love each other. Ex.

63. The Church is formed by the Lord with the man, and through the man with the wife, and after it has been formed with both it is a full Church, for then there is a full conjunction of good and truth, and the conjunction of good and truth is the Church. The conjunctive inclination, which is marriage love, is in like degree with the conjunction of good and truth which is the Church. 125.

65. Marriage love . . . is the fundamental of all the loves of Heaven and the Church. Ex.

[M.] 70. None can be in this love but those who approach the Lord, love the truths of the **Church**, and do its goods. Ex.

72. There are two things which make the **Church** and thence Heaven with man; the truth of faith and the good of life; the truth of faith causes the Lord's presence, and the good of life according to the truths of faith causes conjunction with Him, and thus the **Church** and Heaven. Ex.

76³. We saw that the **Church** with its truths and goods is possible only with those who live in love truly conjugal with one wife, for the marriage of good and truth is the **Church** with man . . .

79⁹. This love is from the Lord according to the reception of good and truth from Him, thus according to the state of the **Church**.

80^e. It is now the end of the **Church**, because there remains no truth which is not falsified . . .

115¹. As the **Church**, which is formed through the truth of doctrine; and religion, which is formed through the good of life according to the truth of doctrine; with Christians is only from the Holy Scripture, it is evident that the **Church** in general and in part is the marriage of good and truth.

116. On the marriage of the Lord and the **Church**, and its correspondence. Gen.art.

117. The conjunction of the Lord with the **Church**, and the reciprocal conjunction of the **Church** with the Lord, is called marriage. Ex. and Ill.

121. The spiritual offspring of the marriage of the Lord with the **Church** are truths and goods. Ex.

122. Thus is the **Church** formed by the Lord with man. Ex.

129. The **Church** is from the Lord, and is with those who approach Him, and live according to His commandments. Ex.

130. The reason marriage love is according to the state of the **Church**, is that it is according to the state of wisdom with man. Ex.

—². Those things which are of the **Church**, and are called spiritual things, reside in the inmost with man. Ex.

214¹. Husbands grow cold to their wives when they think vain things against the Lord and the **Church**.

228. Varieties of similitudes can be conjoined . . . especially by conformity in the things of the **Church**; for by the things of the **Church** there is effected a conjunction of similitudes which are inwardly apart . . .

240. With those who reject . . . the holy things of the **Church**, there is no good love . . .

266². He said he was a minister of the **Church** there.

293⁴. When the **Church** betroths herself to her Lord (the delights of marriage love will be known).

375. One cause of this kind of jealousy is the captivity and suffocation of the thoughts in the spiritual things of the **Church**. Ex.

431. Uncleaness and cleanness in the **Church** (are from scortatory and marriage love respectively.) Ex.

497. (Adulteries) cause men to reject all things of the **Church** and of religion. Ex.

— . The love of adultery acts as one with those things which are against the **Church**.

— . The marriage of evil and falsity is the Anti-**Church**.

B. 45. The modern faith has separated religion from the **Church**. Gen.art.

101. The **Church** is the Lord's. Ill.

T. 15. With men who do not acknowledge one God, but several, nothing of the **Church** coheres together. Ex.

74³. God, from His omnipotence, has established the **Church**.

84. Redemption was the subjugation of the Hells and the ordination of the Heavens, and after these things the establishment of the **Church**.

109. All the **Churches** before the Lord's coming were representative **Churches**, which could only see Divine truths in the shade . . .

—³. (The difference between the state of the **Church** before the Lord's coming and after it, described by comparisons.)

116³. When the **Church** on earth perishes, the lower Heavens also pass away . . .

176. Is not the **Church** the Lord's body, and He its Head? What is a body without a head? or with three heads?

178. When the primary faith is known . . . the quality of the **Church** is known. Examps.

195^e. The men of the **Church** are in one or other of these three Kingdoms, according to their love, wisdom, and faith.

224^e. The **Church** which is in Divine truths from the Lord will prevail over the Hells. Sig.

243. The **Church** is from the Word, and is such with man as is his understanding of the Word. Gen.art.

244. The reason the **Church** is according to the understanding of the Word, is that the **Church** is according to the truths of faith and the goods of charity . . . These are what essentially make the **Church**.

245. The **Church** is according to its doctrine . . . yet doctrine does not establish the **Church**, but the soundness and purity of doctrine, thus the understanding of the Word; but doctrine does not establish and make the special **Church** which is with each individual man, but faith and life according to it; in like manner the Word does not establish and make the **Church** in special with man, but faith according to the truths, and life according to the goods which he draws from it and applies to himself.

342². The **Church** is not with him who does not confess that the Lord is the Son of God. Ill.

379. Hence the **Church** is called the body of Christ.

384. They who reject either the Word or the Lord reject the **Church**, because the **Church** is from the Lord through the Word; and they who reject the **Church** are out of Heaven, for the **Church** introduces into Heaven.

415. The **Church** is the neighbour which is to be loved in a higher degree. Gen.art.

416. The Lord's Kingdom means the **Church** in the

whole world, which is called the communion of saints ; and also means Heaven.

— The **Church** in the Heavens and on earth is the Lord's body.

430. The spiritual pay taxes from good-will, because they are for the preservation of their country and the **Church**, and for administration by the office-bearers and governors, whose salaries and stipends are to be paid out of the public treasury . . .

510. Repentance is the first of the **Church** with man. Gen.art.

— The communion called the **Church** consists of all men in whom is the **Church** ; and the **Church** enters with man while he is being regenerated . . .

511. That the **Church** is not with man until sins are removed ; shown by comparisons.

599. After redemption, the Lord established a new **Church** ; in like manner He also establishes the things of the **Church** with man, and makes him a **Church** in particular.

619. Without truths there can be no theology, and where this is not, neither is there the **Church**.

646. So also is the **Church** on earth ordered by the Lord.

711. The Holy Supper contains all things of the **Church**. Gen.art.

712. The essentials of the **Church** are three ; God, charity, and faith . . .

719. As baptism is introduction into the **Church** . . .

753. The consummation of the age is the last time or end of the **Church**. Gen.art.

—^e. When truth is consummated in the **Church**, good is also consummated there, and then the **Church** has an end.

756. (Why the **Church** passes through circles of progress and decay.)

762^e. The **Church** appears before the Lord as a man, and this Grand Man passes through ages of his own.

763^e. I have heard that the **Churches** which are in different goods and truths, provided their goods relate to love to the Lord, and their truths to faith in the Lord, are like so many jewels in a king's crown.

767. The man who is in faith in the Lord, and in charity towards the neighbour, is a **Church** in particular ; the **Church** in general is composed of such. 775, Ex.

775². In the **Church** there are general and particular, and also most general things, and hence it is that four **Churches** have preceded in order, from which progression has originated the most general principle of the **Church**, and successively what is general and particular of each one.

786. No former **Church** was in the truth. Ex.

Ad. 681. (On the successive **Churches**.)

D. 1167. Societies of the true **Church**, in which all are brethren.

2407. What is said in the Word in relation to the ancient **Churches** applies also to the present ones.

3030. That the Lord's **Church** is very greatly promoted by the evil . . .

3107. Both preacher and hearer are in a very different state when they are in **Church**.

4438. On the influx of the Lord into the **Church**. . . The Lord's **Church** is like the heart and lungs. Ex. The Angels dwell with those who are in love to the Lord and towards the neighbour, but when there is no **Church** the Angels are removed. The consequence of this.

4664. Everyone thinks the doctrines of his own **Church** true, therefore in whatever **Church** a man be born, he ought to examine the Word . . .

4777. The **Church** which now perishes in Europe will be established in Africa.

4936. On the **Churches** in the other life.

5662a. On the wicked there who want to make one **Church** out of many.

— How one **Church** may really be made.

5850. Such distinguish **Churches** according to mere truths.

D. Min. 4684. How it is that the **Church** represents the heart and lungs.

E. 20. 'To the seven **Churches**'=to all those who are in truths from good. Ex. 21. 58. 90. 91. 108.

23². The **Church** is not the **Church** from what is proper to man, but from what is Divine of the Lord.

59. The light of intelligence does not make the **Church** with man, but the reception of the light in heart.

62. 'The seven **Churches**'=all who are of the Lord's **Church**, thus the **Church** in general. 150². 256 Ex. and Enum.

— The good of love and of faith makes the **Church** with man.

92. As Heaven and the **Church** make one by correspondence, it is said 'write to the *Angel* of the **Church** ;' and also because there must be such a correspondence for the **Church** to be the **Church** with man.

96. Everything of the **Church** is from the Lord, and in fact from His Divine Human. Sig. 151, Ex.

104^e. The **Church** would be one, and not many as at this day, if all were regarded from charity, although they might differ as to doctrinal and ritual things. Refs.

150². Those with whom the internal man is closed are not men of the **Church**, for the **Church** with man is formed through communication with Heaven . . .

159^e. The **Church** is in man as Heaven is in an Angel ; and every **Church** is constituted of those who are of the **Church**.

208². Intrinission into the **Church**. Sig.

209². The two principal things of the **Church** are to acknowledge the Divine Human and apply the truths of the Word to life . . .

229. Faith from the Lord as to the appearance is the first of the **Church**, but charity itself is actually the first of the **Church**, because this makes the **Church** with man. There are two things which make the **Church** ; charity and faith . . .

[E.] 252². The **Church** in special is where the Word is, and where by the Word the Lord is known. Ex.

256^e. Love makes Heaven, and therefore it makes the **Church**.

281². The naseent **Church**. Sig.

292. The conjunction of good and truth makes Heaven with man while he lives on earth . . .

313³. The Lord's **Church** is diffused through the whole world, but its inmost is where the Lord is known and acknowledged, and where the Word is; from that inmost, light and intelligence are propagated to all who are around and are of the **Church**, but this propagation of light and intelligence is effected in Heaven.

328⁶. To acknowledge the Divine in the Lord's Human is the primary of the **Church**, by which there is conjunction; and as it is the primary it is also the first of the **Church**. Sig.

331⁹. The Lord's **Church** is universal; it is with all who are in the good of life, and who from their doctrine look to Heaven, and who by it conjoin themselves with the Lord.

351. Manifestation of the states of those who are of the **Church** where the Word is. Tr.

— . It is said the **Church** where the Word is, because the Lord's **Church** is in the whole world, but in special where the Word is . . .

—². The **Church** in the whole world is before the Lord as one man, for it makes one with the angelic Heaven. . . In this man the **Church** where the Word is is as the heart and lungs, the **Church** with those who are in celestial love is as the heart, and with those in spiritual love as the lungs . . . thus all in the whole world who constitute the universal **Church**, live from the **Church** where the Word is . . .

361. These successive states of the **Church** do not appear to anyone in the world . . .

365⁴. This is the origin of all dissensions and heresies in the **Church** . . . D. Wis.xi.12.

388. It is said the **Church** with man, because the **Church** is in man, for the **Church** is the **Church** from charity and faith, and these are in man, and if they are not there, the **Church** is not with him. It is believed that the **Church** is where the Word is and the Lord is known, but the **Church** is only from those who at heart acknowledge the Lord's Divine, and who learn truths from the Lord through the Word, and do them; the rest do not constitute the **Church**.

400³. The **Church** is in man, and from the men in whom the **Church** is.

—⁴. The internal of the **Church** is the good of love and the good of faith, and its external is worship thence.

403²⁰. In the Lord's **Church** there is an internal and there is an external; the internal of the **Church** is charity and faith thence; the external of the **Church** is the good of life . . .

411⁴. The four **Churches**, from the Most Ancient to the Jewish, were represented by the image seen by Nebuchadnezzar. Enum.

435⁵. The **Church** regarded in itself is in the internal

man, but the external **Church** is in the external man; which however act as one, as cause and effect.

440². There are two things which make the **Church**; the truth of doctrine and the good of life; there must be both with man for him to be of the **Church**. These two are represented by Ephraim and Manasseh.

—⁷. Good is what makes the **Church** . . .

486². There was then a like state of the **Church** in the Spiritual World as in the natural world . . .

545². The state of the man of the **Church** about its end is here described; that from internal or spiritual it would become external or sensuous; yet it would not perish altogether . . .

569². The state of the **Church** at its very end. Tr. —⁹. Des. 570, Des. 602. 614. 624.

606. 'The place of feet' (Is.lx.13)=the **Church**; for the Lord's **Church** is with men in the natural world . . . Hence the **Church** is also called the Lord's 'footstool.' Ill.

627³. 'Porch' and 'court'=all things outside the **Church**, but which regard it. . . For the **Church** itself is in the internal man.

641. These doctrines will be preached about the end of the **Church**. . . When the end of the **Church** is at hand, the interiors of the Word, etc., are revealed and taught . . . 644.

—⁴. The successive states of the **Churches** on our Earth have been like those of a man who is being regenerated. Ex.

649. The end of the **Church**, when the Lord's Divine is no longer acknowledged, and therefore there is no good and truth. Sig. —³.

654⁴. From the conjunction (of the spiritual and natural minds), man is a man of the **Church**.

—¹⁶. Thus man founds the **Church** with himself.

—⁶². The **Church** is first formed with man through knowledges in the natural man.

662. Anxiety caused by the two witnesses in the devastated **Church**. Sig.

668. The state of the **Church** at its end, when it is provided that a sudden change should not do harm to those who are to be separated. Tr.

670². At the end of the **Church** the interiors of the Word are manifested . . .

674. A remarkable change of the state of the interiors with those who are of the **Church**. Sig. and Ex. See 670^e.

676³. At the end of the **Church**, when the Last Judgment is at hand, they who are spiritually good are taken away from those who are only naturally so, and then all truths and good and understanding of truth are also taken away from the latter. Sig. and Ex.

680. 'The third woe' (Rev.xi.14) involves the last state of the **Church** . . . and the state of separation then of the good and the evil, and at length the Last Judgment.

687⁷. To judge all according to the truths of their own **Church**. Sig.

721¹². The spiritual captivity in which the faithful are when they remain in a Church where there is no longer any truth or good. Sig.

730³. Quality of the man of the Church at its end.

732³. The Spirits who are with man are from those who have been in the faith of their own Church while on earth, and no Spirits receive the doctrine of the New Church but those who have been in the spiritual affection of truth . . . The number of these increases daily in the World of Spirits . . .

741². The two principles of evil and falsity into which the Church successively falls. 879².

786. When the doctrine disagrees with the Word it is no longer a Church, but a religiosity which counterfeits the Church.

885². In the Churches in which faith alone is received there are many who teach faith conjoined with life. Ex.

926. Revelation about the state of the Church just before the Last Judgment. Sig.

929. A Church merely natural is no Church . . .

948³. (The succession of Churches on our Earth in descending and ascending order.) Enum and Ex.

975². Works done for the sake of Church uses are the best of all.

1003². Hence it is that the Church has been divided into so many Churches.

1029¹⁸. Every Church at its beginning is like a virgin, but in course of time becomes a harlot. Ex.

1069. Why of the Divine Providence some Churches separated from the Babylonish one.

1070². There are two things which make the Church; that the power of saving belongs to the Lord, and that the Word is Divine; and unless these two things are recognized in the Church, it is not a Church.

1222³. The Church on earth is as one man before the Lord, and is distinguished into societies, each of which is as a man. Ex.

C. 27. All are initiated into the Church by knowing what is evil and not doing it because it is against God.

212. There is no Church where there is no truth of faith, and no religion where there is no good of life. Gen.art. The Church and religion make one, like good and truth.

5 M. S. On the end of the Church. Gen.art.

14. This is the Church of God, is cried from every pulpit.

15. Heaven and the Church are together like one house, the Church is the foundation and substructure, and Heaven is the superstructure and roof . . . when therefore the Church falls away below, that house only hangs together by the walls, and the communication with the Angels is intercepted . . . Lest therefore the house should be utterly ruined, the Lord returns into the world, and establishes a new Church . . .

Ecc. Hist. 2. The Church was different before the Council of Nice, as long as the Apostles' Creed was in force. It became changed after the Council of Nice, and still more after the Athanasian Creed was composed.

2 T

The cardinal point of doctrine respecting the Triune God and the Lord was subverted in the Church, especially by the dogma of three Persons from eternity.

Coro. 5. Each of the four Churches has had four successive states or periods. Gen.art.

6. In each Church there have been four successive changes of state. Enum. Gen.art.

8. The Church consists of men, and a man is a Church in particular, and a congregation of these men is what is called the Church; in this congregation or Church they who live according to order are trees of life . . .

10. After the consummation of every Church the Lord Jehovah appears, and executes a judgment. Gen.art.

15. The angelic Heaven and the Church on earth together make one body . . . They also together appear before the Lord as one man.

18. The doctrine descended because the Church is a Church from doctrine and according to it; without doctrine the Church is no more a Church than a man is a man without members . . .

19². The Church cannot exist with man unless its internal be spiritual and its external natural; there being no such thing as a Church purely spiritual, or a Church merely natural.

—4. Therefore Heaven could not subsist without the Church with man, nor the Church without Heaven . . .

—6. Therefore the Angels bitterly lament when the Church on earth is desolated through falsities, and consummated through evils, and liken the state of their life then to sleepiness . . . but when the Church on earth is restored they liken the state of their life to wakefulness.

21⁸. The external from the internal, thus both together with man, is what is called the Church.

39. As every Church is triple; inmost or celestial, middle or spiritual, and external or natural . . .

Inv. 25. If this Work is not added to the former one the Church cannot be healed.

28. How it is to be understood that the Church is the body of Christ.

38. The reason why the Churches after the Apostles fell into so many heresies, and why at this day there are nothing but falsities, is that they did not approach the Lord . . . 40.

53. The Church cannot be any Church at all unless one God is believed in . . . When it is believed that the One God is not only the Creator, but also the Redeemer and Operator, we have one God, and then the Church first exists and subsists . . . This is called the crown of all Churches.

Church of the gentiles. *Ecclesia gentium.*

A. 1259³. The Church of the gentiles, Tr. —¹, 1416⁵. 1551³. 2383⁶. 5354⁷. E. 52.

1417. The Church of the gentiles defined.

2417³. Such was the primitive Church, or the Church of the gentiles.

4206. 'Nahor' represents the Church of the gentiles.

Chyle. *Chylus.*

A. 5173. These represent the purification of the chyle, etc.

5174. These Spirits, after some agitations and purifications, become chyle . . . 5181^e.

5180. These Spirits belong to the province of the receptacle and ducts of the chyle . . . D.1127.

— These are they to whom corresponds the subtle chyle, which is carried towards the brain, and is there commingled with new animal spirit . . .

6078. The vessels which receive the chyle are thus opened.

S. 66. When the food becomes chyle . . . T.237.

P. 164⁶. As the chyle is carried through the mesentery and its lacteals into the receptacle. See 2961⁴.

D. 1021. Some come into the blood through the chyle.

1130. These attract the spirituous chyle from the brain . . . that it may be conjoined with the chyle of the body.

Cicero. *Cicero.*

H. 322. There was one with me . . . it was given to believe that it was Cicero. His views on wisdom, order, the Word, and the Lord. D.4094. 4415.

S. 115³. Source of Cicero's knowledge about spiritual things.

Cinder. See ASHES.**Cineritious.** *Cineritius.*

A. 6607. The cineritious substance in the brain. W.316³. T.351³.

Cinnamon. *Cinnamomum.*

A. 10254. 'Aromatic cinnamon' (Ex.xxx.23) = the perception and affection of natural truth. Ex. 10264². R.777. —^e.

E. 1150. 'Cinnamon' = the good of celestial love. Ex.

Circle. *Circulus.* See GYRE.

A. 814^e. To distinguish them they have a kind of circle with brass points . . . D.1280.

3869². Such is the circle of things with men. 4247². —³. Ad.970. D.757, Ex.

4658⁴. The radiant circle is the Divine from Him.

5017^e. The circle by what communications take place.

7173. The Lord seen encompassed with a solar circle.

9407¹⁴. The light which is the Divine truth proceeding from the Lord was described by radiant circles . . . W.94.

10057². Such is the circle of things from the world through the natural man into his spiritual man, and from this again into the world. Ex.

—³. As this circle is the circle of man's life . . .

10188². This Divine sphere was likened to radiant circles . . .

P. 29³. Such a circle of the love to the thoughts and

from the thoughts to the love from the love is in all things of the human mind ; which circle may be called the circle of life. See D.757.

335³. Comparison with squaring the circle.

M. 249. The mind is thus circumscribed as in a circle . . .

269³. Such a man appears from Heaven . . . with a yellow circle round the head ; such a one . . . with a white circle. The circles round the head represent intelligence. Ex.

—⁴. A devil seen rising up with a lucid white circle round his head . . .

T. 365³. The Sun is the nearest circle . . .

756. This is called the circle of things . . .

D. 3484. Forms which far surpass the circle and the curves which relate to the circle.

E. 242⁴. The circle of man's life is to know, to understand, to will, and to do . . .

543¹². 'Jehovah Who dwells upon the circle of the earth' (Is.xl.22)=that the Lord as to intelligence is in the highest things.

799¹⁵. 'To dwell upon the circle of the earth'=upon Heaven, for Heaven encompasses the earth as a circle does its centre.

D. Love x². All love returns as by a circle to that from which it came.

Ang. Idea 1. The Divine which proceeds was effigied by golden or lucid circles round the head of God.

Circuit. *Circuitus. Circuitio.**

A. 2936^e. This outermost is called the circuit.

2973². In the Word are mentioned 'the midst' and 'the circuit.' When Canaan is treated of . . . 'the circuit' was where the surrounding nations were.

—³. 'The circuit'=what is outermost.

—⁴. With man . . . from the inmost the Lord rules those things which are in his circuits ; and when man suffers the Lord to dispose the circuits to correspondence with the inmost things, he is in a state in which he can receive Heaven . . . But when the man does not suffer the Lord to dispose the circuits to correspondence, the man recedes from Heaven in the same proportion.

— The body is in the circuit . . .

6607. Circuits * in the brain.

8870³. Those who are in the circuits of Heaven . . .

D. 2438. On the circuit of evil. 2776.

E. 269. 'A rainbow round about the throne' (Rev. iv.3)=Divine truth round about.

283. 'Six wings about him' (ver.8) = the Divine Spiritual around it.

340¹². 'The circuit' (Ezek.xxxiv.26)=that which is outside or below.

449². 'The circuits of Jerusalem' (Jer.xvii.26)=truths of doctrine in the natural man.

644¹⁴. 'The circuits of the hill of Jehovah' (Ezek. xxxiv.26)=all who are in truths of doctrine and thence in the good of charity.

650⁴⁶. 'Gathered from every side' (Ezek.xxxix.17)=all in whatever state . . .

695²⁹. 'From every side' (Ezek.xvi.33)=from everywhere.

Circulate. *Circulare.*

Circulation. *Circulatio.*

A. 6607. Thoughts with affections . . . circulate almost according to the form of the circumvolutions of the cineritious substance in the human brain . . .

6948⁴. The long dispute about the circulation of the blood.

M. 78⁸. It decreased according to the circulation.

T. 577². Thence is the circulation (of the blood).

Circumcise. *Circumcidere.*

Circumcision. *Circumcisio.*

See FORESKIN.

A. 1025⁵. Circumcision was the covenant here treated of, by which is meant circumcision of the heart, which is that of those who are in love; circumcision was a representative of regeneration through love. Ill.

— Wherefore wherever 'circumcision' is mentioned, nothing else is meant than love and charity, and thence life.

1038⁷. Why the sabbath and circumcision are called 'signs of the covenant.' Ill.

1986. That man must first remove loves and their filthy cupidities, and thus be purified, is what is represented by circumcision.

2039. 'Every male to be circumcised' (Gen.xvii.10)=purity . . . Circumcision, or the cutting off of the foreskin, signified the removal of those things which hinder and defile heavenly love, and which are evils of cupidities, especially of the cupidities of self-love, and the falsities thence. Ex.

—². That circumcision is only a sign of a covenant or of conjunction, is evident from the fact, that the circumcision of the foreskin is nothing at all without the circumcision of the heart; and that it is the circumcision of the heart, which is purification from those filthy loves, which is signified. Ill. 6804¹¹.

—⁷. When the Angels have the idea of purification from filthy natural things, with extreme rapidity there is represented something like circumcision in the World of Spirits . . . They with whom this rapid circumcision was represented in the World of Spirits were wanting to be admitted into Heaven, and before they were admitted this was represented. Hence it is evident why command was given to Joshua that the people should be circumcised, when having crossed the Jordan, they were entering Canaan. (Josh.v.)

2041. 'Ye shall circumcise the flesh of your foreskin' (ver.11)=the removal of the love of self and of the world. 'Circumcision'=purification from filthy loves. 2042. 2044. 2045.

2051. 'Circumcising shall be circumcised' (ver.13)=that they shall completely remove from themselves the loves of self and of the world. . . 'Circumcision'=purification from the loves of self and of the world.

2057. 'He who is not circumcised in the flesh of his foreskin' (ver.14)=him who is in self-love. Ex.

2102. 'He circumcised the flesh of their foreskin' (ver.23)=their purification and righteousness from the Lord. 'To be circumcised'=to be purified from the loves of self and of the world.

2107. 'In his circumcising the flesh of his foreskin' (ver.24)=when He entirely expelled the evils of the external man. 'To be circumcised'=to be purified from the loves of self and of the world, or what is the same, from evils, for all evils are thence. 2110.

2112. 'Abraham was circumcised, and Ishmael his son' (ver.26)=that when the Lord conjoined His human essence with His Divine essence, He also conjoined with Himself all others who become rational by truth, and saved them. . . 'To be circumcised'=to be purified, and when predicated of the Lord, =to be glorified.

2116. 'They were circumcised by him' (ver.27)=that they were justified by the Lord. 'To be circumcised'=to be purified.

2632. 'Abraham circumcised Isaac his son' (Gen.xxi.4)=the purification of the Rational.

—². 'Circumcision in the Ancient Church represented that man was to be purified from the loves of self and of the world . . . 2634. 2799⁸.

4462. The word circumcision was used to distinguish between those who were of the Church and those who were not, for circumcision=recession from filthy loves . . . and accession to heavenly loves . . . thus accession to the Church.

—². The Most Ancient Church knew nothing of circumcision, but only the Ancient Church; from this Church circumcision emanated to many nations, and was enjoined on Abraham and his descendants not as anything new . . . and became to them a sign that they were of the Church . . . Circumcision, however, was only a sign representative of purification from the love of self and of the world; on being purified from which they are spiritually circumcised, and are said to be circumcised as to the heart. Ill.

4486. 'In the circumcising of every male, as they are circumcised' (Gen.xxxiv.22)=if they were initiated thereby in the representatives of these things as to mere externals. 'To be circumcised'=an external representative, a sign that they were of the Church.

4489⁸. Hamor and Shechem sinned enormously in receiving circumcision. Ex.

4493. 'They circumcised every male, all that went out of the gate of his city' (ver.24)=accession to external things.

4496. The 'pain' after circumcision=cupidity. Ex.

7044. The reason circumcision was done with knives of stone=that purification from filthy loves should be effected through truths of faith. Ex. 9088². E.701²⁵.

7049. 'A bridegroom of bloods for the circumcisions' (Ex.iv.26)=that although the internal was full of violence and hostility to truth and good, still circumcision was to be received as a sign representative of purification from filthy loves. 8000.

8009. 'Let all his males be circumcised' (Ex.xii.48)=that his truth is to be purified from impure loves.

[A.] 9088². **Circumcision** signified purification from these filthy loves.

9272⁴. Wherefore it is said that they should 'circumcise themselves to Jehovah, and remove the foreskins of the heart' (Jer.iv.4), that is, that they should purify themselves from such things as suffocate or render unfruitful the truths and goods of faith. Refs.

F. 51. By those who are **circumcised** are meant those who are in spiritual love.

54. That by 'circumcision' was represented purification from the evils which are of merely natural love, is evident from these passages. Ill.

—. 'To circumcise the heart' or 'the foreskin of the heart' (Jer.iv.4; Deut.x.16)=to purify themselves from evils.

T. 674. Baptism was instituted in place of **circumcision**, because by the **circumcision** of the foreskin was represented the **circumcision** of the heart . . . Gen.art.

—. The primary thing which distinguished the Israelitish Church from the other Churches in the Asiatic world, and afterwards from the Christian Church, was **circumcision**.

—. **Circumcision** signified the rejection of the concupiscences of the flesh, and thus purification from evils . . . 675³. Ill.

675. That **circumcision** was instituted as a sign that the men of the Israelitish Church were of the posterity of Abraham, Isaac, and Jacob. Ill.

E. 109⁶. As fruits signified the goods of life with man . . . it was commanded that the fruits of trees . . . should be **circumcised** (Lev.xix.23,24,25).

709²⁵. The reason a covenant was made by **circumcision**, was that **circumcision** represented purification from the loves of self and of the world, which are corporeal and earthly loves, and their removal.

Circumference. *Circumferentia*.

A. 1624. A very bright light encompassed with a kind of **circumference** . . .

1625. At the **circumference** . . .

5291¹⁰. The number of the **circumference** does not answer geometrically to the diameter, yet spiritually it involves that which is signified by the compass of that vessel.

T. 268°. The nations in Asia and the Indies constitute the last **circumference**.

Circumference. *Peripheria, Peripheries*.

A. 2657³. The things which do not agree . . . are rejected as it were to the **circumference**.

2940. Those things which are not good are presented at the **circumference**.

3089°. At last falsities and evils are removed, and are cast as it were into the **circumference** . . .

3436°. Falsities are thus withheld as it were in the **circumferences** . . . But with those who are not in the good of life . . . truths hold the circuits, or **circumferences**. 4552².

3833². Man then proceeds from the good and truth

which he believes and perceives, as from the centre to the **circumferences** . . . And then, as from new centres, he brings forth new **circumferences**.

3993¹². Deceit . . . sets evil in the midst, and rejects good to the **circumferences**.

—¹³. The evils with which goods are mingled, and the falsities with which truths are mingled, are wonderfully disposed into order by the Lord . . . so that goods with truths are in the midst, and by degrees towards the circuits or **circumferences**, are such evils and falsities.

4482³. They who are in a like degree of good are also in a like degree of truth, and are thus as it were at a like distance, or, so to speak, at the same **circumference**. Hence 'breadth' is predicated of truths.

4552². Fallacious truths are at the exterior **circumferences** . . . The outermost **circumferences** are the lowest things of the Natural.

4564². Both hereditary and actual evil . . . are only separated, and through disposition by the Lord, rejected into the **circumferences**. Ex. 5134².

5530. The truths with man are disposed in series . . . Those which do not at all agree with the loves, are rejected to the last **circumferences**.

6084². What is kept directly before the sight is in the centre . . . the rest are around in the **circumferences** . . .

6451². Exterior things make the **circumferences** . . .

6604°. Then the rest of the Societies are, for him, at the **circumferences**.

7542². In the other life, these things are evolved according to the order in which they have been arranged: first come forth those things which hold the last **circumferences** . . .

P. 79². These goods . . . remove evils towards the **circumferences**, further and further, according to the aversion for them . . .

86. Thus the goods in the **circumferences** with the evil are defiled by the evils of the centre; and the evils in the **circumferences** with the good are made mild by the goods of the centre.

T. 214. Simultaneous order is like a work cohering with the **circumferences** from the centre even to the last surface.

D. Wis. xii. 5³. The Sun of Heaven is the common centre of the universe, and all things of it are **circumferences** and **circumferences** even to the last one . . .

Circumgyrate. *Circumgyrare*.

Circumgyration. *Circumgyratio*.

A. 2602. The universe, which they believe to **circumgyrate** . . .

5812⁴. The sun of Heaven . . . does not produce these states by any **circumgyration**. 7381⁴.

W. 270°. An evil Spirit cannot **circumgyrate** his body from left to right, but from right to left; but a good Spirit can with difficulty **circumgyrate** his body from right to left, but easily from right to left; the

circumgyration follows the flux of the interiors which are of the mind.

D. 155⁴. I have been able to feel such **circumgyrations** . . . upon me . . .

4298. They were punished by . . . **circumgyration**. Des.

Circumrotate. *Circumrotare.*

Circumrotation. *Circumrotatio.*

A. 829. Their punishment is . . . that they are **circumrotated** rapidly like a roll, from left to right . . . 5188². D. 1485. 1806. 4309. 4714. De Conj. 127.

6110⁴. The earth, by its **circumrotation**, turns itself from the sun . . .

D. 1183. They are beautifully **circumrotated** . . .

1259². There, sitting on a seat, he was **circumrotated**, which signified that he was versatile.

4087^e. Hence come . . . bodily progressions, **circumrotations**, etc.

4327. A new kind of punishment by **circumrotation**.

Circumspection. *Circumspectio.*

To exercise Circumspection. *Circumspicere.*

A. 197. 'A serpent,' with the most ancients, signified **circumspection** . . .

—'. 'The brazen serpent' = the Lord's Sensual . . . Who alone exercises **circumspection** and provides for all.

3901⁵. The face of an eagle = **circumspection**, and thence Providence.

6398². The very sagacity and **circumspection** which comes forth in externals, is signified by 'serpents.'

R. 561. The Divine **circumspection** for the New Church. Sig.

M. 194. The innate **circumspection** of wives.

E. 281². 'He placed it **circumspectly**' (Ezek. xvii. 5) = multiplication. . . 'To place it **circumspectly**' = to separate from falsities.

Circumstance. *Circumstantia.*

A. 2481. Describing . . . with many **circumstances** . . . 2482. 2483^e.

7298^e. According to **circumstances**.

H. 462⁸. All the **circumstances** appear together.

M. 166. It does not become me to open these things as to the **circumstances**.

485. **Circumstances** . . . vary the case. D. 60 (Index). 2537 (Index).

487^e. They cannot be judged from these **circumstances** . . .

530. There are various **circumstances** in the world that mitigate . . . and that aggravate crimes.

D. 622. They permitted him to punish according to the **circumstances**.

3537. Although **circumstances** vary truths, they do not take them away. Examps.

4312. On those who inhere in general truth without application to **circumstances**. Examp.

Circumvolution. *Circumvolutio.*

A. 4040. There appear in the brain . . . wonderful **circumvolutions** and gyres . . . 4041. 6607.

7381³. By apparent **circumvolutions** the sun appears to make day and night . . .

—⁴. But the Sun of Heaven . . . does not make **circumgyrations** and **circumvolutions**.

D. 1664. He was **revolved** . . . 1696. 1763. 1806.

Circus. *Circus.*

H. 223. In the form of a **circus**.

R. 484⁷. Lo, there was a **circus**, and in the middle of it a pulpit.

655. I saw an amphitheatre erected in the form of a **circus** . . .

—'. I saw as it were bullocks, sheep, etc., let into the area of the **circus** . . .

961. I saw the Angels standing in the form of a **circus** . . .

M. 183. In the middle there was a grassy **circus**.

Cistern. *Cisterna.*

See Prr.

A. 5180. The latter and the former are they who belong to the province of the **cistern** and ducts of the chyle.

P. 164⁶. As the chyle is carried through the mesentery and the lacteal vessels there into the **receptacle** . . .

2961⁴. The chyle conveyed through the thoracic duct from its **receptacle** in the mesentery . . .

T. 814. Thought is like a water-course, and the speech thence is like a **cistern**.

E. 617¹³. 'Cisterns dug' (Deut. vi. 11) = the interiors of the natural mind full of the Knowledges of good and truth.

6381⁴. 'Cisterns cut out' (Deut. vi. 11) = all things of intelligence in the natural man, which are Knowledges and knowledges.

Citizen. *Cives.*

A. 1121^e. Such are received as **citizens** everywhere in the earth, as they are also in the other life.

1125^e. Like good **citizens**.

8257^e. This life causes a man to be a **citizen** of the world; the former, a **citizen** of Heaven.

Life 12. Through this good, and according to it, is man a **citizen** in the Spiritual World.

P. 322². The difference is that the latter is not only a good **citizen** of an earthly kingdom, but is also a good **citizen** of the heavenly kingdom; whereas the former is a good **citizen** of an earthly kingdom, but not of the heavenly kingdom.

Citron. *Citrus.* A. 8603². T. 78. 94².

City. *Civitas.*

See under CITY—*urbs*.

A. 402. 'The holy city,' which is also called 'the holy Jerusalem' = the Lord's Kingdom in universal, or in each

person in particular. In like manner 'the city,' or 'mount of Zion'; the latter=what is celestial of faith, the former, what is spiritual of faith. What is celestial and spiritual itself is also described by 'cities,' etc. Ill.

[A. 402]³. As the celestial and spiritual things of faith are represented by 'a city,' so all doctrinal things are signified by the cities of Judah and Israel . . .

1530. 'The city has no need of the sun.'

1532. 'The holy city.'

2943². Hence 'the city of God,' and 'the holy city'=faith in the Lord.

— As 'a city-*urbs*,' or 'city'=faith . . .

3272³. 'The holy city'=the Lord's Spiritual Kingdom. 5044⁸.

4411. When this truth inflows into the first Heaven . . . it appears as a paradise, and elsewhere as a city containing palaces.

4434². 'The holy city,' and 'the New Jerusalem'=the Church.

— 'A city'=the truth of the Church. Refs.

5297. The truths and goods with a man form as it were a city; hence the man himself, in whom is the Church, is called 'the city of God.'

— A house, with its chambers, etc., is a city in the least form.

5321⁹. 'The city which shall be inhabited for ever' (Jer.xvii.25) is not Jerusalem, but is the Lord's Church, which is signified by Jerusalem.

5427². There appeared to me a great city . . .

H. 184. Arranged in the form of a city.

307². 'The city Jerusalem descending from God out of heaven'=its heavenly doctrine revealed by the Lord.

J. 27². As men dwell in cities . . .

— As from a village into a great city . . .

L. 64. 'The holy city'=the doctrine of Divine truth from the Lord.

W. 367^o. As in a city, commonwealth, and kingdom . . .

R. 489. 'The holy city they shall tread under foot forty-two months' (Rev.xi.2)=that it will disperse all the truth of the Word until there is not anything remaining.

— 'The holy city,' or 'city-*urbs*'=means the holy Jerusalem. . . 'To tread that city under foot'=to disperse the truths of its doctrine.

M. 77². An extensive and spacious city (of the copper age in Heaven). Des.

D. 5792. The ascent is by means of stairs from one city into the other.

E. 223. 'The name of the city of my God' (Rev.iii.12)=the doctrine of the New Church.

— 'The city of my God'=the doctrine of Divine truth. Ex.

City. *Urbs*.

A. 402. 'The city' built by Cain (Gen.iv.17)=everything doctrinal and heretical thence. Wherever the name of any city occurs in the Word, it never signifies

a city, but something doctrinal, or heretical; for the Angels are completely ignorant what a city is, or the name of any city; they never have any idea of a city, nor can have . . . but only perceive what they signify. Ill. 1187. 1191.

793. 'City' belongs to the class of spiritual expressions.

940^o. Cities in the Spiritual World. 941. 942.

1191. 'This city is that great one' (Gen.x.12)=doctrinal things, that they prevailed . . . The reason it is called 'a great city,' is that all falsity of doctrine and of worship thence is derived into falsity of life.

1259⁴. 'Cities'=truths.

1304. 'Let us build us a city and a tower' (Gen.xi.4)=that they invented a doctrine and a worship.

1305. 'A city'=doctrine, or what is doctrinal, both genuine and heretical.

1324. 'They ceased to build the city' (ver.8)=that such doctrine was not received. 'City'=doctrine.

1358. At that time cities were families which dwelt together.

1597. 'Lot dwelt in the cities of the plain' (Gen.xiii.12)=that the external man was in scientifics. 'A city,' or 'cities'=doctrinal things, which in themselves are nothing but scientifics, when predicated of the external man separated from the internal. 'Cities'=doctrinal things, both true and false.

1626. The cities in Heaven described.

1664⁵. 'The city of praise and of joy' (Jer.xlix.25)=the things which are of the Church.

2252. 'Peradventure there be fifty righteous in the midst of the city' (Gen.xviii.24)=that truths may be full of goods. . . 'City'=truth. 2261. 2268.

2268. The human mind as to truths is compared in the Word to 'a city,' and is also called 'a city'; and as to the goods which are in the truths, it is compared to the inhabitants therein. . . Truths in the memory without goods, are like a city without inhabitants. 2712.

2309. I saw little boys fighting in the streets of a great city . . . H.344.

2346. 'The men of the city' (Gen.xix.4)=those who are in falsities. . . 'City'=truths, also falsities or things contrary to truths.

2392. 'Everyone who is in the city' (ver.12)=whatever derives anything from truth. . . 'City'=what is doctrinal, thus truth in its complex.

2408. 'Lest thou be consumed in the iniquity of the city' (ver.15)=lest they perish in evils of falsity. 'City'=what is doctrinal, false as well as true.

2413. 'They set him without the city' (ver.16)=away from falsity.

2417. 'Look not behind thee' (ver.17)=that he should not look to doctrinal things; for the city was behind him, and the mountain before him. 'A city'=what is doctrinal. 2418.

2418^e. The doctrinal things of charity are called 'the cities of the mountain,' and the doctrinal things of faith, 'the cities of the plain' (Jer.xxxiii.13).

2428. 'This city is near to flee to' (Gen.xix.20)=that

it was allowable from the truth of faith. 'City'=what is doctrinal, thus the truth of faith. 2429. 2430. 2435.

2449. 'He overthrew those cities' (ver.25)=all truths separated from them, so that they had only falsities. 'Cities'=doctrinal things, thus truths, which are said to be 'overthrown,' when there are falsities instead of truths. . .

2456. 'When God destroyed the cities of the plain' (ver.29)=when they perished through falsities of evil.

2468⁷. They suffer themselves to imbue falsities, wherefore it is said, 'the cities of Moab shall be for a desolation,' and 'they shall leave the cities, and dwell in the rocks' (Jer.xlviii.9,28).

2485. By the interior sight he was led by me through the cities where I had been. . . D.1933.

2547⁸. 'City against city' (Is.ix.2). 'City'=what is doctrinal; here, what is heretical.

2723². Because the doctrine is thus made fit for human apprehension, the well Beersheba . . . is called 'a city.' 'A city'=what is doctrinal in its complex.

2826⁵. 'A city'=doctrinal truth.

2851³. The rational mind, from the goods and truths therein, is in the Word compared to 'a city,' and is called 'a city' . . .

—6. 'A city'=the rational mind, or, what is the same, the goods and truths therein. Refs.

—7. 'The city of emptiness shall be broken' (Is. xxiv.10)=the human mind deprived of truth.

2943. 'To all that went in at the gate of his city' (Gen.xxiii.10)=as to the doctrinal things through which is faith. . . 'City'=the truth which is of faith.

—In the Ancient Church, cities were not such cities as there were afterwards, that is, companies and congregations, but were cohabitations of separate families; the family of one parent constituted a city. Examp. 4478.

—2. As nations and families represented the heavenly Societies, thus those things which are of love and charity, when a city is mentioned instead of the family, there is signified the truth which is of faith. Hence 'the city-civitas' of God, and 'the holy city-civitas,' in the genuine sense, =faith in the Lord; and as 'a city,' or 'a city-civitas' =faith, 'the gate of a city' =doctrinal things, because these introduce to faith.

3052. 'To the city of Nahor' (Gen.xxiv.10)=cognate doctrinal things. 'A city'=what is doctrinal.

3055. 'Outside the city' (ver.11)=removal from doctrinal things.

3066. 'The men of the city' (ver.13)=truths.

—The inhabitants of a city are in the Word sometimes called 'the men of the city,' sometimes 'the inhabitants of the city;' when they are called 'the men of the city,' truths are signified; when 'the inhabitants,' goods are signified.

3077. 'Rebekah came out' (ver.15)=the affection of truth from doctrinal things. . . For she came out of the city, and by 'a city' are signified doctrinal things.

3216. When the Angels are conversing about the doctrinal things of charity and of faith, there sometimes appears in the lower sphere, where there is a corresponding Society of Spirits, the idea of a city, or of cities,

with palaces therein. . . Hence it is evident what is signified by the cities seen by the prophets. . .

3322³. 'A city'=what is doctrinal.

3466. 'The name of the city Beersheba' (Gen.xxvi.33) =the quality of the doctrine thence. . . 'City'=doctrine.

3708⁵. Of those who are in ignorance of both good and truth, it is said that 'they found no city of habitation' (Ps.cvii.4).

3730. 'City'=what is doctrinal of truth.

4169². 'The cities of the Samaritans' (Matt.x.5)=those who are in falsities.

4396. 'He encamped at the face of the city' (Gen. xxxiii.18) =application to the goods of that truth. 'City'=truth.

4478. 'The men of the city' (Gen.xxxiv.20)=those who are in truths of doctrine.

4500. 'They came upon the city confidently, and killed every male' (ver.25)=that they extirpated the truths of doctrine of the Church with the ancients. 'City'=the doctrine which is of the Church. 4503.

4507. 'They took whatever was in the city, and whatever was in the field' (ver.28)=all the truth and good of the Church. 'City'=what is doctrinal, thus the truth of the Church.

4555. 'The terror of God was upon the cities that were round about them' (Gen.xxxv.5)=that falsities and evils could not approach. . . 'The cities round about them'=falsities and evils; for in the genuine sense, 'cities'=truths of doctrine; and in the opposite, falsities of doctrine. The reason evils are also signified here by 'city,' is that the inhabitants also are understood.

4581⁹. 'To burn the city' (Jer.xxxii.29)=to destroy and vastate those who are in doctrinal things of falsity.

4926⁵. 'The breaches of the city of David' (Is.xxii.9) =falsities of doctrine.

5117⁷. 'To build the waste cities' (Amos ix.14)=to rectify the falsified doctrinal things of truth.

5135⁹. 'The city through which they are said to run to and fro' (Joel ii.9)=doctrinal things of truth.

5297. 'Food in the cities' (Gen.xli.35)=such things in the interiors of the natural mind. . . 'Cities'=the interiors of the natural mind. In the universal sense, 'cities'=the doctrinal things of the Church (Refs.); but in the singular sense, they=the interiors of man, where doctrinal things are, or rather where truths are conjoined with good. The truths and goods with man form as it were a city-civitem. Ex. and III.

5342. 'He laid up the food in the cities' (ver.48)=in the interiors, namely, truths adjoined to good. 'Cities'=the interiors of the natural mind.

5774. 'They laden every man upon his ass, and returned to the city' (Gen.xliv.13)=that from sensuous things truths were brought back into scientifics. . . 'City'=doctrinal truth.

6015⁴. 'The city, and them that dwell therein' (Jer. xlvii.2)=the truth of the city, and thence good. 6297.

6146. 'He removed that people to cities' (Gen.xlvii.21) =that scientific truths were referred to doctrinal things. . . 'Cities'=doctrinal things.

[A.] 6200°. When I thought of any city . . . the Spirits knew in a moment all things I had seen there . . .

6419. Hence in the Word the things of the Church are compared to 'a city' . . . and by the assaults upon that city are described attacks upon truth by falsities ; wherefore also 'a city'=doctrinal things.

6661. 'He built cities of storehouses for Pharaoh' (Ex.i.11)=doctrines from falsified truths in the natural where were alienated scientifics. 'Cities'=doctrines in both senses.

6693°. 'To destroy the city' (Jer.xlvi.8)=to destroy the doctrine of the Church.

6978°. 'The city of bloods' (Nahum.iii.1)=the doctrine of falsity.

7102°. 'Cities'=falsities by which they defend evils.

7297°. 'The city of bloods'=the falsification of truth.

—°. 'The cities of the land which are to be cut off' (Mic.v.11)=the truths of the Church.

7437°. When evil is compared to 'a city,' falsities are compared to the fortifications around the city.

7595. 'As I go out of the city' (Ex.ix.29)=separation . . . The 'city' where Pharaoh was=the falsity in which are they who infest ; for 'a city'=what is doctrinal, and as it=what is doctrinal, it also=truth, and in the opposite sense, falsity. Refs.

8018°. Heaven is signified by 'the holy city.'

8096°. Their habitation is a kind of city . . .

8902¹⁶. 'City'=the doctrine of truth. Refs. 9594°. 9643⁴.

8906°. 'City'=doctrine itself.

8954. There are no cities in Saturn.

9039°. The 'cities' over which they who had gained pounds should have Power=truths of faith, and thence intelligence and wisdom.

9188°. 'The cities of the land' (Mic.v.11)=the false doctrinal things of their Church.

9193°. 'The cities' which were to be accursed (Deut. xiii.15,16)=false doctrines. —°.

9262°. 'The city' nearest the slain man (Deut.xxi.2) =the truth of doctrine of the Church whose good is extinguished.

9340°. 'The city of God' (Ps.lxxxvii.3)=the doctrine of truth of faith from the Word.

9496°. 'Cities' (Hos.xi.6)=doctrinal things. 9755⁷.

9594°. 'The city which was to be built upon its own heap' (Jer.xxx.18)=the doctrine of truth.

10105⁴. 'The city of bloods' (Ezek.xxiv.6)=the Jewish nation relatively to the truth of doctrine with itself ; thus abstractedly, the doctrine which destroys good.

10199°. 'The city of spice dealers' (Ezek.xvii.4)=where the doctrine of interior truth is.

10813°. When I showed him the city in which I dwelt, he fled away . . . D.5513r, Ex. —t.

N. 1⁴. 'Cities' and 'cities-civitates'=the doctrines which are of the Church and of religion. Refs.

J. 58°. (A great city of the Papists in the south, and another in the north, at the time of the Last Judgment.)

61. (The Judgment upon those who dwelt in these great cities, described.) E.880.

C. J. 42. There are two great cities like London, into which very many of the English come after death. Des. 43.

51. The cities in which the Dutch dwell are guarded in a singular way. Des.

—°. Wives who aspire at command over their husbands dwell at one side of the city . . .

79. In the northern quarter there are two great cities, into which the Jews are brought after death, and which before the Judgment they called Jerusalems, but by another name after it . . . The streets of these cities are full of filth ankle-deep . . . D.750,751. 748. .

R. 194. 'The name of the city of my God, New Jerusalem' (Rev.iii.12)=that the doctrine of the New Church shall be written on hearts.

—°. The reason 'a city'=doctrine, is that 'land,' specifically, 'the Land of Canaan'=the Church in the whole complex ; and hence by the inheritances into which the Land of Canaan was divided, are signified various things of the Church, and by the cities in them, doctrinal things ; it is from this fact that by 'cities,' when mentioned in the Word, nothing else is understood by the Angels.

—°. That 'cities'=doctrinal things. Ill.

—°. 'Have thou authority over ten cities' (Luke xix.17). By 'cities' here also, are signified doctrinal things, or truths of doctrine ; and by 'being over them' is signified to be intelligent and wise ; thus 'to give authority over them'=to give intelligence and wisdom. E.112°. 223²³. 548⁴. 675⁷.

501. 'The street of the great city' (Rev.xi.8)=the falsity of the doctrine of justification by faith alone . . . 'City'=doctrine. It is called 'the great city,' because it is the reigning doctrine with the clergy in the whole of the Reformed Christian world . . .

595. 'The tenth part of the city fell' (Rev.xi.13)=their separation from Heaven and descent into Hell.

—°. The cities in the Spiritual World which are in evils and falsities, after those who dwell in them have been visited . . . are shaken by an earthquake, which opens a gulf into which they descend . . . It so happened with this city.

655⁴. They said . . . this was a sign that one of the Jerusalemite cities, where charity was the primary, was near ; and they said, Let us go and take the city . . . But there was a wall round it, and guardian Angels on the wall. Then they said, Let us take it by stratagem . . .

—°. Then they said . . . Let us lay siege to this city . . . This is what is meant by these words in the Revelation . . . 'They compassed the camp of the saints about, and the beloved city' (xx.9).

712. 'The great city was divided into three parts, and the cities of the nations fell' (Rev.xvi.19)=that that Church as to its doctrine is utterly destroyed thereby, and in like manner all the heresies which have emanated from it . . . 'A city'=the doctrine of the Church, or, what is the same thing, the Church as to doctrine. Refs. Therefore 'the cities of the nations'=

the heretical doctrines, or heresies, which have emanated from it, and which are many. . . 'The great city' means 'the great city' spoken of in chap.xi.8, which is there called 'Sodom and Egypt.'

— The reason 'a city' = doctrine, and thence 'cities,' doctrinal things, is that by 'land,' specifically, by 'the Land of Canaan' is signified the Church; and as the Church is the Church from doctrine and according to it, by 'cities' are signified doctrinal things; these were also taught in cities, because there were the synagogues, and in Jerusalem was the temple. See E.1019. 1020.

751^e. 'The woman whom thou sawest is that great city, which has a kingdom over the Kings of the earth' (Rev.xvii.18)=that the Roman Catholic religion as to doctrine will reign in the Christian world, and partly also with the Reformed. See E.1088.

769. 'Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come' (Rev.xviii.10) =their grievous lamentation that this religiosity, so strongly fortified, could be so suddenly and so utterly overthrown. . . 'That great city Babylon' = that religiosity. . . 'That mighty city' = that religiosity so well fortified. 788. E.1134.

785. 'That great city' (ver.16)=the Roman Catholic religiosity. . .

787. 'What city is like unto this great city' (ver.18) =that they believed their religiosity to be pre-eminent to every religion in the world. E.1174. 1176.

861. 'They compassed the camp of the saints about, and the beloved city' (Rev.xx.9)=that they endeavoured to destroy all things of the New Church, and its very doctrine concerning the Lord, and concerning life. . . 'The beloved city' = the doctrine of the New Church. 862.

879. 'I, John, saw the holy city, New Jerusalem, coming down from God out of heaven' (Rev.xxi.2)=a New Church to be established by the Lord at the end of the former, which will be consociated with the new Heaven in Divine truths both as to doctrine and as to life. . . It is called 'a city,' and is described as 'a city,' from doctrine and from life according to it.

896. 'He showed me that great city, the holy Jerusalem, descending out of heaven from God' (ver.10) =that before him was made manifest the Lord's New Church as to doctrine in the form of a city.

—². The reason it was seen in the form of a city, is that 'a city' = doctrine, and the Church is the Church from doctrine and from life according thereto. It was also seen as a city in order that it might be described as to all its quality. . .

902. 'The wall of the city' (ver.14)=the Word in the sense of the letter.

904. 'The city,' which was the holy Jerusalem, = the Church as to doctrine.

905. 'The city lieth four-square' (ver.16)=righteousness in it.

912. 'The city,' or Jerusalem, (ver.18)=the Lord's New Church as to everything belonging to it interiorly considered, or within the wall.

917^e. 'The street of the city' (ver.21)=the truth of the doctrine of the Church.

919. 'The city had no need of the sun' (ver.23)=that the men of that Church will not be in self-love.

951. 'To enter through the gates into the city' (Rev. xxii.14)=to be in the Lord's New Church through Knowledges concerning Him. . . By 'the city,' or Jerusalem, is signified the New Church with its doctrine.

958². 'To take away their part out of the holy city' (ver.19)=out of the New Church, which is the holy Jerusalem.

M. 9. He introduced them into a little city, in the midst of which was a temple, and all the houses of which were called sacred edifices. . . They said that this city was the court of Heaven.

17². The whole city (in Heaven) is then silent.

76³. At last we saw a city (in the Heaven of the silver age) . . . its houses were all palaces. . .

78³. A valley (in the Heaven of the iron age) in which there were cities and cities. . . We entered one great one; its streets were irregular; so were the houses; the latter were built of brick, with beams between, and plastered over. . .

79⁴. There were here and there cottages, which at last appeared to meet, and to be joined together in the form of a city; we entered this city (of the Spirits of the age of iron mixed with clay), and lo, the houses were built of scorched branches of trees, cemented together with mud, and roofed with black slates; the streets were irregular; all of them at the entrance were narrow, but they widened out as we advanced, and at the end were spacious, where were the places of public resort. . .

D. 843. (On a city with very lofty buildings; a city of phantasy.) D.847. 853.

4052. A splendid city, as white as snow, described, where those live who are in the persuasion that faith saves; but live mercifully from conscience.

4554. On a great city.

4699. On a city where was faith alone.

— The city was preserved by the presence of some good Spirits in it.

4920. A great city seen in Hell.

4926. The cities in which the evil Spirits dwelt before the Last Judgment, and their subsidence. 4927. 4930. 4944. 5034.

4986. The arrangement of the good and evil in the cities there. 4987.

5017. On the Dutch cities. J.(Post.)19.

5092. On the cities in the other life, and on the Lord's Providence in preserving them.

— Cities appear to Spirits like the cities on earth; hence there are London, Amsterdam, Stockholm, and all others; the reason is, that every man has Spirits with him, who possess all the things of his memory; they do not indeed see the world through his eyes, but still they are inwardly in it from his ideas; hence ideas of similar houses, edifices, streets, and cities appear to

them ; and so appear as to be as it were them . . . Hence it is that the Spirits who are with the men of one city, have an idea of the same city.

[D.] 5093. There was a conspiracy in a city in which I was. (How it was suppressed.)

5249. Cities there one below another. J.(Post.)19.

5269. On a great city (of Babylon) there, between the north and the west. 5305.

5278. A plan of this city given.

5280. On another great city (Babylon) between the west and the south.

5531. (How it is that in a city there are many who are invisible to the rest.)

5711. On the cities in the other life (Stockholm, London). J.(Post.)12. Des.

E. 63¹¹. 'Cities'=the doctrinal things of the Church. Refs.

13⁹. 'Famine within the city' (Jer.xiv.18)=the lack of all truth in doctrine.

219². 'A fortified city' (Jer.i.18)=the doctrine of truth.

220¹². 'The city' (Is.lxvi.6)=the doctrine of truth.

223². That 'cities=*civitates*,' or 'cities'=doctrines. III.

—, 'I have given thee for a fortified city' (Jer.i.18)=the doctrine of truth protecting from falsities.

—, 'The cities of the south are shut up' (Jer.xiii.19)=that all the truths of doctrine are, which otherwise would be in light.

—³. The vastation of the Church as to doctrine is meant by 'Thou hast made of the city a heap, of the fortified city a ruin, a palace of strangers of the city ;' and the establishment of a New Church as to doctrine, is meant by 'the strong people shall honour Thee, and the city of the mighty nations shall fear Thee' (Is.xxv.2,3).

—, 'A strong city' (Is.xxvi.1)=the doctrine of genuine truth, which falsities cannot destroy.

—⁴. 'Lucifer . . . made the world as a wilderness, and destroyed the cities thereof' (Is.xiv.17)=that he destroyed the Church and its doctrinal things.

—, The doctrine of falsities of Babylon is what is meant by 'the city being broken into three parts ;' and the doctrine of evils thence, by 'the cities of the nations which fell' (Rev.xvi.19).

—⁵. 'Not to find a city of habitation' (Ps.cvii.4)=no doctrine of truth according to which they could live.

—, 'Cities' (Is.vi.11)=truths of doctrine.

—⁶. 'The city' (Is.xxiv.10,12)=the truth of doctrine.

—⁷. 'To devastate the cities' (Zeph.iii.6)=to devastate doctrines.

—, 'Cities' (Jer.iv.7)=truths of doctrine.

—⁸. 'The city,' which here is Jerusalem, (Jer.xvii.24,25)=the Church as to doctrine.

—⁹. 'Jerusalem'=the celestial Church as to the doctrine of truth ; hence it is that it is called 'the city of truth' (Zech.viii.3).

—¹⁰. As 'Zion'=the celestial Church, and 'Jerusalem,' the Church as to the doctrine of truth, Zion is called 'the city of Jehovah ;' and Jerusalem, 'the holy city,' 'the city of God,' and 'the city of the great King.' III.

—¹². Doctrine which is from the Lord is meant by,

'saying to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built' (Is.xliv.26).

—¹³. 'The cities of Judah, and the streets of Jerusalem' (Jer.vii.17)=the truths of doctrine.

—¹⁴. 'City against city, and kingdom against kingdom' (Is.xix.2)=that doctrine will fight against doctrine, and Church against Church.

—, 'Five cities in the Land of Egypt speaking with the lip of Canaan' (ver.18)=the truths of doctrine in abundance which are the genuine truths of the Church.

—¹⁵. 'To loathe the cities' (Is.xxxiii.8)=to loathe the truths of doctrine.

—¹⁶. 'The cities which shall be inhabited' (Is.liv.3)=doctrines derived from goods.

—¹⁷. 'The cities of Judah,' and 'the cities of the mount' (Jer.xxxii.44 ; xxxiii.4)=the truths of doctrine which are with those who are of the Lord's Celestial Kingdom ; 'the cities of the plain,' and 'the cities of the south'=the truths of doctrine which are with those who are in the Lord's Spiritual Kingdom.

—¹⁸. 'A city set on a mountain' (Matt.v.14)=the truth of doctrine from the good of love. 405³².

—¹⁹. 'Every kingdom divided against itself is brought to desolation, and every city and house divided against itself shall not stand' (Matt.xii.25) ; 'kingdom'=the Church ; 'city,' and 'house,' its truth and good of doctrine, which do not stand, but fall to pieces, if they do not unanimously agree.

—²⁰. 'A city of the Samaritans into which they were not to enter' (Matt.x.5)=the false doctrine of those who reject the Lord.

—²¹. 'When they persecute you in one city, flee ye into another' (ver.23) ; 'city,' here also, means the doctrine of falsity from evil ; that where it is, the doctrine of truth is not admitted, is meant by, if they were persecuted in one city, they should flee into another.

—²². 'To go into the streets and lanes of the city' (Luke xiv.21)=that they should inquire where they are who receive the truths of doctrine.

240⁸. 'The city of bloods' (Nahum iii.1)=the doctrine of falsity which does violence to the good of charity. 403²³.

280². 'Until the cities be laid waste' (Is.vi.11)=the truths of doctrine.

304¹¹. 'The multitude of the city which shall be left' (Is.xxxii.14)=where there are truths ; for 'city'=the doctrine of truth.

—¹³. 'The cities which he laid waste' (Ezek.xix.7)=doctrine with its truths. —¹⁴.

324²¹. 'Cities' (Jer.xi.13)=the doctrinal things of falsity.

331². The truth of this good is what is meant by 'the city of the mighty nations' (Is.xxv.3) ; for 'a city'=the doctrine of truth, or the truths of doctrine.

342⁵. 'The cities of Judah which He will build' (Ps.lxix.35), means the celestial Church and its doctrine.

355¹⁸. That thence everything of the Church, and everything of its doctrine will perish, is signified by 'the whole land shall be a waste, and the whole city shall flee for the voice of the horsemen and the bowmen' (Jer.iv.27,29). 357²⁰. 411¹⁹.

376²⁰. That the doctrine of falsity will be destroyed, is signified by, 'the city of emptiness is broken' (Is.xxiv.10).

386²¹. 'That they may erect a city of habitation' (Ps.cvii.36)=to make for themselves the doctrine of life; 'a city'=doctrine; and 'habitation,' life.

388¹¹. 'Such a city dwelleth securely, saying in her heart, I and none beside me' (Zeph.ii.15)=that such intelligence trusts in itself, and undertakes from proptrium; 'the city'=doctrine from such intelligence. 650³⁷.

391¹³. 'Five cities in the land of Egypt speaking with the lips of Canaan'=many truths of doctrine which are genuine truths of the Church... 'Cities'=truths of doctrine... 'Each shall be called Ir Heres'=doctrine sparkling from spiritual truths in the Natural, for 'Ir' means 'city,' and 'city'=doctrine... 654⁷.

392¹⁰. 'As a city which coheres together with itself' (Ps.cxxii.3)=the doctrine in which all things are in order.

410⁷. 'The multitude of the city' (Is.xxxii.14)=all the truths of doctrine.

417¹⁰. 'Fortified cities' (Zeph.i.16)=false doctrinal things which they have confirmed.

431⁸. 'Jerusalem,' here,=the Church as to doctrine, which is said to be 'built as a city which coheres together with itself' when all things of its doctrine are in agreement and are unanimous, and when they mutually regard the Lord and love to Him from Him as the beginning and the end. It is said 'built as a city,' because 'a city'=doctrine.

449⁵. 'The cities of Judah' (Jer.xvii.26)=the truths of good.

518²⁶. 'The city of God' (Ps.xlvi.4)=the Church as to doctrine.

532⁸. As then they who, from spiritual affection, long for truth, will not find any truth in doctrines, wherever they seek for it, it is said, 'two or three cities wandered unto one city to drink water, but they were not satisfied; 'two or three cities'=those who are in the affection of truth from good; 'a city'=the truth of doctrine.

538⁴. 'The cities of Judah' (Is.xliv.26)=the goods and truths of doctrine; the restoration of the Church and of doctrine is signified by their being inhabited and built.

556¹². 'Emptiness of teeth in the cities' (Amos.iv.6)=poverty of truth in doctrines.

600¹². 'The desolate cities which the nations shall cause to be inhabited' (Is.liv.3)=truths from the goods of life; 'desolate cities'=the truths of doctrine where before there were no truths.

601¹². 'His cities are burned so that there is no inhabitant' (Jer.ii.15)=the destruction of the doctrinal things of the Church by evils, until there is no good of the Church remaining.

612³. 'The cities of Judah, to which it is said, Behold your God! the Lord Jehovah will come in strength' (Is.xl.9)=doctrinal things from the Word; 'cities,' doctrinal things; and 'Judah,' the Word.

617¹³. 'The cities great and good which shall be given them' (Deut.vi.10)=doctrinal things from genuine goods and truths.

638¹⁴. 'Cities great and good'=doctrinal things which teach the goods of love and of charity.

650⁴⁴. 'The violence of the land, of the city, and of all that dwell therein' (Hab.ii.17)=force brought to bear by falsities upon the truths and goods of the Church, and on its doctrine from the Word.

652. 'Their bodies shall lie upon the street of the great city' (Rev.xi.8)=the extinction by evils and falsities of doctrine... 'A city'=doctrine.

—2. In the Spiritual World there are cities, and streets in them, as in cities in this world, and the quality of everyone is known... from the part in which he dwells...

—7. 'The city of emptiness' (Is.xxiv.10)=the doctrine in which there is no truth, but falsity.

—8. 'The city of glory' (Jer.xlix.25)=the doctrine of Divine truth; 'the city of joy,' the delight from the affection of good and truth there.

—9. 'City' (Ezek.xi.6)=the doctrine of truth.

—11. 'The cities which will be devastated, so that there is no man, or inhabitant' (Zeph.iii.6)=doctrinal things.

—13. 'According to the number of thy cities were thy gods, O Judah' (Jer.xi.13)=as many falsities as doctrinal things.

655⁹. 'To persecute them from city to city'=that from one false doctrine they will wander into another.

659¹⁵. 'The holy city' was Zion and Jerusalem; but by these was meant Heaven...

675. 'The tenth part of the city fell'=that no truths of doctrine existed any longer with those who remained... 'City'=doctrine, and also the truth of doctrine; for doctrine, in order to be the doctrine of the Church, consists of truths from the Word.

675¹⁴. 'A city'=doctrine. 684³⁹. 750¹².

684³⁴. 'A city'=the doctrine of truth; and 'the city of holiness' (Dan.ix.24), the Divine Truth which is the Word.

697³. 'Cities'=truths of doctrine.

706¹⁸. 'He shall build my city' (Is.xlv.13)=that He will restore the doctrine of truth.

714¹⁶. 'The cities of Judah'=doctrinal things, which are truths from the Word.

724¹⁷. 'The city shall be built upon its own heap' (Jer.xxx.18)=the doctrine from truths which had collapsed through falsities.

730³⁷. 'The city of habitation which they did not find'=the doctrine of life, which makes the Church with man; and as the Church is formed with man through life according to doctrine, when temptations have been passed through, it is said that 'Jehovah will lead them in the way of right, that they may go to a city of habitation' (Ps.cvii).

734²¹. 'The city of glory, and the city of joy of Jehovah'=the doctrine of truth from the Word.

922. 'Outside the city' (Rev.xiv.20)=from Hell; for 'a city'=the doctrine of truth from the Word; but 'outside the city'=the doctrine of falsity from the Word falsified...

[E]. 1088. Metropolitan cities have a similar signification to that of the kingdoms in which they are. . . By the kingdom is signified the Church, and by the metropolitan city, the Church as to doctrine.

Civil. *Civilis.*

Civility. *Civilitas.*

See under MORAL.

A. 1150². They lived in friendship, civility, etc.

1158². By 'islands,' they perceive those things within the Church which are a little further removed from charity, as are friendships, and civilities; friendship is not charity, still less is civility, but they are a degree below charity; but the more they derive from charity, the more sound they are.

1273². They are dismissed with civility and charity.

2718. Knowledges . . . are everything scientific . . . with which he can be imbued from civil life, from doctrine, and from the Word.

2831⁴. As to the perception of what is just and fair in civil life . . .

2915. As to civil life, they live in what is just and fair . . .

4366. Man is led by the Lord through almost the same things in spiritual life, as those through which man leads others in civil life . . .

—². They separate spiritual life from civil to such a degree . . .

6598. Perceiving what is honest in moral life, what is just in civil life, and what is good in spiritual life.

8257. Life according to the laws of what is just and honest, without spiritual life, is civil and moral life; this life causes a man to be a citizen of the world, the former, a citizen of Heaven.

8622^o. In externals they appeared modest, civil, etc.

8861². The truths of the civil state, which are of what is just . . .

8972. 'Judgments' = exterior truths, such as there must be in the civil state, where there is a representative Church . . . 'Judgments,' in the plural, = the civil laws . . . Things of life are called 'precepts,' things of the civil state, 'judgments' . . . 9857¹⁰.

9812². To Divine good natural pertains also civil good, which is called what is just among the citizens.

10789. There are two things with men which must be in order, the things of Heaven, and the things of the world; those of Heaven are called ecclesiastical things, those of the world, civil things. N. 311.

H. 388. In the Heavens there are . . . ecclesiastical, civil, and domestic affairs . . .

393². In civil affairs are those (in Heaven) who in this world had loved their country and its common good in preference to their own, and who had done what is just and right from the love of what is just and right . . .

406^o. From civil and pretended friendship . . .

468. Truths are of three kinds: civil, moral, and spiritual. Civil truths relate to those things which are of judgment and of government in kingdoms; in general, to what is just and equitable therein.

—². There are three degrees of life with every man: the Rational is opened to the first degree through civil truths . . . not by merely knowing them, but by living according to them; that is, loving them from spiritual affection. Ex.

481(q). Civil good, which is what is just, is the neighbour.

484. What is just and fair is of civil life.

531. In the four following commandments are delivered the laws of civil life.

N. 311. On ecclesiastical and civil government. Gen. art. (From A. 10789, *et seq.*)

Life 12. There are civil good, moral good, and spiritual good: civil good is that which man does from the civil law; through this good and according to it is man a citizen in the natural world. . . Civil good is the ultimate.

13. The man who has spiritual good is a moral man and also a civil man; but the man who has not spiritual good appears to be a moral and civil man, but is not. Ex.

P. 322. It is from this that he is able to become a civil and moral man; and he who is a civil and moral man can also become spiritual, for the civil and moral is the receptacle of the Spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them . . . Live these laws, not only as civil and moral laws, but also as Divine laws, and you will be a spiritual man. . . The civil and moral man keeps these laws, that he may be, or may seem to be, a good citizen; but if he does not at the same time regard these laws as Divine, he is only a natural civil and moral man; whereas, if he also regards them as Divine, he becomes a spiritual civil and moral man. Further Ex.

R. 865. The universal judgment . . . upon those who had been in civil and moral good, and in no spiritual good. Sig.

M. 16^o. He commanded . . . to show them all the honours of civility.

98². The sex is then treated with civil morality.

130². The things which belong to the common weal, and are called civil, hold a place below these spiritual things . . . because they conjoin themselves with the world, for they are of the world; for statutes, laws, and rules are what bind men . . .

164. (Politeness one of the moral virtues.)

228. Varieties of similitudes . . . can be conjoined . . . through civilities, etc.

351. Of these polygamists they are saved who acknowledge God, and, from religion, live according to the civil laws of justice. Ex.

T. 74. I saw many gathered together . . . some . . . of the ecclesiastical order, some . . . of the civil order; all of whom were learned . . .

406. Food, clothing, and many other things which there are in civil life . . .

414. The natural (necessities of our country) regard civil life and order.

415². By his country man is initiated into civil life;

by the Church into spiritual life . . . **Civil** life is temporary . . .

494. These spiritual things . . . remain with man ; but not in like manner **civil** and political things . . . because **civil** and political things, being of the world, reside in the lower parts of the mind . . .

508³. Theological matters . . . then remain only in the understanding in the political things which have relation to his own life . . . in the **civil** things which belong to his employment, and in the domestic things which are of his house . . .

583. The things of the natural world, which are called **civil** and moral . . .

601^e. Religion . . . sees beneath itself the **civil** things which are of the world.

654. The Christian as the heathen . . . does the goods of **civility** and of morality to his companion.

D. 4107. On the **civil** state.

— There are some in the other life who live in a so-called **civil** state . . . When any Spirit comes who is not good, they speak **civilly** to him . . . hence the Spirit too is reduced into a **civil** state . . . It is not a pretended state, but is sincere, for they speak through **civil** things . . .

4233. On **civil** society in the other life.

— There are a number of Societies which are **civil** Societies ; so are they to be called ; who show **civility** to everyone, not so much from the heart as from the lips, though still not entertaining anything evil or false in their hearts ; as when they say to a guest that his coming is grateful and acceptable . . . Not lying with the intention to deceive or do evil, but because they have been accustomed to speak so in the bodily life . . . They are good Spirits . . . It was given me to say that it was all the same so to speak when there was nothing of evil in it . . .

5534. Thus no spiritual life ; but only natural and **civil** life . . .

5536. They believed they would come into Heaven, because in externals they had lived morally and **civilly**. . . But now they notice that **civil** life is a different thing from spiritual life.

E. 948⁴. Spiritual, **civil**, moral, and natural. Ex.

D. Wis. xi. 5². **Civil** truths are the **civil** laws of kingdoms and cities . . .

C. 58. **Civil** good is the good of life according to **civil** laws . . . If in this good there is not moral good, and in this spiritual good, it is no other good than the animal good in which are beasts . . .

60. Through **civil** good a man is a man of the world . . .

Claim. See REVENGE.

Clandestine. *Clandestinus.*

Clandestinely. *Clandestine.*

A. 947^e. They infuse their poison so **clandestinely** . . .

422³. They who act beneath the occiput operate more **clandestinely** than others.

4951. They **clandestinely** explore minds with a

purpose of doing harm, and **clandestinely** lay an ambush in order to destroy.

8622². Genii . . . do this so **clandestinely** . . .

—^e. Such men become Genii . . . who have done evil, but **clandestinely**, and through others.

8625^e. This they pervert in a moment, so **clandestinely** . . .

9013². Genii inflow into the affections . . . so **clandestinely** that it cannot be at all perceived.

H. 488². Those (dwell in vaults) whose delight it has been to lay an ambush **clandestinely**.

489⁶. They who have not acted **clandestinely** . . .

— The Spirits whose delight it has been to act **clandestinely** . . .

506^e. They would **clandestinely** attempt similar things . . .

507. Thus **clandestine** things are uncovered . . .

579. Genii . . . turn good affections into evil ones . . . so **clandestinely** that the other knows nothing about it . . .

Clap. *Complodere, Complosio.*

T. 381^e. They **clap** their shoes in the air. Coro. 30.

E. 355³³. 'The clappings-*plausus*-of the horses which clapped' (Judg.v.22)=falsities . . . and argumentations thence.

405¹¹. 'To **clap** the hand, etc.' (Is.lv.12)=the goods and truths which cause joy with man.

Class. *Classis.*

A. 1153⁹. These constitute the second **class**.

1155. The sons of the one relate to the **class** of spiritual things, and the sons of the other to the **class** of celestial things.

2417⁸. They referred into **classes** all the goods which are of charity towards the neighbour. Enum. 4302². 4844³. 4955². 6004². 6705, Ex. 7259. N.107⁴.

2866. The second **class** of those who are saved. Sig.

3240². As there are two **classes** of the spiritual ; those who are more in good, and those who are more in truth . . . 'Sheba and Dedan'=those who constitute the first **class**.

—³. 'Shem, Ham, and Japheth'=those of the Church called 'Noah,' who were distinguished as to goods and truths into three **classes**.

4266. 'By themselves'=to everyone according to **classes**, or according to genera and species.

6390². 'The **classes** of Reuben' (Judg.v.16)=those who are in the Knowledges of the truth of faith, among whom they are, but in a place below them.

7230. (Various **classes** of good and truth. Sig.)

7236. 'According to their armies'=that they are to be distinguished . . . into **classes** according to the qualities of good, in order to represent Heaven . . .

10254³. Aromatics of the celestial **class**, and of the spiritual **class**. Ex. 10295.

10291. Truths of the celestial **class**, and of the spiritual **class**. Ex.

[A.] 10624. Some numbers belong to the spiritual class, and some to the celestial class. Enum.

R. 351². 'The classes of Reuben'=Knowledges of every kind, which are of wisdom.

352². All the tribes of Israel are here distinguished into four classes . . . and each class contains three tribes.

E. 434¹³. 'The classes of Reuben'=all things both true and good which are in the natural man.

Classification. *Classificatio.*

A. 4647. (Various classifications of truth and good. Sig.)

Clavichord. *Clavichordium.* D.4482.

Clay. *Argilla, Argillaceus.*

A. 1837². The last age is called 'iron and clay.'

2162³. 'The feet' of the statue (Dan.ii.33)=lower things which are natural, of which the truths are signified by 'iron,' and the goods by 'clay,' or 'mire-lutum.'

3021⁸. The feet which were of iron and clay represented the fourth state, which was one of natural truth, which is 'iron,' and also one of no coherence with good, which is 'clay.'

565⁸². To which they added a clay age.

9406⁷. 'Clay' (Dan.ii)=falsity, which does not cohere with truth and good.

10030³. As the last state was the truth which is called of faith, without good, it is said that the feet were partly of iron, and partly of clay.

—4. Such goods as are mentioned above (the good of merit, good for the sake of self and of the world) are signified by 'clay,' or 'mire-lutum.'

M.779. (The Spirits of the age of iron and clay visited).

T. 72. (Argument of the predestinarians from the clay of the potter.)

E. 176². By the feet which were of iron and of clay, is meant the last state of the Church, when there are truth and falsity; truth in the Word and falsity in doctrine. When the truths of the Word are falsified, and doctrine is made from things falsified, the state of the Church is partly iron and partly clay. . . That thus truths are mixed with falsities, but still do not cohere, is meant by, 'thou sawest iron mixed with clay of mire; they shall mingle themselves together by the seed of man, but they shall not cohere one with another, like as iron is not commingled with clay.'

—'. 'The clay of the potter'=the falsities which are in the natural man.

237². 'Clay of mire'=the falsity which is from man's Own intelligence.

411⁴. 'Clay of mire'=natural good; but here, 'clay'=good adulterated.

Clay. *Lutum.*

A. 954². Some (perceive delight) in mud.

1296. 'To tread the clay' (Nahum iii.14)=falsities.

1299. 'They had bitumen for clay' (Gen.xi.3)=the evil of cupidity for good.

1300. That 'clay'=the good of which the mind or the man of the Church is formed, is evident from the Word. Ill.

—'. 'Clay' (Is.lxiv.8)=the man of the Church himself, who is being formed, thus it=the good of charity, through which is all formation of man, that is, reformation and regeneration.

2162³. See CLAY=*argilla*, at these refs. 10030⁴. E.176². 237². 411⁴.

6669. 'In clay and in bricks' (Ex.i.14)=on account of the evils which they found out and the falsities which they fashioned. 'Clay'=good, and in the opposite sense, evil.

—'. That 'clay'=the evil from which is falsity, is evident from these passages in the Word. Ill.

—4. 'Clay' (Is.lxiv)=the man of the Church who is being formed, thus it=the good of faith, through which man is formed, that is, reformed.

7519⁶. 'To tread the clay'=evil.

R. 386. Houses woven of rushes stuck together with mud.

T. 393². Like clay in the hand of the potter.

D. 750². In mud over the ankles.

E. 177². 'To enter into the mire and tread the clay'=to confirm falsities by figments and fallacies.

2391⁸. 'The clay' which He made in the soil [with spittle (John ix.6)]=reformation through truths from the sense of the letter of the Word. . . 'Clay'=the ultimate Divine which forms. 304⁶¹.

2751⁷. 'The waters which cast up mire and dirt' (Is. lvii.20)=falsities themselves from which are evils of life and falsities of doctrine.

3551⁴. As Divine truths in their ultimate are there, it is added, 'clay of great waters' (Hab.iii.15); 'clay'=the ultimate from which and in which.

4751⁷. 'Clay from spittle'=sensuous truth, such as there is for such in the Word.

537⁹. 'Snatch me out of the mire lest I sink' (Ps. lxx.14)=out of the evil of falsity lest I perish.

652²⁹. As 'street'=falsity, 'the mire of the streets' (Mic.vii.10)=the falsity of the love of evil.

Clean. *Mundus.*

Cleanness. *Munditio.*

Cleanse. *Mundare.*

Cleansing. *Mundatio.*

A. 714. 'Every clean beast' (Gen.vii.2)=good affections.

2162¹². Unless the internal be clean and pure . . .

—'. The rites of the Church signified, here, the cleanness of external worship, which is clean when there is what is internal in the external . . .

2526. In the Original Language, 'blamelessness' is expressed by a word which also means cleanness and purity.

2760². 'Clothed in fine linen, white and clean' (Rev. xix.14)=the same in love and thence faith.

2826⁹. 'The fear of Jehovah is clean' (Ps.xix.9)=love.

4161. Such things are removed when man is cleansed, that is, when he is being regenerated.

4449². Cleansings in the Ancient Church.

4545⁶. That 'to be cleansed'=to be sanctified, is evident from the cleansings which have been commanded.

—^e. 'To sprinkle clean waters' (Ezek.xxxvi.25)=the purification of the heart; thus 'to be cleansed'=to be sanctified.

4735¹¹. Blood used in cleansings. Ill.

5954¹⁰. Cleansings from impure things are effected through the truths of faith. Ill and Ex.

6963⁴. Why he who was wholly leprous from head to foot was 'clean' (Lev.xiii.12,13).

7918². As 'hyssop' has this signification, it was used in cleansings, which signified purifications from falsities and evils. Ill.

9209⁴. The Church will be established with such . . . for those are called 'lepers' who are unclean, yet long to be cleansed.

9228². 'To cleanse the land seven months' (Ezek.xxxix.12)=the plenary restoration of good and truth in the Church.

9333². It is according to the appearance . . . that it is said in the Word, that man is clean from sins.

9408. 'As the substance of heaven as to cleanness' (Ex.xxiv.10)=the transluence of the Angelic Heaven.

9468⁹. 'To be cleansed' from truth profaned and falsified is to be withdrawn through the truths and goods of the Word.

9506. 'The mercy-seat'=cleansing from evils, or the remission of sins, consequently, the hearing and reception of all the things of worship. Ex.

9818³. 'A clean heart' (Ps.li.10)=a will averse to evils, which are unclean.

10123. 'Thou shalt cleanse from sin upon the altar' (Ex.xxix.36)=purification from evils in Heaven, and in the Church. 'To cleanse'=to purify.

S. 40^c. 'That the outside may be clean also' (Matt.xxiii.26)=that thus the exteriors are purified.

Life 84^e. These are they who are called 'clean in heart' (Matt.v.8).

P. 33⁵. The conjunction of the Lord with the man with whom evils have been removed is meant by, 'the clean in heart shall see God.'

R. 378. Those who have cleansed their religious principles from the evils of falsity. Sig.

—'. 'To wash'=to cleanse one's self from evils and falsities. Ill.

814. 'Fine linen clean and resplendent' (Rev.xix.14)=shining from good and pure from truths. . . 'Clean'=that which is free from evil, thus that which shines from good.

M. 140^e. To the clean all things are clean, and to the unclean all things are unclean.

430. The uncleanness of Hell is from scortatory love, and the cleanness of Heaven is from marriage love. Ex.

T. 71^e. The air was cleansed.

E. 257. 'To bury them, and cleanse the land' (Ezek.xxxix.12)=to destroy them all, and completely clear the Church of them.

294⁴. 'To create a clean heart' (Ps.li.10)=to reform as to the good of love.

340¹⁰. 'He that hath clean hands' (Ps.xxiv.4)=those who are in truths from faith; and 'pure in heart'=those who are in good from love.

376²⁹. 'The cleansing of the Jews' (John ii.6)=purification from sins, thus all things of the Jewish Church, for the Church regards purification from sins as its all.

475⁷. 'He who is washed'=him who is interiorly clean; 'needeth not save to wash his feet'=that then he is exteriorly cleansed; 'but is clean every whit' (John xiii.10).

950. Divine truth is called 'clean' (Rev.xv.6), from the fact that it is genuine.

1000. All clean things come forth from the truths which are from good.

Cleanse. *Purgare, Expurgare.*

Cleansing. *Expurgatio.*

A. 5120⁶. 'The cup'=the truth of faith; and to worship this without its good, is 'to cleanse in the outside of the cup . . .'

8159². Purification is here understood by 'purifying and refining them as gold and silver.'

8882². 'The house swept' (Luke xi.25)=life against truths.

S. 40^c. 'To cleanse the inside of the cup and of the platter' (Matt.xxiii.26)=to purify the interiors, which are of the will and thought, thus of love and faith, through the Word.

E. 475¹⁰. 'The spirit of cleansing' (Is.iv.4)=the affection of spiritual truth, for this cleanses.

654¹⁷. 'To plant it, to cleanse before it, and to cause its roots to take root' (Ps.lxxx.8,9)=instruction according to order, which is; first, the imbuing of knowledges; next, being in the wilderness and being tempted; and afterwards, being introduced into the Land of Canaan, that is, into the Church; which three things are here signified by these words.

Clear. *Clarus.*

Clearness. *Claritas.*

Clearly. *Clare.*

A. 1453. Said to be 'on the east' when they are in what is clear, for the east relatively to the west is what is clear.

2367². When he passes into the other life, he passes from an obscure life into a clearer one . . .

2540. Clear perception. Sig.

3833. When good is conjoined therewith . . . truth becomes clear to him.

4402³. Although these things are clear to those who are in the light of Heaven, they are obscure to those who are in the light of the world.

4489⁴. The good itself is the same to each (Church), but the difference consists in seeing it in what is clear

or in what is obscure ; they who see it in what is clear, see innumerable arcana.

[A.] 4493⁴. To the man of the Most Ancient Church . . . the internal sense would have been in what is clear, and the sense of the letter, in what is obscure.

4893^o. These things . . . enter clearly into the light of the understanding of the Angels.

4967^o. Such Spirits and men, like owls, see clearly by night, and obscurely by day ; that is, they see falsities clearly, and truths obscurely ; and thence they see clearly the things of the world, and obscurely, if at all, those of Heaven.

5097. What is revealed and clear to the Celestial of the Spiritual. Sig.

—'. 'Morning' = a state of enlightenment, thus what is revealed and clear.

—'. 'Morning' = what is revealed, and as then what was before obscure becomes clear, it also = what is clear.

5411². In Heaven . . . it appears as in clear day.

6068. Hence the things which are in the middle appear clearly, and those which are at the sides, obscurely.

6214^o. What man has thought and planned inwardly, in the other life is manifest as in clear day.

6333^o. When the Word is understood obscurely by (those who are in a state of innocence and charity), by the Angels it is perceived clearly.

6454. Yet it can become clear. Sig.

—'. Whatever is in the Natural . . . relatively to what is in the interior Natural, and still more to what is in the Rational, is obscure ; but this obscurity may become clear in two ways. Ex.

10200. 'Morning' = when a state of love is in what is clear.

H. 155. When the Angels are in the greatest degree of love . . . they are in what is clear and delightful.

—². Morning corresponds to the state of their love in what is clear ; noon, to the state of their wisdom in what is clear.

157. One is in his clearness and delight when another is in his obscurity and undelight.

T. 155. If the doctrinal things are true, the perception is clear from the light which enlightens ; but if they are false, the perception is obscure, which, however, may appear as clear from confirmations ; but this is from deceptive light, which before the merely natural sight, is of like clearness.

352. Through the abundance of truths, true faith becomes . . . clearer.

356^e. These things will be given in clearer light . . .

Clear. *Perspicuus.*

Clearly, See. *Perspicere.*

Clearly. *Perspicaciter, Perspicue.*

Clear-sighted. *Perspicax.*

A. 448. Man then passes from an obscure life into a clear one ; and they who are in faith in the Lord, into one more and more clear.

1641. Spirits speak so acutely and clearly . . .

1957. Truth so clear. Sig.

—'. The Lord clearly saw . . .

4409. He who is clear-sighted . . .

4627². The clearness of the perception (of women).

5527. He who is in good is in the capacity of clearly seeing the truths which flow from general principles . . . Spirits who had not been so clear-sighted while they lived in this world . . .

6077^o. After death, man can think and speak . . . much more clearly than in the bodily life.

6921. Material things . . . remove from the Spiritual World, whence comes all clear-sightedness.

9781. What is genuine and clear. Sig.

—'. Good is said to be clear when it becomes truth. . . . The more therefore that good is presented in a better form, the more clearly it appears . . . It is the understanding which forms the Voluntary, and presents it clear.

—^c. 'Bruised and ground' = good clear ; in the opposite, evil clear.

9968². They who are on high can clearly see those who are below . . .

10227². The capacity of being wise . . . is the capacity of clearly seeing what is true and good . . .

Clear. See under TRANSPARENT.

Cleave. *Adherere.*

A. 160. 'To cleave to his wife' (Gen. ii. 24) = that the internal may be in the external.

1008. Cannot produce a single idea without what is profane adhering . . .

1667². The love of self . . . which inheres and adheres . . .

3875. 'This time will my man cleave to me' (Gen. xxix. 34), in the supreme sense, = love and mercy ; in the internal, charity ; in the external, conjunction ; here, spiritual love. Ex. and III.

—³. The term 'cleave,' from which Levi was named . . .

—⁶. In the Word, celestial love, and also marriage love, are expressed by 'to cleave ;' but this is a different word in the Original Language . . . This Word = a still closer conjunction. III.

4434. 'His soul clave unto Dinah' (Gen. xxiv. 3) = an inclination to conjunction.

7122. Therefore it cannot but be that the filthy things, and also the evils and falsities, from the life in the world, should adhere . . .

10219². So long as a man believes that he does all things from himself . . . so long evils adhere to him ; but so soon as he believes that goods flow in from the Lord, and evils from Hell . . . evils do not adhere to him.

10640. No religious principle whatever is to be adhered to in which there is evil. Sig.

H. 295^e. In proportion as the affection reigns, the evil Spirits adhere and do not recede.

372. 'Shall cleave to his wife' (Matt. xix. 5).

547. As man believes that whatever he does he does from himself, the evil he does **adheres** to him as his own.

R. 357. Levi was named from 'cleaving,' by which in the Word is signified conjunction through love.

M. 194². 'To cleave (to his wife)' = to devote himself to the love of his wife.

T. 103². The Jews have firmly **adhered** to their religion.

E. 696⁹. 'To cleave' is a term of the good of love, for he who loves, also cleaves.

Cleave. *Findere.*

Cleft. *Fissura.*

A. 1085². 'To cleave all their shoulder' (Ezek.xxix.7) = to deprive of all power, so that they know nothing.

2784. 'He **clave** the wood of the burnt-offering' (Gen. xxii.3) = the merit of righteousness. . . 'To cleave wood' = to place merit in the goods which are of works . . . Such appear to saw and cleave wood. T.441⁶.

9331⁴. 'The clefts of the rocks' (Is.vii.19) = the truths of faith in obscurity, because removed from the light of Heaven.

10582. 'I will set thee in a **cleft** of the rock' (Ex. xxxiii.22) = what is obscure and false of faith, such as prevails with those who are in externals without an internal. —⁴. Ill. (See under **HOLE**.)

—³. Such there dwell in caves, or in **fissures**.

H. 428. The Hells . . . are open only through holes and **clefts** as of rocks . . . 584.

R. 338. Their entrances appear like holes in the earth, and like **fissures** in the mountains . . . Hence it is that 'holes' and 'clefts' = falsities of evil . . . Ill.

E. 410³. Hence it is evident what is signified by 'caves,' 'holes,' 'clefts,' and 'chinks.' Ill.

—⁴. 'To go into the caves of the rocks, and into the **clefts** of the rocks' (Is.ii.21) = the damnation of those who are in evils and falsities from the loves of self and of the world, and from the pride of their Own intelligence; for their Hells appear like caves in the rocks, and the approaches to them like **clefts** of the rocks.

410⁶. 'The **clefts** of the rocks' (Is.vii.19) = where is the faith of falsity.

Clemency. *Clementia.*

A. 1925⁶. 'In His love and in His pity He redeemed them' (Is.lxiii.9). E.412⁷. T.116.

2258⁸. An unseasonable **clemency** . . .

2412. 'In the **clemency** of Jehovah upon him' (Gen. xix.16) = of grace and mercy.

6997. 'The anger of Jehovah was kindled against Moses' = **clemency**. 'The anger of Jehovah' does not signify anger, but what is opposite to anger; thus mercy; here, **clemency** . . . because it is said in relation to Moses, by whom is represented the Lord as to Divine truth when He was in the world.

10618. The Divine **clemency**. Sig.

H. 236³. When in **clemency** and mercy . . .

2 U

545 (e). The Lord is pure mercy and **clemency**. Refs. M. 12⁹. We contemplate the Divine omnipotence and **clemency** in these objects.

T. 132². God, who is mercy and **clemency** itself . . . 135⁵.

134². A priest said . . . We believe that God the Father . . . excluded mankind from His **clemency**.

135⁵. Propitiation means the operation of **clemency** and of grace . . .

642. **Clemency** cannot be injected into unmercifulness.

651². What would the Lord be, if he were to regard the evil from anger, and the good from **clemency**?

E. 401³⁶. 'Thou hast had **pity** on the gourd . . . and should not I have **pity** on Nineveh?' (Jon.iv.10,11.)

Clergy. *Clerus.*

Clergyman. *Clericus.*

See under **ELDER**—*presbyter*.

R. Pref. IIIA. The faith of the Reformed **clergy** (as distinguished from that of the laity). —⁶.

143⁹. Only the **clergy** know the arcana of that doctrine; not the laity.

294². In the midst (of the assemblage) were the Reformed, and many of the **clergy** . . . A **clergyman** said, Who does not think justly about God and about the Lord?

—⁴. None of the **clergy** could say Divine Human, but some of the laity could.

—⁹. As some of the **clergy** of England were present . . .

341. I saw some of the **clergy** of England gathered together . . . (See **ENGLAND** at this ref.)

398. The Church is internal with the **clergy**, and external with the laity; or internal with those who have interiorly studied its doctrinal things, and have confirmed them from the Word; and external with those who have not done so. 400.

403. They who are in internal things are called the **clergy**.

404. They do not know the singulars of that faith, as the **clergy** do.

417². There were (gathered together) many of the **clergy**, who gloried in the reputation of learning, because they knew the arcana of justification by faith alone . . .

—⁷. You do not understand their preaching; only a **clergyman**, who is present, attends to and understands it . . .

—⁹. He then turned to the **clergy**, and said; Ye ministers of God, seduce not the flock. . . Then some of the **clergy** said, We have heard what we never heard before; we are pastors, and will not leave the sheep. . .

426². From this it may be seen, that faith alone justifying is the faith of the **clergy**, and not of the laity, except with those who live carelessly.

463². (The Angels said) the turtles represent those of the **clergy** there who entirely separate faith from charity

and its good works . . . These are the tenets represented by the small head, which they draw into the fore part of the body, and conceal, and also insert into the large head, when they talk to the laity ; for they do not speak with them from the small head, but from the large one . . . They speak with them from the Word about love, charity, good works, the commandments of the decalogue, and repentance ; and they quote from the Word almost all that is said about them ; but then they put the small head into the large one, from which they think within themselves, that these duties are not to be performed for the sake of God, Heaven, and salvation ; but only with a view to the public good and to private advantage. As however they discourse on these subjects . . . in a pleasing and elegant manner, they appear to their hearers to be charming men, surpassing the whole world in wisdom ; wherefore you saw that the boys and girls who sat on the decks of the ships gave them delicacies and costly things . . . In your world they are hardly to be distinguished from others, except by this, that they believe themselves to be the wisest of all, and laugh at others, especially at their companions whom they say are not as wise as themselves . . . They have a mark in their garments, by which they are known to each other. (Their lot in the other life. —¹¹.)

[R.463]⁶. (Their phantasies seen represented by a ship flying in the air. Swedenborg converses with them.)

501. It is called 'a great city,' because it is the doctrine reigning in the whole Reformed Christian world with the **clergy** ; but not in the same way with the laity.

567. The reason the **clergy** are signified by 'the beast out of the earth' . . . is that by 'the earth' is signified the internal of the Church . . . and the **clergy** are in [the] internals of the doctrine of the Church ; wherefore also the beast out of the earth is afterwards called 'the false prophet.' 594.

575^e. When these doctrines prevail with the laity, the **clergy** have authority, reverence, and a kind of adoration . . .

594. 'I saw another beast coming up out of the earth' = the **clergy** in the Churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation.

607. It is the part of a wise man to see and understand . . . the nature of the doctrine and faith of the **clergy** concerning God and salvation. Sig.

611^d. It was granted to see more than three hundred of the **clergy** of the Reformed world, all learned men. (See CALF at this ref.)

677. Influx into those who are in the interior things of the Reformed Churches, and who study the doctrine of justification by faith alone, who are called the **clergy**. Sig.

—. As those who are in these things are chiefly priests, professors of theology and lecturers in colleges ; in a word, doctors and pastors, the first influx here was made into those who are called the **clergy**.

716^d. (How the English **clergy** are kept in subjection by the bishops.)

834. All who professed faith alone, and were interiorly

evil, both the laity and the common people, and the **clergy** and the learned . . . Sig.

875^e. There were not far from us some of the **clergy**, whom the angelic Spirit called justifiers and sanctifiers of men by faith alone. We said the same things to them, and so demonstrated them that they saw them to be so ; but when we asked them whether they are not so, they turned themselves away, and said, We did not hear. We then cried out to them, saying, Hear us now then. They then placed their hands over their ears, and shouted, We will not hear.

962. (A council of the **clergy** which was convoked by the Lord, to deliberate about God, the Lord, and the Holy Spirit.) B.120.

B. 81. This doctrine of justification by faith alone is what all the **clerical** novitiates in the schools greedily learn . . . T.181.

93. The pre-eminence of the **clergy** to the laity depends on the doctrine of faith alone. T.182.

T. 137. (A council of the solifidian **clergy** in the World of Spirits which Swedenborg attended, taking part in the discussion.)

146. This Divine virtue and operation, which is meant by the sending of the Holy Spirit, with the **clergy** in special is enlightenment and instruction. Gen.art.

155. Therefore there are four things which follow in order with the **clergy** : enlightenment, perception, disposition, and instruction. Ex.

159. On the left were seen the learned of the **clergy**, and behind them the unlearned, (arguing against the worship of a visible God).

178^e. Heaven and Hell supposed to be a fable invented by the **clergy**.

391. The desolation of truth and theological leanness now existing in the Christian world, have been made known to me from conversation . . . with many of the **clergy** in the Spiritual World . . .

—². A conversation of an Angel with two of the Reformed **clergy** ; one in faith separated, and the other in faith not separated from charity.

405³. The love of dominion is different with the **clergy** from what it is with the laity ; with the **clergy** this love, when unchecked, mounts up until they want to be gods ; but with the laity, until they want to be kings.

487. This was done in the Synod of Dort by a great number chosen from the **clergy** . . .

619². One sphere is concerning the Lord, which breathes forth and diffuses itself from the southern quarter, where are the learned of the **clergy**, and the erudite of the laity.

665. We will go down, and call together a number of laymen and **clergymen** of those who are believed to be wise . . .

—⁷. (The **clergymen** deliver their sentiments concerning conscience.)

667². I appeal to laymen, and also to **clergymen** . . .

770. When a **clergyman** or a layman is asked . . .

784. As the falsities of the former Church are removed

... which will take place with the **clergy**, and thus with the laity.

815². (The German **clergy** described.)

850. Why did not the Lord reveal these arcana to one of the **clergy**?

D. 6005⁴. (How the faith of the English **clergy** differs from that of the laity.)

Can. Holy Spirit. iv. (The Divine called the Holy Spirit) passes through men to men; and in the Church, chiefly through the **clergy** to the laity.

7. A **clergyman**, because he is to teach from doctrine about the Lord, and about redemption and salvation by Him, is to be inaugurated through the promise of the Holy Spirit, and through the representation of its transfer; but it is received by a **clergyman** according to the faith of his life.

8. The Divine which is meant by the Holy Spirit, proceeds from the Lord through a **clergyman** to a layman, through preachings according to the reception in doctrine of truth thence.

Conv. 13. Understanding in spiritual things is destroyed with those of the **clergy** who have confirmed the falsities of modern faith: but not with the laity.

Clergyman. *Canonicus.* R.798⁴. M.262³. 264². T.16⁶. 418. 459². 815².

Cleverness. *Ingenium.*

Clever. *Ingeniosus.*

Ingenuity. *Ingeniositas.*

See under SKILFUL.

A. 2034⁵. Most of those who are **clever** in the world...

2363³. Let one who enjoys any gift of **talent**... 2588⁹.

2733⁶. Being a man of **talent**, he would confirm himself against adulteries more than others.

3748. One who had been subtle in **talent** to confirm falsities, but very gross in so far as goods and truths are concerned.

4054². In civil life when they were in the world they appeared good, **clever**, etc.

5432². To confirm those things which are from others, whether true or false, is very easy, for this is a work of **cleverness** alone.

5567. He was bound by no principles, but was against all in general whom he was able to refute and vituperate dexterously and **cleverly**. . . I wondered that such a **cleverness** should exist, namely, that he should be able to refute others **cleverly**, yet from no knowledge of truth with himself.

5991. One who had been known to me, and was then among the more celebrated on account of the gifts of **talent** and learning: but these things, which are means of thinking well about Divine things, were to him a means of thinking against them... for he who is eminent in **talent** and learning has more than others with which to confirm...

6203². He then makes evils allowable and **clever**...

6222⁵. To confirm dogma is not of the intellectual, but is of **ingenuity** in the Sensual...

6500. There is nothing that cannot be confirmed; for this is a work of **ingenuity**; not of intelligence, still less of wisdom.

6666³. Within the Church... cunning is now held to be **cleverness**...

10409⁶. I have seen cast into that pit those who in the world have been held to be most **clever**.

J. 58². In the south dwelt those who in the world had excelled others in **cleverness**, and had confirmed themselves in their religiosity.

—³. In the north dwelt those who had less excelled in **cleverness**...

C. J. 76. The Africans call **ingenious** malice stupidity, because there is not life but death in it.

W. 267³. Say to a **clever man**; Confirm it, and he will confirm it... P.286. 318².

P. 233¹¹. Self-love surpasses other loves in its **ingenuity** in adulterating goods and falsifying truths. —¹³.

318³. Ability to confirm whatever one pleases is not intelligence, but only **ingenuity**, which may exist even in the worst of men. Ex.

R. 224¹². Human **ingenuity** can confirm whatever it wants...

M. 163. (**Cleverness** one of the things of rational wisdom.)

175. (Women's writings) were found to be works not of judgment and wisdom, but of **cleverness** and eloquence... They appear sublime and erudite, but only to those who call all **ingenuity** wisdom.

380⁶. Thy wisdom, which is the **ingenuity** of writing, has seduced thee.

T. 184. The **ingenuity** of many in demonstrating that three are one...

186². They have no interior reason of judgment, nor affection for justice; but only **ingenuity**...

346⁶. The appearance of falsity as truth from **ingenious** confirmation.

568². To dress it up **ingeniously** - *ingeniose* - with reasonings from fallacies.

D. 696. His life was diminished from being **clever** to being more stolid.

758. Mere outward **cleverness** is there changed into stupidity.

805. **Cleverness** in words. Des.

2245. The punishment of those who abuse the gift of **cleverness**.

Client. See ADHERENT.

Climate. *Clima.*

A. 7177. Cold on high mountains even in warm climates.

10200². Like the differences of heat and light in the various regions or **climates** of the Earth. H.157⁶.

I. 7³. Hence are **climates**...

T. 813. The dwellers in the climates of the globe . . .

835. Of the gentiles there are interior and exterior men ; which they derive partly from **climate** . . .

Climb. *Scandere*.

A. 5497°. Thus man climbs with the understanding . . .

R. 484³. To climb to God the Father . . . 566.

T. 405³. With the clergy, this love climbs . . .

Cloak. *Amiculum*.

A. 2576⁹. 'Cloaks,' and 'broidered garments' (Ezek. xxvi.16)=Knowledge from scientifics; thus lower truths.

—¹³. 'The garments of salvation' (Is.lxi.10)=the truths of faith; 'the robe of righteousness'=the good of charity.

3103³. 'The changeable garments and the mantles' (Is.iii.22)=truth, and its badges.

9688¹. 'Cloaks' (Ezek.xxvi.16)=external truths.

T. 75². Natural heat and light . . . serve as a **cloak** and aid to spiritual heat and light.

Cloak. *Chlamys*. M.2. 20°. T.80.

E. 31⁶. 'A **cloak**,' and 'a robe'=Divine truth in the Spiritual Kingdom.

Cloak. *Pallium*.

A. 4951. They appear there as it were in **cloaks**.

9049⁶. 'Coat,' and 'cloak' (Matt.v.40)=truth in the external form.

9825. 'The robe' (Ex.xxviii.4)=Divine truth there in the internal form. 'A **robe**'=the middle of the Spiritual Kingdom; thus the truth itself which is there . . .

—². As 'a **robe**' represented the middle in the Spiritual Kingdom, and the middle partakes of both sides, it is representatively taken for that Kingdom itself. Ill.

— The rending of the skirt of Samuel's **mantle** (1 Sam.xv.27) signified the rending of the kingdom of Israel from Saul; for the kingdom of Israel=the Lord's Spiritual Kingdom.

—³. As 'a **robe**' represented the Spiritual Kingdom, it represented the truths of that Kingdom in general; which are spiritual truths in man's intellectual part. Ill.

9911. 'The **robe**' (ver.31)=Divine truth in the internal form in the Spiritual Kingdom. 'The **robe**,' in general,=the Spiritual Kingdom; specifically, Divine truth in the internal form there. 9917.

9913. 'The **robe**'=the Spiritual Kingdom; and specifically, its internal.

10005. 'With the **robe** of the ephod' (Ex.xxix.5)=the middle of that Kingdom. 'The **robe**'=the Divine Spiritual mediately proceeding from the Divine Celestial; thus the middle of the Spiritual Kingdom. The reason it is called 'the **robe** of the ephod,' is that the **robe** belonged to the ephod; and was also distinguished from the coat by the girdle . . .

R. 328. Robes, mantles, **cloaks**=truths in general, because they were general coverings. Ill. E.395³.

M. 20°. A crimson **cloak** worn by the bridegroom.

75⁴. The man was dressed in a **cloak** of a hyacinthine colour.

E. 395⁵. The **cloak**, equally with the mantle, was a general garment, for it surrounded the coat or interior garment . . .

—¹². 'He covered me with a **robe** of righteousness' (Is.lxi.10)=to be filled with all truth derived from good. 'A **robe**'=all truth; because it=all truth in general.

556⁹. 'If anyone . . . will take away thy coat, let him take away thy **cloak** also'=that if anyone wants to take away the interior truth that is with thee, allow him to take away exterior truth too . . .

Clock. *Horologium*. T.364.

Close. *Arctus*.

Closely. *Arcte*.

Keep away. *Arcere*.

A. 653. The Spirits who excite cupidities are entirely kept away from the man.

5835. **Close** conjunction. Sig. (See under CONJOIN.)

8356⁶. When evil begins to **keep away** the influx of good . . .

8838. Thus they may be kept away from the Divine. Sig.

H. 295^e. In proportion as man cannot be kept from evil by good Spirits . . .

449². Thus are evil Spirits kept away from the spirit of man when he is first being introduced into eternal life.

531². Unless the civil laws . . . restrained him . . .

579². Genii . . . are kept away by the Lord from every man of whose reformation there is any hope.

J. 12. A **closer** . . . conjunction.

W. 262^e. He successively shuts up the spiritual mind **closer** and **closer** . . .

T. 442. Charity and faith in the Lord are closely conjoined.

607. The conjunction . . . between men, and Angels and Spirits, is so **close** . . .

Close. *Claudere*.

See CONCLUDE; also under CEASE, and OPEN.

A. 1707³. The way for celestial things is **closed**.

1880^e. Man has **closed** Heaven to himself.

2586. 'Closing Jehovah **closed** every womb' (Gen. xx.18)=barrenness. 2588².

2750. When anyone commits adultery on earth, Heaven is at once **closed** to him. 8904, Ex. H.384. D.3190.

2760 Pref.². This faith **closes** Heaven, lest evils and falsities should enter; and opens Heaven for goods and truths. Sig.

28517. 'Every house is shut up' (Is.xxiv.10)=the human mind without good.

2995^e. After the golden age . . . Heaven was **closed**.

3607³. Their ideas appear **closed** . . .

4197. Their good is not **closed** . . .

— . Such have **closed** Heaven to themselves . . . many so that it cannot be opened.

—⁴. Goods and truths have the Power to **close** and open Heaven.

5127². With them the communication with interior things is **closed**.

5135^e. As this evil **closes** the way . . .

5145⁴. The first degree is **closed** with them.

—⁶. Affections are what terminate and **close**.

5427^e. The way towards Heaven is then **closed** to the interior man.

5651². The internal is **closed** in proportion as the natural does not become nothing.

5664a². The reason he does not perceive, is that his interiors are **closed** . . .

5717². Such are now kept **shut up** in Hell. 5990².

5828². Consequently the interior mind is **closed**.

5990. Thus have they **closed** interior things to themselves. 6317.

5991. They have **closed** interior things to themselves more than others.

6008. The external Sensual shall be **closed**, and the internal Sensual opened. Sig.

6052^e. Then also the internal man is **closed**. 6408^e. 6652, Ex. 6949. 8452. 10049². 10201⁴. 10400².

6406. Consequently they cannot so greatly **close** interior things to themselves.

6564. According to the rejection . . . the interiors are **closed**.

6620. Those with whom the ideas are **closed** . . .

—². How an idea appears when it is **closed**, and when it is open.

6971². With such the passage for the light of Heaven is **closed**.

7442². In proportion as truths are turned into falsities, the interiors are **closed**.

7879². Necessity of the Hells being kept **closed**.

8114. This is perceived from their interiors not being **closed**. . . But with those who do not live in the order of Heaven, the interiors are **closed**.

8271. If man exalts himself before the Lord, he **closes** the interiors of his mind for the reception of good and truth from the Lord.

8456^e. With the unregenerate it is **closed**.

8513. Everything which is not done according to Divine order is inwardly **closed**.

8694². Heaven is **closed** to those who are not in good.

9128^e. Their internal man is **closed** above, and open below.

9144². The Intellectual is then **closed** above, and opened below.

—⁹. These falsities **close** the internal man.

9193⁴. The internal man is **closed** through evil, and when it is **closed** truths are turned into falsities.

9198⁴. Heaven is said to be 'shut up' when vastated, or no more.

9256². The internal man of the gentiles is not **closed** . . . But they who have confirmed themselves against the goods and truths of faith, as do all who live evilly, **close** the internal man above, and open it below. —⁴.

—⁵. When the old Church has **closed** Heaven to itself.

9296². Then this initiament of a new will is **closed**, and below it is formed a Voluntary . . . which is **closed** above and open below, that is, **closed** to Heaven, and open to the world.

9594². So far as man recedes from good of life, and accedes to evil of life, these degrees are **closed**, that is, the Heavens with him are **closed**; for as the good of life opens them, so does the evil of life **close** them.

9914. Terminated and **closed** on every side. Sig.

10049². The internal man is **closed** . . . 10367.

10156². So long as man is merely natural, his interiors . . . are **closed**.

10370^e. Wherefore Heaven is **closed** to those who do not acknowledge the Lord.

10396². When what is external reigns, what is internal is **closed**.

10411. Hence when the internal is **closed**, Heaven also is **closed**.

10420. When his internal is **closed**, and only the external open . . . 10429², Ex.

10483². Every Hell is **closed** round about . . .

10492³. With those who deny these things, the internal is completely **closed** . . . The internal is **closed** with more of the intelligent than of the simple. Ex.

10551³. Therefore the internal man is **closed**; which being **closed**, no light from Heaven can flow in . . .

10609. If this good is described to them, they apprehend nothing whatever, because the internal with them is **closed**.

H. 83. The interiors, which should receive Heaven, are **closed** . . . The nearer he comes to Heaven the more completely they are **closed**.

202. Hence man's internal is **closed** from his very birth . . .

252^e. Then the interiors which had been open into Heaven were **closed** . . .

272. It is self-love which **closes** the interiors to the Lord and to Heaven . . .

313. It was found that their interiors were completely **closed**, and their exteriors open . . . In proportion as the interiors are **closed**, and the exteriors open, he looks to Hell.

319². If Heaven is not received at the same time, the interiors are **closed**.

336. Nothing has **closed** the ideas of infants, as with adults.

353². Their interiors are **closed**, and together with them the exteriors which are nearest the interiors. Why.

532². If the higher things of the mind are **closed** above . . .

S. 26. If anyone wants to open the spiritual sense from himself, Heaven is **closed** . . .

[S.] 96. When the external of the Word, of which the internal is falsity, communicates with Heaven, Heaven is closed . . .

W. 138^e. Their interiors of both mind and body are closed, and when they are closed the exteriors react against the Lord . . .

162. Wherefore their mind is closed above, and open below . . .

268. When Heaven is closed, man is in Hell.

274. When the natural mind ascends, the lower degrees which tend to Hell are closed; and when it descends, the higher degrees which tend to Heaven are closed. . . These three degrees, higher and lower, are neither opened nor closed in man in early infancy; for he is then in ignorance of good and truth, and of evil and falsity; but as he commits himself to one or the other, so the degrees are opened and closed on the one side or the other.

P. 119^o. So long as the ultimates are kept closed by the man himself, no purification can take place in the interiors . . . 120.

139. Love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks but little . . . When fear seizes the external of thought, the internal of thought is closed; and when this is closed, man can no longer act from freedom according to his reason, and so cannot be reformed. The fear which . . . closes the internal, is especially the fear of the loss of honours or wealth; but the fear of civil punishments, and of external ecclesiastical punishments, does not close the internal of thought . . .

—^o. Fear . . . closes the internal of thought from above against the influx of Heaven: this is said to be closed when it completely makes one with the external . . .

187^o. They so attribute it, because their understanding is closed from above, and open only from below; thus closed towards Heaven and open towards the world . . .

M. 17^o. The windows and doors of the houses are then closed . . .

R. 174. 'He that hath the key of David, and openeth and no one shutteth, and shutteth and no one openeth' (Rev.iii.7)=Who alone is omnipotent to save. . . To open so that no one shuts, and to shut so that no one opens=to bring out of Hell and introduce into Heaven, thus to save.

177. 'And no one can shut it' (ver.8)=that Hell does not prevail against it.

330. So long as they were conjoined with the ultimate Heaven, the internals of their will and love were closed . . .

496. 'To shut heaven, so that it raineth not rain' (Rev.xi.6)=that they cannot receive any truth of the Church from Heaven.

922. 'Its gates shall not be shut by day, for there shall be no night there' (Rev.xxi.25)=that those will be continually received into the New Jerusalem who are in truths from the good of love from the Lord, because there is no falsity of faith there.

T. 402. The interiors of the mind of a sensuous man, which see from the light of Heaven, are closed . . .

720. The Lord does not close Heaven against those who approach (the Holy Supper) unworthily; this He never does to any man up to the end of his life in this world; but the man closes it against himself . . . It is otherwise after death; then Heaven is closed, and cannot be opened to them . . .

D. 740. In this Earth the door is closed towards Heaven.

1629. So closed were they as to the interiors . . .

1630. Their ideas were closed . . .

1639. Hence may appear what is the quality of ideas which are not closed . . . As to the quality of closed ideas . . . 1790.

1923. In the ideas of little children there is nothing as yet closed through falsities . . .

1924. In proportion as man advances in age, and is immersed in worldly and corporeal things, all his ideas are closed towards Heaven; nor are they opened except in those in whom the Lord is pleased to open them.

1940. When evil Spirits intend evil to the good, the communication is at once closed. Ex.

1950^e. (The learned) have closed the way to interior things.

1952. The thoughts of critics were represented before me as closed lines . . .

1953. They thus close more and more the interior sense, or the way to intelligence of truth and good.

1987¹. Their understanding of the Lord's prayer . . . was not so closed as with others.

2558. Whatever is done artificially, closes the way towards the interiors. Ex.

2958. Sometimes the manifest communication with the world of interior Spirits, thus with the angelic Heaven, is closed.

E. 162^o. How the internal man is closed.

— . When once the internal man is closed, there reigns the love of self or the love of the world, or both together, and forms the external man into the complete opposite of the internal man.

206. 'Openeth, and no one shutteth; and shutteth and no one openeth'=intromitting into Heaven all who are in the faith of charity, and removing from Heaven all who are not. Ex.

208. 'Behold, I have set before thee an open door, and no one can shut it'=that they are intromitted into Heaven, and that it is denied to no one of that character.

223^o. 'The cities of the south are shut' (Jer.xiii.19)=that all the truths of doctrine are, which otherwise would have been in light.

298¹. 'The gates shall not be shut' (Is.xlv.1)=that from omniscience all things are manifest to the Lord, and that from omnipotence He has the Power of saving.

376²⁰. 'Every house is shut, that no one may come in' (Is.xxiv.10)=no longer any good and wisdom with man.

644. 'To shut heaven'=not to receive any influx from Heaven.

Close. *Clausula.* A.804. 899. 1018. 1058. 4667.

Close up. *Constipare, Constipatio.*

A. 8232. Casting into Hell is nothing but a closing up by mere falsities . . .

W. 340. Packs them with matters from the earth . . .

T. 160². I saw a paved way in the north, so blocked up with Spirits . . .

Close up. *Ocludere.*

Closing up. *Oclusio.*

A. 3769. That the Word was closed up. Sig.

—^e. The Word is said to be closed up when it is understood only as to the sense of the letter, and everything therein is taken for doctrine; and it is still more closed up, when those things which favour the cupidities of the love of self and of the world are acknowledged as doctrinal things.

—². What it is for the Word to be closed up, may be very evident from the Jews . . . who are of such a character as to utterly close up, the Word as to interior things.

3773. That meanwhile it was closed up. Sig. and Ex.

—^e. In proportion as this is done, the Word is closed up.

4844^e. So closed up are their minds . . .

5126⁴. In the same proportion he closes up the Rational . . . 5128². —³.

5828³. Hence the influx of good withdraws itself, and so the internal through which the influx comes is closed; and through this closing up there results stupidity in spiritual things . . .

6564³. This closing up penetrates towards the exteriors more and more, according to the life of evil, and thence the persuasion of falsity . . .

7879^e. The Hells are therefore kept tightly closed up by the Lord.

8622³. Genii would also enter into the hereditary evils of the old will . . . which yet are closed up. Refs.

9509⁴. As soon as truths separated from good want to enter, Heaven, thus the way to the Lord, is closed up.

9962. When (the Israelites) were in what is holy, their interiors were closed up . . . It would have been quite different if internal things had not been closed up with them . . . —^e.

10396³. With those who are in corporeal and earthly loves the interiors are closed up; and those with whom the interiors are closed up do not acknowledge anything internal . . .

10420. That into which Heaven should operate is not present, because it is closed up . . .

10490. Closing up as to the influx of good and truth, and of things in affinity with them, lest there be any reception and communication. Sig.

—^e. 'To kill'=to take away spiritual life . . . here, therefore, to close up . . .

—^e. The closing up of what is internal with that nation. Sig. and Ex. 10492².

10492. The plenary closing up of what is internal. Sig.

—². Evils and falsities are what close up the internal man; or, what is the same, worldly, earthly, and corporeal love do so when they reign . . . The reason the internal man is closed up by them, is that these loves are opposite to heavenly loves . . .

—^e. To prevent this (profanation), the internal man with (the Israelites) was plenary closed up: that it was plenary closed up, is very manifest from this . . .

10500². Two things were requisite; one, that the internal with them should be completely closed up . . . For when the internal is completely closed up, the internal of the Church and of worship is neither denied nor acknowledged . . .

—^e. What is negative not only closes up the internal . . .

10583. The closing up of the internal . . . of the Church, of worship, and of the Word, which is over their external. Sig.

10698. When there is no internal, that is, when it is closed up, there is communication with Hell.

10706. Therefore internal things were closed up against them. Sig.

10707². All who do this see nothing from Heaven; their internal, which should be open into Heaven, is closed up . . .

F. 46. By blind faith they have closed up their eyes.

W. 253. The spiritual degree not open, but still not closed up. Ex.

—². The lot of those with whom the spiritual degree is not open, but still is not closed up . . .

254. The character of the natural man with whom the spiritual degree is completely closed up. Ex.

—². This degree is contracted, and by contraction closed up, with those especially . . . who are in the love of dominion from self-love . . . It is also closed up in those who, from the love of the world, are in the insane cupidity of possessing the goods of others; but not to so great an extent.

—^e. The contraction or closing up of this degree is like the retorsion of a spiral into the opposite; which is the reason why, after this degree has been closed up, it turns back the light of Heaven . . . 263².

—³. With these men not only is this degree itself closed up, but also the higher region of the natural degree, which is called the Rational.

261. From this it is evident, that if the spiritual mind is closed up, the natural mind continually acts against those things which are of the spiritual mind . . . From which it follows, that when the spiritual mind is closed up, the natural mind reacts against all things of Heaven . . .

262^e. When a man is such, he successively closes up the spiritual mind closer and closer: confirmations of evil by falsities especially close it up.

268. Hence confirmations of evil and falsity are closings up of Heaven . . .

269². The malignity of evil increases according to the degree of the closing up of the spiritual mind; for thus the natural mind also is closed above.

P. 70². The understanding, being closed up in Divine things, from religion, could advance no further.

M. 233⁵. Everything above the Rational was closed up with this confinner; and only that which is below the Rational was open.

431^e. All these places in Hell are roofed over and closed up . . .

464. As soon as any Christian without a really serious reason adjoins a concubine to a wife, Heaven is closed up against him . . .

—^e. After Heaven has been closed up he becomes a spiritual insanity.

500. Heaven is closed up against adulterers, and Hell is open.

—⁶. As soon as a man actually becomes an adulterer, Heaven is closed up against him; on the closing up of which, God is not acknowledged . . .

T. 12¹⁰. In spiritual light their understanding appeared open below, but closed up above. Why.

13⁴. They close up the higher things of the mind against God, and open the lower things to the devil . . .

14². The man who by a denial of God has excommunicated himself from the Church, and thus from Heaven, has closed up the internal man as to the will . . . But he cannot close up his internal man as to the understanding . . .

34³. If he then closes up the highest natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; but if he closes up the middle natural degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening; but if he also closes up the ultimate natural degree as to its Spiritual, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. 40².

—^e. If this degree as to its Spiritual is completely closed up, which takes place when God is denied, and Satan is worshipped, the reception of life from God may be compared to the influx of light into opaque things . . .

77³. The life of evil and the faith of falsity thence has closed up the interiors of your minds . . .

345³. A closed up or blind faith . . . 346².

501³. The higher region of the mind is then closed up . . .

508⁵. Falsities close up the understanding, and truths open it.

E. 152⁴. 'He hath closed your eyes' (Is.xxix.10)=no understanding of truth. 376³². 577⁷.

376³². The perception of good is closed up by a life of evil . . . and the understanding of truth is closed up by principles of falsity . . .

411⁷. 'To shut up' (Dent.xxxii.30)=to be deprived.

Closure. *Clausura*.

A. 9534. 'Thou shalt make for it a closure (border) of a span round about' (Ex.xxv.25)=conjunction there with truth from the Divine. 'A closure'=the ultimate of termination, because it was outside the border; thus conjunction with truth and with the Divine. Ex.

9535. 'Thou shalt make a border of gold for the closure thereof round about' (id.)=the termination of the sphere of Divine good . . . 'The closure'=conjunction with truth from the Divine.

9539. Over against the closure shall be rings for houses to the staves' (ver.27)=power thence derived. The closure, over against which the rings were to be=conjunction in ultimates with truth from the Divine.

10187. The reason the border was made of gold, was that it represented a closure from good.

M. 44⁵. It prevents the passing of that love beyond the enclosure of the heart.

E. 388⁹. The separation of truth from good through falsity and evil is signified by 'I will rend the closure of their heart' (Hos.xiii.8).

Cloth. See RAG-*pannus*.

Clothe. *Amicire*.

Clothing. *Amictus*.

See GARMENT, CLOAK-*amiculum*, and PUT ON.

A. 2296. Littlechildren seen most handsomely clothed. H.337.

2576³. Rational truths are like a veil or clothing for spiritual truths. Ex.

— . The interiors of the Angels shine forth from their faces; their exteriors are represented in both their bodies and clothing; so that anyone there can know their quality from their mere clothing . . .

— . With all things mentioned in the Word, the exteriors are as a veil or dress . . .

3957⁴. No cares for clothing, etc., there.

9003. The non-deprivation of the interior life, which is 'food;' or of the exterior life, which is 'clothing,' or 'covering.' Sig.

— . 'Covering,' or 'clothing'=the support of exterior life . . .

9468⁴. To clothe in scarlet' (2 Sam.ii.24)=to instruct concerning the truths which are of the good of mutual love; thus concerning truths from a celestial origin.

9814. They who are in the Spiritual Kingdom appear clothed.

10160. What more do we need, said they, than food and clothing?

10406². 'Covering,' and 'clothing' (Is. xxx. 22)=external appearances which are induced, or with which they are invested.

P. 220⁵. Necessaries; which are food, clothing, and a habitation, are put off at death, and such things are received as are like them as to the outward appearance, but not as to essence.

R. 814. 'To be arrayed' (Rev.xix.8)=to be instructed in truths. E.1222.

M. 15. (The dress of the prince and his councillors. Des.)

75⁴. (The dress of the male and female Angels of the most ancient Heavens. Des.)

78⁴. (The dress of the Spirits of the iron age. Des.)

266. (The dress of a prince, and of a priest of one of the heavenly Societies. Des.)

T. 60². The covering of every muscle . . . clothes the individual motor fibres from itself.

331². Unless he has first . . . clothed himself in a wedding garment.

537^e. In Heaven they are clothed in garments of a red colour ; and after they have been initiated into the goods of the New Church, they are clothed in garments of a crimson colour . . .

E. 1166. 'To be clothed—*circumamictiri*—' with these things (Rev. xviii. 16)=the appearance in externals.

J. (Post.) 317. (The dress of Spirits. Des.)

Cloud. *Nubes*.

See under PILLAR.

A. 49. 'Clouds of the heavens' (Matt. xxiv. 30)=the literal sense of the Word. 2135, Pref., III.

488^e. 'Day of cloud' (Ezek. xxx. 3)=falsity.

1042. 'I have given the bow in the cloud' (Gen. ix. 13)=the state of the regenerate spiritual man.

1043. 'A cloud'=the dim light in which is the spiritual man relatively to the celestial . . . The dimness with him, here called 'a cloud,' is falsity, which is the same as his intellectual proprium ; and when innocence, charity, and mercy from the Lord are insinuated into this proprium, this cloud no longer appears as falsity . . .

—². The Lord through charity operates into their cloud, and hence arises light as when the sun strikes on a cloud, which thus becomes brighter and is variegated with colours ; thus also in the cloud comes forth the likeness of a bow ; the thinner therefore the cloud is, that is, the more it is intermingled with truths of faith, the more beautiful is the bow ; but the denser this cloud is, that is, the fewer truths of faith it consists of, the less beautiful is the bow . . .

—³. All appearances of truth are clouds, in which a man is when in the sense of the letter of the Word, for the Word is spoken according to appearances ; but when he simply believes the Word, although he remains in appearances, and has charity, this cloud is comparatively thin ; in this cloud conscience is formed by the Lord with a man within the Church.

— All ignorance of truth is also clouds in which man is when he does not know what is the truth of faith . . . In this cloud conscience is formed by the Lord with the man outside the Church . . .

— All falsities also are clouds, but these clouds are darkness, which prevails with those who have either a false conscience, or none at all.

— These are, in general, the qualities of clouds ; as to their quantities, there are such clouds with man, and so dense, that if he knew of them he would wonder that any rays of light from the Lord could ever pass through them . . . He who supposes that he has the least cloud, sometimes has the most ; and he who believes he has the most cloud, has the least.

—⁴. Such are the clouds with the spiritual man ; but with the celestial man there are not such great clouds. Ex.

1044². All the dimness in his intellectual, or all the

density of his cloud, is from (his old will) ; it continually flows in thence, and in proportion as it flows in, the cloud becomes dense in the intellectual part, but in proportion as it is removed, the cloud is attenuated.

1047. 'In beclouding—*obnubilando*—Me with a cloud upon the earth' (ver. 14)=when on account of man's voluntary proprium the faith of charity does not appear. Ex.

1059². There is not so great a cloud in the intellectual part of the gentiles, as there generally is with those who are called Christians. Why.

1101^e. The more he is instructed, the more is dispelled the cloud of his intellectual part, in which are charity and conscience.

1158². Their ignorance is here expressed by 'clouds and thick darkness' (Ps. xcvi. 2).

1512. The spheres of phantasies, when presented to view, appear as clouds, more or less dense according to the quality of the phantasy.

1524. There appeared a kind of dimness, like an opaque cloud. . . Such is the light of the World of Spirits relatively to that of Heaven.

1764. Speech by rising and falling clouds.

1832². These things are what constitute the cloud of the intellectual part.

2162¹⁵. Natural and corporeal things with man are the source of clouds.

2716. As the sun in dense clouds variegated at dawn.

2761². 'To ride in the clouds' (Ps. lxxviii. 4)=the understanding of the Word as to interior things, or the internal sense ; 'clouds'=the Word in the letter, in which is the internal sense.

3221. Angelic discourse is sometimes represented by clouds, and by the forms, colours, movements, and shifting of the clouds ; affirmatives of truth, by bright and ascending clouds, negatives by dark and descending clouds ; affirmatives of falsity by dusky and black clouds ; agreement and disagreement by various associations and dissociations of clouds . . .

4060³. The sun always shines, but clouds intervene.

—⁷. They shall see the Son of Man coming in the clouds of the heavens with power and great glory' (Matt. xxiv. 30)=that then the Word will be revealed as to its internal sense . . . 'Clouds'=the literal sense. 8427⁴.

4391². 'Clouds of the heavens' (2 Sam. xxii. 12)=the Word in the letter.

—³. 'A cloud by day' (Is. iv. 5)=the literal sense of the Word.

4951. They are often punished, and are then let down more deeply, and veiled over as it were with a cloud, which is the sphere of malice exhaling from them.

5566. He appeared as a black cloud around which were wavering stars. 7803².

5696^e. Evils . . . are like dense clouds before the sun.

5922⁶. The Word as to its external sense is in a cloud, because human minds are in darkness ; wherefore if the Word were not in a cloud it would be understood by scarcely anyone, and the holy things which are of the internal sense would also be profaned by the evil in the

world ; therefore the Lord says in Isaiah, 'Jehovah will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud by day' . . . (iv.5). Hence also it was that upon the tabernacle there appeared a cloud by day. III.

[A.5922]. In like manner the cloud and glory on Mount Sinai (Ex.xxiv). The reason a cloud was seen, and the glory of Jehovah, when Moses went up into the mount, was that he therein represented the law, that is, the historical Word.

—⁹. The truth itself in the spiritual Heaven appears before the eyes as a bright cloud, and the good in that truth appears there as fire ; thus the cloud variegated by the fire presents marvellous appearances, which are the glory in the external sense . . .

6212². These Spirits appeared like little black clouds . . .

6494. They said that what is fortunate was represented to them by a bright cloud, and what was unfortunate by a dusky cloud ; and that when a dusky cloud appeared with me, it was impossible for me to win.

6534². 'Extol Him Who rideth upon the clouds,' 'Clouds'=the literal sense of the Word.

6609. The thoughts and speech of Societies . . . have sometimes been represented to me by clouds which rose and fell in the azure ; from the forms, colours, tenuity and density of the clouds, it has been given to know what was flowing in . . . Falsities were represented by black clouds.

6614. An abundance of ideas from the angelic Heaven was presented to view as a bright cloud distinguished into molecules ; each molecule, which consisted of innumerable things, produced a single simple idea with the Spirit . . .

6752⁸. It is said 'in the mist of a cloud' (Ex.xix.9), because 'a cloud'=the Word in the letter. Refs.

6832. Because that people was only in external things, when Moses entered to the Lord upon Sinai, it is said that 'he entered into a cloud' . . . 'A cloud'=the external of the Word ; consequently it is also a representative of the Church regarded in the external form.

6849. Lest the Angels should be hurt by the influx of heat from the Lord as a Sun, each of them is veiled over with a certain thin and suitable cloud, by which the influent heat from that Sun is tempered. —³. H.120.

8106. 'By day in a pillar of a cloud' (Ex.xiii.21)=that when there is a state of enlightenment, it is tempered by dimness of truth. . . 'A cloud'=dimness of truth, because a cloud takes away the clearness of the light from the sun, and also tempers it. It is said in the Word that Jehovah appeared in a cloud, that He was encompassed with a cloud, also that clouds were under His feet ; where by 'a cloud' is meant dimness of truth ; specifically, the literal sense of the Word . . . This was what was signified by 'the cloud,' when the Lord appeared to Peter, James, and John in glory, etc. The literal sense of the Word is called 'a cloud,' because the internal sense, which is called 'glory,' cannot be comprehended by man, except by a regenerate one, who also is enlightened. Ex.

8197. 'It was a cloud and darkness' (Ex.xiv.20)=the

condensation of falsity from evil on the one side. . . 'Cloud'=falsity.

8242. One of the Angels of Jupiter appeared behind a bright cloud.

8443. 'The glory of Jehovah was seen in the cloud' (Ex.xvi.10)=the presence of the Lord in truth accommodated to perception. . . 'Cloud'=the literal sense of the Word, thus truth accommodated to perception. —².

—³. That 'a cloud'=truth accommodated to perception, is from the representatives in the other life . . . for the speech of the Angels of the lower Heaven appears as a bright cloud, varied in its form, density, and tenuity according to the quality of the truths.

8627. They call the sciences clouds . . .

8628. Like dense clouds before the intellectual sight . . .

8781. 'Behold I come unto thee in the density of a cloud' (Ex.xix.9)=that this shall take place under an appearance which is in the highest degree natural.

—'A cloud'=the Word in the letter. Refs. 9031², Refs. 9372^e. 9405^e.

—^e. In its internal sense there is light comparatively like that of the sun above the clouds . . . wherefore it is said in the Word that Jehovah is borne upon the clouds, that He rides on them, that He flies upon them, that He has His chamber upon them, that the Lord will come in the clouds of heaven ; which would never have been said of Jehovah . . . unless they had signified the light of truth in which He is in Heaven ; and 'a cloud,' the shade of truth, in which are they who are below Heaven.

8814. 'A heavy cloud was on the mountain' (ver.16) =the Divine state relatively to those who were to receive . . . thus the Word in the letter ; here, truth Divine accommodated to the people from Jacob. As they were in great darkness as to truths Divine, it is said 'a heavy cloud ;' and above, 'the density of a cloud' . . . This is the reason Jehovah appeared to them in a dense and heavy cloud ; in like manner as in the other life ; where they who are in falsities from evil are encompassed with a dense and black cloud according to the quality and quantity of the falsities.

8816. The Divine is such as no one can endure except in a kind of cloud, and thus accommodated to reception . . . But those who are in evil are terrified at the presence of the Divine, and therefore flee away, and are then enveloped in their own falsities, as with a dusky cloud, and so are hidden.

8916. In the internal form, Divine truth or the Word is like light and flame ; but in the external form is like a cloud and smoke.

8946^e. Therefore the Angels themselves in Heaven are covered with a cloud ; and all in Hell are veiled over with dense mists.

9405². The literal sense of the Word is called 'a cloud,' because it is in the light of the world.

9406². 'A cloud'=the Word in the letter, or Divine truth in ultimates.

9408². The clouds which are sometimes seen under the sky in the other life are of varied signification according to their colours, transparency, and advancements.

9427. 'A cloud covered the mountain' (Ex.xxiv.15) = the external of the Word . . . covering the internal, and also covering Heaven.

9430. 'The cloud covered it' (ver.16)=the ultimate of the Word, which is thus relatively obscure. 'A cloud'=the ultimate of the Word, or the sense of its letter: the reason this sense is called 'a cloud,' is that relatively to the internal sense, it is in obscurity. 9433.

9433². 'A cloud by day' (Is.iv.5)=the veiling over of truth Divine; thus accommodation according to apprehension.

—³. 'The clouds' which He 'maketh His chariot' (Ps.civ.3)=truths from which is doctrine.

9435. 'Moses entered into the midst of the cloud' (Ex.xxiv.18)=the Word in the external sense.

9582. Near the end of our solar system there first appeared a cloud, bright but dense . . .

9807⁵. 'The clouds of heaven' in which He will come = the literal sense of the Word.

10314. The Spirits of that Earth . . . appear like clouds . . . D.1669.

10551. 'A cloud'=the external of the Word; and also the obscurity of the Word with those who are not in enlightenment; and dense obscurity with those who are in the external of the Word separated from its internal. Refs.

10574¹². 'Clouds' (Matt.xxiv.30)=Divine truth such as it is in the light of the word; thus such as it is with men. . . Therefore the Word as to its external sense is meant by 'a cloud.' 10604¹.

—¹³. Hence it is that in the Word a cloud is also called 'glory.' Ill.

—¹⁴. As the Divine appeared as a cloud, by 'a cloud' is signified the Divine presence; and where the Divine presence is, the Divine truth is; for the Divine does not appear without it, for it is in it, and is it; hence it is that cloud in these passages is called 'glory.'

10614. 'Jehovah descended in a cloud, and stood with him there' (Ex.xxxiv.5)=the external of the Word in which is the Divine.

10810. A dark cloud was seen towards the east descending from some height, which as it descended gradually became lucid and assumed the human form . . . This cloud was an angelic Society, in the midst of which was the Lord. 10811. H.69.

H. 1². 'Clouds' (Matt.xxiv.30)=the sense of the letter of the Word. J.28². S.49². R.24. T.776.

—(k). 'Clouds,' in the Word,=the Word in the letter; or the sense of its letter. Refs.

210. The thoughts which are in the middle Heaven appear as something lucid in the ultimate Heaven, and sometimes as a bright cloud of varied hue: from that cloud; its ascent, descent, and form, it is also in some degree known what they are saying.

549. Evils and the falsities thence are as black clouds, which interpose between the sun and man's eye . . . The black clouds there, are falsities from evil . . . In proportion as anyone in that world is in falsities from evil, he is encompassed by such a cloud; which is black and dense according to the degree of the evil. 585^e.

583. The Heavens do not appear to Spirits . . . except occasionally as mists or bright clouds.

C. J. 11. Before the Last Judgment . . . it was as when the beams of the sun are cut off by a black interposing cloud. 30. R.804. See D.152. 223. 439.

28. The Lord was seen in a bright cloud with Angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the Angels by the Lord, and of the gathering together of the good from every quarter.

S. 48. 'The bright cloud' which covered the disciples (Matt.xvii.5)=the Word in the sense of the letter; wherefore a voice was heard from it, which said, 'This is My beloved Son; hear ye Him' . . .

L. 86¹. See BLOCK UP, at this ref.

W. 147. The atmospheres are the recipients of clouds . . .

— According as the interiors . . . are veiled round by such clouds, is he a receptacle of the Divine Proceeding: by clouds are meant spiritual clouds, which are thoughts, which, if they come out of truths, agree with the Divine wisdom, but if out of falsities, disagree; wherefore also, when thoughts from truths in the Spiritual World are presented to sight, they appear as shining white clouds; and thoughts from falsities as black clouds.

R. 24. 'He cometh with the clouds of heaven' (Rev. i.7)=that the Lord will reveal Himself in the sense of the letter of the Word, and will open its spiritual sense at the end of the Church.

—². Clouds appear in the Spiritual World equally as in the natural world; but the clouds in the Spiritual World appear below the Heavens with those who are in the sense of the letter of the Word; darker or brighter according to their understanding and reception of the Word . . . Bright clouds are Divine truth veiled over with appearances of truth, such as is the Word in the letter with those who are in truths; and dark clouds are Divine truth covered with fallacies from confirmed appearances, such as is the Word in the letter with those who are in falsities: I have seen these clouds often, and it was evident whence and what they are.

— As the Lord, after the glorification of His Human, became Divine truth or the Word even in ultimates, He said to the high priest, that hereafter they should see the Son of Man coming in the clouds of heaven.

— But His saying to the disciples, that in the consummation of the age the sign of the Son of Man should appear, and that they should see Him coming in the clouds of heaven with power and glory=that at the end of the Church, when the Last Judgment will take place, He will appear in the Word, and reveal its spiritual sense.

—⁴. In other parts of the Word also 'a cloud' means Divine truth in ultimates, and thence the Word in the letter. Ill. T.776.

— 'To ride upon the clouds'=to be in the wisdom of the Word.

—^e. At His transfiguration, the Lord caused Himself to be seen as the Word; therefore a cloud overshadowed them; and a voice was heard out of the cloud; a voice out of the cloud means out of the Word.

[R.] 341. Then a dusky **cloud** overshadowed them . . . M.233⁷.

466. Encompassed with a **cloud**, and a rainbow over his head' (Rev.x.1)=His Divine Natural and Divine Spiritual. 'The **cloud**' with which he was encompassed =the Divine Natural; wherefore 'a **cloud**'=the Word in its natural sense, which also is from Him, thus is His and is Himself.

513. 'They ascended into heaven in a **cloud**' (Rev.xi.12)=raising into Heaven, and conjunction with the Lord there through the Divine truth of the Word in the sense of its letter . . . 'A **cloud**'=the sense of the letter of the Word, and through this there is conjunction with the Lord, and consociation with the Angels.

642. 'I saw, and behold a white **cloud**, and upon the **cloud** One sat like unto the Son of Man' (Rev.xiv.14)=the Lord as to the Word. 'A **cloud**'=the Word in the sense of the letter; and 'a white **cloud**,' the Word in the sense of the letter such as it is interiorly; and by 'the Son of Man' is meant the Lord as to the Word, wherefore it is said, 'upon the **cloud** One sat like unto the Son of Man.' 645.

—². The Lord often said that they should see the Son of Man coming in the **clouds** of heaven . . . which means that when He comes to judgment, He will appear in the sense of the letter of the Word; and as He is coming now, He appears in the Word by revealing that there is a spiritual sense in every particular of the sense of the letter of the Word, that in this sense He alone is treated of, and that He alone is the God of Heaven and earth; these are the things which are meant by His advent in the **clouds** of heaven. Ill.

—³. 'A **cloud**'=the sense of the letter of the Word, because this sense is natural; and Divine truth in natural light appears as a **cloud** in the sight of the Angels, who are in spiritual light; as a white **cloud** to those who are in genuine truths from the sense of the letter of the Word, as a dark **cloud** to those who are not in genuine truths, as a black **cloud** to those who are in falsities, and as a black **cloud** mingled with fire to those who are in faith separated from charity, because they are in evils of life.

M. 7^e. The mist receded, and a bright **cloud** veiled them over, in which there was an aura of wisdom . . .

285². Wives are quick to see the **clouds** in their husbands' minds.

315. (A **cloud** seen divided into little **clouds**—*nubeculas*, some azure and some opaque, which were in collision with each other . . .)

—^e. The bright **cloud** then appeared without the combating rays, which, penetrating through the roof, entered and illuminated the walls.

T. 112^e. Then towards the right I saw a **cloud** of an opaline colour, and towards the left a dusky **cloud**, and under both the appearance of a falling shower; under the latter as of rain at the end of autumn, and under the former as of dew at the beginning of spring.

134. Suddenly, as they were talking about redemption, a black **cloud** gathering from the north covered the opening . . . This black **cloud** was divided in the middle, and through the cleft were seen Angels sent down from

Heaven, who dispersed the **cloud** on each side, so that the temple again became full of light.

136^e. I saw that gymnasium covered over with a dark **cloud** . . .

619². The second sphere (from modern Christendom), which takes away faith, is like a black **cloud** in winter time . . .

776². In the Spiritual World there are **clouds** equally as in the natural world, but from another origin . . . There are sometimes lucid **clouds** over the angelic Heavens, and dusky **clouds** over the Hells; and lucid **clouds** over the angelic Heavens signify obscurity there from the literal sense of the Word, and the dispersion of those **clouds** signifies that they are then in clearness from its spiritual sense: but the dusky **clouds** over the Hells signify the falsification and profanation of the Word. The origin of this signification of **clouds** in the Spiritual World is that the light which proceeds from the Lord as a Sun there signifies Divine truth . . .

821^e. On entering the Spiritual World none of the Roman Catholics see Heaven where the Angels are; there is as it were a dark **cloud** over them . . .

D. 1233. The Spirits appeared to be expanded like a thin **cloud**—*nubecula* . . . which was seen winding itself around, at last into the form of a spiral, and so it went upwards, and passed away.

1676. The better ones of these Spirits are like a black **cloud** with something bright and human interspersed, devoid of any form, as is wont to be the case with a radiated **cloud** . . .

1745^e. A Spirit, to whom such a one applied himself like a dark **cloud** . . .

2274^e. When the Spirits came, there appeared to me little **clouds**—*nubeculae*—conglomerated in various forms, partly ending in sharp points . . . The **clouds** thus conglomerated were black . . . I thought that they were insane Spirits . . . for such were signified by clumps of **cloud** variously conglomerated together.

2380^e. Such boilings of **clouds** appear to them.

2632^e. The speech of interior Spirits appears to my view like a little **cloud**—*nubecula*, azure and white. Ex.

2633. In the Word, bright white **clouds** mean truths, and black **clouds**, falsities . . . But to those who are in falsity, the black **clouds** appear bright white, and the bright white **clouds** appear dark; as on Sinai, and elsewhere . . .

3056. They were seen by me behind a **cloud** . . .

3512. They were represented as a thin, bright **cloud** . . .

3658^e. He turned him into a **cloud** . . .

3702^e. The ideas of interior Spirits represented by **clouds**. Des.

3801. At once there appeared a dark **cloud** beneath him, into which he plunged, and disappeared.

3996. There appeared black **clouds**, which were like black devils, and struck horror . . . 3999.

4018. On the representation of angelic speech by **clouds**. Examps.

4073. A certain one seen as a **cloud** . . . 4075.

4088. The reasonings of Spirits seen represented by a bright **cloud** in the azure, which raised, depressed, and bent itself about.

4573. They are there (in Hell) under a dense **cloud**, through which their artifices cannot penetrate. 4579^e. 4580.

E. 36. 'Behold, He cometh with **clouds**' (Rev.i.7)=that the Lord will reveal Himself in the Word through the internal sense . . . '**Clouds**'=Divine truths in ultimates, thus the Word in the letter . . .

— . The reason '**clouds**'=Divine truths in ultimates, is from appearances in the Spiritual World : **clouds** appear there in varied light ; in the third Heaven in flaming light, in the second in bright white light, and in the first in a denser light ; and everyone there knows that they signify Divine truth from the Lord through the Angels ; for when the Divine truth which proceeds from the Lord . . . passes through the Angels, it appears as a **cloud**, rarer or denser according to their intelligence.

—². 'To come in the **clouds** of heaven'=the revelation of the Divine truth concerning Himself in the Word.

—³. Jehovah is in His Divine truth, for this proceeds from Him ; consequently, this is here meant by '**clouds**.' III.

64². 'The bright **cloud**' (at the transfiguration)=the Word in the letter in which is the internal sense.

69^e. 'A **cloud**'=the external of the Word, or the Word as to the letter ; and as 'a **cloud**'=the external of the Word, it also=the external of the Church and of worship . . .

80^e. Re-creation, which is effected through accommodation to reception, appears in the Spiritual World as a **cloud** : with such a **cloud** are all the Societies there veiled over, denser or thinner according to reception . . .

220¹⁰. 'A **cloud**'=Divine truth.

272¹⁰. 'A white **cloud**' (Rev.xiv.14)=the literal sense of the Word. Refs.

273². 'The **clouds** dropped waters' (Ps.lxxvii.17)=truths from the sense of the letter of the Word.

281¹⁰. 'He shall come up as a **cloud**' (Jer.iv.13)=falsities.

282⁵. 'To fly as a **cloud**, and as doves to the windows (Is.lx.8)=searching for and investigation of truth from the sense of the letter of the Word . . . 406¹⁰.

283⁸. 'Who maketh the **clouds** His chariot' (Ps.civ.3)=the doctrine of truth from the literal sense of the Word.

294¹⁰. The external or literal sense as to truths is meant by 'a **cloud** by day' (Is.iv.5).

355¹⁸. Falsities are signified by 'a **cloud**' (Jer.iv.29).

—²⁰. '**Clouds**' (Ezek.xxxviii.16)=falsities of evil.

401⁸. 'A faithful witness in the **clouds**' (Ps.lviii.37)=the Word in the sense of the letter.

403³⁰. 'The **clouds**' with which Jehovah covers the heavens (Ps.cxlvii.8)=external truths, such as are in the sense of the letter of the Word.

411¹⁹. 'To go into **clouds**' (Jer.iv.29)=into no acknowledgment of truth.

419²². As the influx of the Divine descends out of the Heavens towards the earths which are below, it becomes denser and appears as **clouds**, and with the evil, as dense and opaque ones, according to the quantity and quality of their evil : these **clouds** are appearances of falsity from evil, originating from the spheres of their life . . . When the Divine is sent forth powerfully from the Lord as a Sun, and flows into these dense and opaque **clouds**, there arises a storm . . .

422¹². 'A morning without **clouds**' (2 Sam.xxiii.4)=the Divine truth pure.

455⁴. 'The **clouds** of the heavens' (Dan.vii.13)=the Word in the letter, in which He is said to come, because the Word treats of Him . . .

481⁸. 'He shall repress the heat with the shadow of a **cloud**' (Is.xxv.5)=that He will protect from the concupiscence of falsity . . .

504¹⁰. 'A **cloud** by day'=protection lest they should be injured by too much light. —¹¹. 594¹⁵.

594. 'Encompassed with a **cloud**'=the ultimate of the Word. . . 'A **cloud**'=Divine truth in ultimates ; thus the Word in the sense of the letter. —². III.

— . In the lowest Heaven the Divine truth which proceeds from the Lord has a thin watery appearance, above which there is a vapour like a **cloud** . . . There is a similar appearance when the Angels of the higher Heavens are speaking about Divine truths ; their speech being then presented to those who are in the lowest Heaven under the appearance of a **cloud**, which flies hither and thither ; and from its flight, brightness, and form, the more intelligent Angels there know what the Angels of the higher Heavens are talking about ; hence it is evident whence it is that 'a **cloud**'=Divine truth in ultimates.

—². The Word in the letter was represented by the **cloud** which overshadowed the disciples (at the transfiguration), and into which they entered ; for the disciples represented the Church, which at that time and afterwards was in truths from the sense of the letter only ; and as revelations and answers are effected through Divine truth in ultimates . . . a voice was heard out of the **cloud**, saying, 'This is My beloved Son, hear ye Him ;' that is, He is the Divine truth, or the Word.

—³. Hence it is evident that the advent of the Lord in the **clouds** of heaven, with glory=His revelation in the sense of the letter of the Word from its spiritual sense.

—⁴. 'Jehovah riding upon a swift **cloud**' (Is.xix.1)=that the Lord enlightens the understanding with truths . . . 'A swift **cloud**'=truth.

—⁵. 'To ride in heaven upon the **clouds** (Deut.xxxiii.26)=to enlighten the understanding through the influx of spiritual truth into natural truth, which is the truth of the sense of the letter of the Word. As Divine truth in the Heavens is spiritual, and Divine truth on earth is natural, and the latter is enlightened through the former, it is said, 'In His magnificence upon the **clouds**.'

[E.594]⁶. That the obscurities of the literal sense are thereby dissipated, is meant by, 'at the brightness before Him the clouds passed away' (Ps.xviii.12).

—⁷. 'Him that rideth upon the clouds' (Ps.lxviii.4) = the Lord as to enlightenment; 'clouds' = truths in ultimates which are enlightened . . . through the influx of light, which is Divine truth, out of the Spiritual World.

—⁸. 'The clouds are the dust of His feet' (Nah.i.3) = truth in ultimates, which is the truth of the sense of the letter of the Word . . . and which is the natural and lowest truth; in which ceases, and upon which subsists the Divine truth in Heaven, which is spiritual.

594⁹. 'A faithful witness in the clouds' = that He is the Divine truth.

—¹⁰. 'Who maketh the clouds His chariot' = doctrine from ultimate Divine truths; 'clouds' = ultimate Divine truths such as are in the sense of the letter of the Word. . . . This is said because all the doctrine of the Church is to be formed and confirmed from the sense of the letter of the Word.

—¹¹. 'I will command the clouds that they rain no rain upon it' (Is.v.6); 'clouds' = the Word in the letter; and 'not raining rain' = no understanding of Divine truth from the Word.

—¹². 'To cover the heavens with clouds' (Ps. cxlvii.8) = to protect and preserve the spiritual things of the Word, which are in the Heavens, through natural truths such as are in the sense of the letter of the Word.

—¹³. 'The heavens dropped, the clouds also dropped water' (Judg.v.4) = instruction, influx, and perception of Divine truth. . . 'Heavens' = the interior things of truth; 'clouds,' its exterior things such as are in the sense of the letter of the Word.

—¹⁴. 'The clouds dropped waters' (Ps.lxxvii.17) = that genuine truths are derived from the sense of the letter of the Word.

—¹⁵. 'A cloud of dew' (Is.xviii.4) = truth from good fructifying.

—¹⁶. The cloud over the tabernacle by day represented the presence of the Lord through Divine truth; the fire by night, His presence through Divine good. The same is signified by the cloud which covered mount Horeb, and into which Moses entered; also by the cloud in which Jehovah descended on mount Sinai.

—¹⁷. This Divine truth, as it descends out of the inmost Heaven into the lower Heavens, and at last into the world where men are . . . from being pure becomes dense; and hence it is that in the lowest degree it appears as a cloud; by which therefore is signified Divine truth accommodated to the apprehension of the Angels who are in the lowest Heaven . . . and finally to that of men in the natural world; and as the Divine truth in this degree is similar to the Divine truth such as there is in the sense of the letter of the Word, by 'a cloud' is signified the Word as to the sense of the letter . . .

—¹⁸. As the higher Heavens appear before the eyes of those who are in the lower Heavens as if covered over with a thin and bright cloud . . . the Divine truth in the higher Heavens, or what is the same thing, the higher Heavens themselves, are meant by 'clouds' in some places in the Word. III.

—¹⁸. In these passages the same thing is signified by 'clouds' as by 'the waters above the firmament,' and by 'the waters above the heavens;' for clouds are composed of water, and water = Divine truth.

—¹⁹. As there are some clouds which are thinner and brighter, and some which are grosser and blacker; and as the former appear below the Heavens, and the latter around many of the Hells, it is evident that in the opposite sense 'clouds' = the falsities of evil which are contrary to truths from good. III.

630¹⁰. 'The cloud,' and 'the resplendence of Jehovah' (Ezek.x.4) = the Divine truth proceeding from the Lord.

644²⁰. 'A cloud rising out of the west' (Luke xii.54) = the Lord's advent at the end of the Church foretold in the Word; 'a cloud' = the Word in the letter.

—²². That these things are devoid of obscurity is signified by 'the light of a morning without clouds.'

654³⁸. 'A day of cloud' (Ezek.xxx.3) = the state of the Church from truths not understood, thus from falsities.

—⁴⁸. 'A light cloud' (Is.xix.1) = Divine truth spiritual natural; from which it appears what man's quality is as to his Natural.

670. 'They ascended into heaven in a cloud' = separation as to internal things, and their protection . . . 'A cloud' = the ultimate of Divine truth, or the external of the Word, which is called the sense of its letter. It is this external in which many of the evil are . . . and which is here meant by 'a cloud.' 671².

687⁹. 'To come upon the clouds of heaven' = through Divine truth in the Heavens . . .

700⁸. 'The cloud of Jehovah by day' (Num.x.34) = protection through Divine truth in ultimates such as is the Word in the sense of the letter; for through this the Lord can be approached even by the evil; and it protects the interiors of the Word.

905. 'Behold, a white cloud' = Divine truth in ultimates, such as is the Word in the sense of the letter containing the spiritual sense within it . . .

906. 'Upon the cloud One sat like unto the Son of Man' = the Lord in the Divine truth or the Word which is from Himself . . .

— The reason it is Divine truth in ultimates which is signified by 'a cloud,' is that in the Spiritual World Divine truth flowing down from the higher Heavens into the lower ones appears as a cloud; I have seen it; and from it and its variegation I could form an idea as to the nature of the truth which the Angels of the higher Heavens were talking about.

—². 'To come in the clouds of heaven' = the manifestation of the Lord in the Word; for after His advent they manifestly saw the predictions concerning His advent in the propheticals of the Word, which they did not see before: and still more manifestly at this day . . .

937³. 'The darkness of a cloud' (Ex.xix.9) is mentioned, because 'a cloud' = the Word in the letter.

955². 'A cloud' = the Word in the natural sense.

1029¹³. 'The heights of a cloud' (Is.xiv.14) = the interior truths of the Word.

D. Love iii. The Angels are veiled over by a thin cloud, lest they should be injured by the ardour of the Divine love.

5. M. 16. On the advent of the Lord in the clouds. Gen. art.

18. A bright cloud then suddenly appeared under the spiritual Sun, which did not obstruct the light, but transmitted it. Beautiful appearances in and about the cloud, described. Dew also dropped from it, which condensed into manna: then rain, which the Angels called the morning rain . . .

19. The bright cloud was the angelic Heaven: the other appearances also explained.

— The bright cloud itself in which the angels were seen, represented the Lord's Divine truths with them; for the spheres of thoughts from truths and of affections from goods proceeding from the Angels everywhere appear as clouds.

21. A fearful black cloud seen, which was composed of satanic Spirits who had formed as it were Heavens for themselves.

Cloven. See BIFID.

Cluster. *Glomus, Glomerare.*

M. 2^o. Each company clustered themselves into a ring . . .

427. A conglobated heap or ball . . .

—^e. The evil of adultery is a ball of concupiscences of evil.

B. 56. Joined together as into one ball . . .

T. 174². Clusters of wicked heresies . . .

178^o. (A spider's ball of eggs.)

361^o. Like a cluster of serpents in a cavern . . .

539². Innumerable concupiscences inhere in every evil, as in a cluster . . .

D. 2274. Clumps of cloud . . .

Inv. 8. Every concupiscence . . . is a cluster and heap of many; the man sees only this cluster.

Cluster. *Racemus, Racemosus.*

See GRAPE.

W. 415. The clustered vesicles of the bronchia . . .

T. 351³. The glandular substance of the brain is arranged into clusters, like grapes on a vine; these clusterings-racemations—are its series.

E. 313¹². 'Gleanings'-*racematio* (Is. xxiv. 13)=vastation. 638¹⁸.

Coal. See CHARCOAL.

Coal. *Pruna.*

A. 1042³. 'Live coal' (Ezek. i. 27)=the Celestial of love. 6832⁴.

7573⁴. 'Hailstones and coals of fire' (Ps. xviii. 12)=the devastation of truth and good through the falsities and evils of cupidities.

W. 254^o. Such . . . have no other light than as it were a light of coals or burning brands.

E. 455¹⁶. 'Burning coals' (Ps. cxl. 10)=the conceit of man's Own intelligence.

503¹. 'Coals' or fire (Ps. lxxviii. 48)=the love of evil and its ardour to destroy the goods of the Church; therefore it is said, 'he shut up their beast to the hail, and their flocks to coals' . . . 'Coals' or fire=the cupidity and ardour of destroying.

580⁴. 'A coal from the altar' (Is. vi. 6)=the Divine love, from which comes all purification.

Coarse. See GROSS.

Coast. See under BOUNDARY, and EDGE.

Coat. *Tunica.*

A. 183. They seemed as it were to roll off the coat of the left eye . . . H. 450.

292. 'Jehovah God made for the man and his wife coats of skin' (Gen. iii. 21)=that the Lord instructed them in spiritual good, and in natural. . . Spiritual good, and natural, are expressed by 'a coat of skin.' 294. 295.

3300. 'The first came out red all over like a hairy coat' (Gen. xxv. 25)=the good of life of truth in the Natural. . . 'A hairy coat'=the truth of the Natural.

— 'A coat,' in the Word,=that which invests something else . . .

3301. 'A hairy coat'=the truth of the Natural, because 'a coat'=that which invests something else, here, therefore it=truth, because this invests good.

4411. (Correspondence of the coats of the eye.)

4412. He acted by a gentle and soft influx into the coat of the left eye . . . Such are they who belong to the coats of the eye . . .

4677. 'He made him a coat of various colours' (Gen. xxxvii. 3)=the appearances of truth thence. 'A coat'=the truth of the Natural. —² III.

—⁶. 'Upon My vesture they cast lots' . . . For 'the vesture'=the Lord's Divine truth, which being the only Divine truth, and being from good, was represented by 'A vesture without seam, and woven from above throughout.

—⁷. Aaron's 'coat' (Ex. xxxix. 27), had a similar sig.

—⁸. 'Neither have two coats apiece' (Luke ix. 3)=truths which are from the Lord alone . . . 'A coat'=interior natural truth.

4741. 'They stripped Joseph of his coat'=that they dispelled and annihilated the appearances of truth . . . 'The coat,' being of various colours,=the appearances of truth. 4742. 4768. 4771. 4775.

4763⁵. 'Hushai the Arkite came to meet him with his coat rent' (2 Sam. xv. 32) has a similar signification.

—⁷. The coat falling off Elijah and being taken up by Elisha, represented that Elisha continued the representation. 'A coat'=Divine truth, wherefore the garment that was rent in such mourning, was the coat.

8956. (The inhabitants of Saturn) are girt with a thick skin, or coat, which repels the cold.

8980^o. Like the cuticles, or coats, in the body. Enum.

9049⁶. 'The coat,' and 'the cloak' (Matt. v. 40)=truth in the external form.

[A.] 9093⁵. His 'garments' represented truths in the external form; and His 'vesture,' in the internal. . . Truths in the internal form are such as are in the spiritual sense of the Word.

9826. 'A chequered coat' (Ex.xxviii.4)=the Divine truth there, inmost proceeding immediately from the Divine Celestial. 'A coat'=natural truth; but when predicated of Aaron . . . 'a coat'=Divine truth inmost in the Spiritual Kingdom, thus that which proximately proceeds from the Divine Celestial.

9942. 'Thou shalt chequer the coat of fine linen' (ver. 39)=the inmost things of the Spiritual Kingdom proceeding from the truths of celestial love . . . As 'the coat' was the inmost of Aaron's garments, it=the inmost things of that Kingdom.

—3. The Spiritual which is from the Celestial, is also signified by 'coats' elsewhere in the Word. III.

—'. 'Coats of skins' (Gen.iii)=truth from a celestial origin . . . The truth of that Church is signified by 'coats of skins.'

—6. 'The coat of various colours'=the states of the good and truth which Joseph represented, which was the state of spiritual good and truth proceeding from the Celestial.

—7. The 'clothing' of the king's daughter (Ps.xlv. 13), means the coat, as is evident from the meaning of that word in the Original Language, for it there means the garment next the body. That it is a coat, is evident from John xix.24, where the Lord's vesture is treated of.

—8. As a king's daughter, and her clothing, or coat, represented such things, king's daughters were at that time clothed in such things, as is evident from 2 Sam.xiii.18, 'There was upon Tamar a coat of various colours, for with such robes were the king's daughters apparelled.'

—9. Nadab and Abihu 'were carried in their coats out of the camp' (Lev.x.5), for . . . the spiritual goods and truths which are signified by their 'coats' had been defiled, and therefore they were carried in their coats out of the camp.

—10. 'Ye pull off the coat from them that pass by securely' (Mic.ii.8). Here, 'coat' is another word in the Original Language, which nevertheless=spiritual truth and good. 'To pull off the coat from them that pass by securely'=to deprive of their spiritual truths those who live in simple good.

—11. 'To sue at the law, and want to take away the coat' (Matt.v.40)=to dispute about truths, and want to persuade that it is not true; 'a coat'=truth from the Celestial; for they leave to everyone his truth, without further ratiocination.

—12. 'A coat'=truth from the Celestial, elsewhere; 'Possess not . . . two coats' (Matt.x.10) . . . 'Two coats'=truths from both the Lord and self.

—13. The Lord's 'vesture'=Divine truth spiritual from the Divine Celestial; the same as 'Aaron's coat' . . . That the coat was not divided, signified that Divine truth spiritual proximately proceeding from Divine truth celestial could not be dissipated, because that truth is the internal truth of the Word, such as is with the Angels.

9947. 'For Aaron's sons thou shalt make coats' (Ex. xxviii.40)=those things which are of faith. 'Coats,' when predicated of Aaron,=the Divine truth inmost in the Spiritual Kingdom, thus that which proceeds immediately from the Celestial; but when predicated of Aaron's sons, 'a coat'=that which is of faith, for it=the proceeding from the Spiritual which is from the Celestial; this proceeding is what is called the truth of faith.

10004. '(Thou shalt put upon Aaron) the coat' (Ex. xxix.5)=the inmost of that Kingdom. 'The coat' with which Aaron was clothed=the Divine Spiritual immediately proceeding from the Divine Celestial, thus the inmost of the Spiritual Kingdom.

10005². Aaron's 'coat' represented the uniting medium of the Spiritual Kingdom with the Celestial Kingdom, wherefore also it was distinguished by a girdle from the robe and the ephod, which represented the Spiritual Kingdom internal and external.

10013. 'Thou shalt put the coats on (Aaron's sons)' (ver.8)=a representative of the Divine Spiritual proceeding. 'The coats' for Aaron's sons=the Divine truth proceeding from the Divine Spiritual which is represented by Aaron's 'coat.'

10754. (A woman of the fifth Earth wore) a coat which hung becomingly behind her.

L. 16⁶. The Lord's 'vesture'=the spiritual sense of the Word.

W. 260. If the tunics around the body were not in reaction . . .

314. Vegetations are brought about by the outer and inner barks and coatings . . .

P. 313⁶. 'Coats of skin' (Gen.iii.21)=the appearances of truth in which alone they were.

M. 15⁶. The prince wore a coat of hyacinthine silk under his robe. . . The courtiers wore vests of opaline silk . . .

20². The bridegroom wore a vest of shining linen . . .

75⁴. The man was dressed in . . . a vest of shining wool.

266. A vest of resplendent linen under it . . .

T. 130³. 'Upon the vesture they cast a lot'=that they had dispersed all the truths of the Word, but not the spiritual sense; this latter was what the Lord's 'vesture' signified. E.64⁴. 195²¹. 375⁶.

346². The sclerotic coat.

695⁶. The things of nature are as coats, sheaths, etc., to spiritual things.

D. 3700⁶. They constitute the external tunic of the genital provinces . . .

E. 395⁵. The vest or inner garment . . .

555⁸. 'To draw off the coat' (Mic.ii.8)=to deprive them of truths.

556⁹. 'Coat' (Matt.v.40)=interior truth; and 'cloak'=exterior truth.

Cock. *Gallus.***Cockcrowing.** *Gallinaceum, Gallicinium.*

A. 2745. Wives who do not love their husbands . . . are represented by a **cock**, etc. .D.3198.

6073^o. 'Before the **cock** crew'=before a new Church should come into existence.

10134¹³. The time when the **cock** was crowing=the last state of the Church; which time is also called the **cockcrowing**.

—^o. That **cockcrowing** and dawn are the same thing . . .

M. 378. The reason **cocks** display such jealousy, is that they are vain-glorious lovers, and the glory of that love cannot endure an equal; that they are vain-glorious lovers, above every species of bird, appears from their gestures, nods, gait, and the sounds they make.

T. 571². The first (of the two states of regeneration) may be compared to dawn or **cockcrowing**.

803^e. Some say it is a **cock**; others an owl.

839². External men are like **cocks** . . .

E. 9^o. Before the **cock** crew, he should deny Him thrice=that at the last time of the Church there would be no faith, because no charity; for **cockcrowing** equally with dawn=the last time of the Church.

187². 'The **cockcrowing**,' or dawn (Mark xiii.35)=a state of commencing faith and charity, which exists when man loves truths, and reformation through them.

Cockatrice. *Regulus.*

A. 251. 'Out of the serpent's root shall come forth a **cockatrice**' (Is. xiv.29); 'a **cockatrice**'=evil from falsity thence. 1197³.

3923⁴. 'Serpents, **cockatrices**' (Jer. viii.17)=reasonings.

9013³. Poisonous serpents: as asps, **cockatrices**, vipers,=the deceitful.

Codex. *Codex.*

A. 4495. Because they are in the holy **codex** . . .

S. 20. All their manuscripts and books were written by correspondences.

R. 95^e. These words are omitted in some of the **codexes**.

T. 33. **Codicillus**, occurs.

137⁵. As many as the verses in the holy book . . .

431. They would fill a **book** . . .

483. Like an empty **codex** . . .

487⁵. The **codex** which you call the holy Word . . .

503^e. What is the Word without it but an empty **codex**?

519. Like the barks and **rinds** around rotten wood . . .

Coffer. *Capsa.*

A. 6723. 'She took a **coffer** of rush' (Ex. ii.3)=what is mean round about. . . 'A **coffer**,' or little ark=that which is round about, or that in which something is enclosed.

6732. 'A **coffer** of rush'=what is mean, yet is still derived from truth.

Coffin. *Cippus.* T.453. 595.**Coffin.** *Locus.*

A. 3324². With little birds, in their **crop** . . .

4622⁴. Through my eyes he saw his own **coffin**, etc.

T. 361³. Like a dead man in a **coffin** of precious and gilded wood . . .

Cohabit. See DWELL TOGETHER.**Cohere.** *Cohaerere.***Cohereence.** *Cohaerentia.*

A. 4599⁵. Thus these things **cohere**; (but otherwise) they do not **cohere**.

5881. The scientifics and truths in man's memory . . . **cohere** fascicularly . . . These **coherences** are more wonderful than any man can believe . . .

9141. The consuming of **cohering** goods. Sig.

9852. **Coherence** with the good of the whole Kingdom. Sig.

—'. 'Chains'=**coherence**. 10406⁴.

9853. All **coherence** in the Spiritual World is effected through influx.

10406². The formation of these falsities in order that they may **cohere**. Sig. —⁴.

R. 208. They do not know that all they know and think about the truths and goods of the Church does not at all **cohere** together. Sig.

—'. 'Wretchedness'=no **coherence**.

T. 15. With men who do not acknowledge one God, but a number, nothing of the Church **coheres**. Ex.

47. The universe is a work which **coheres** together from primes to ultimates.

352. Faith is perfected according to the abundance and **coherence** of truths. Ex.

393². Neither is this **consistent** . . .

591. **Oceurs**.

D. 242. In the minutest human fibres there is nothing solid, or **cohering**, and thus rigid; for if it **cohered**, or were rigid through **coherence**, it would be in the highest degree brittle . . . it is only corporeal things which can be said to **cohere** . . . The less **coherent** a thing is, or the less it resembles a solid, the more durable it is. . . Their **coherence** depends upon this, that all the particulars are yielding.

E. 176². 'They shall not **cohere** the one with the other' (Dan. ii.43) . . . The destruction of falsities not **cohering** with truths from the Word is here signified. 237^e. 411⁴. 1029⁵.

431⁸. 'Jerusalem'=the Church as to doctrine, which is said to be 'built as a city that is **compact** together' (Ps. cxxii.3), when all the doctrines thereof are in agreement with each other and unanimous, and when they reciprocally regard the Lord and love to Him from Him as the beginning and the end.

Cohobation. *Cohobatio.* M.145².**Cohort.** *Cohors.*

A. 842². Evil Spirits in the World of Spirits some-

times consociate in cohorts . . . but they are dispersed by other cohorts of Spirits . . . The cohorts of Spirits who thus disperse them are called the east wind. 2128^e. D.2122.

[A.] 958. There are cohorts of Spirits who wander about, and whom Spirits are terribly afraid of . . . 2128.

10585. There were many Spirits (of the fourth Earth) in sight, and they were in companies.

6926. The Spirits of Mercury go by regiments and divisions . . .

M. 2³. There were six troops or cohorts . . . 3. 4. 5. 7.

T. 72. There was a company of Spirits reasoning about imputation and predestination . . .

135^e. When I had said this, the company of Spirits retired from around me . . .

352. Crowds of confirmations in nature . . .

680². Unless armies were distinguished into divisions; these into regiments; and these into troops . . .

D. 1722. There are regiments of (these babbling Spirits); more than can be conceived.

Coin. Nummus.

A. 4400. 'Kesithae,' which were coins=such truths.

M. 268. Tables seen, on which was much gold coin.

—². The coins on the tables . . . were little grains of gold, magnified by their phantasy.

D. 5666. Silver or gold coins are given to the maidens there as tokens of diligence or virtue.

Coincide. *Coincidere*. A.1980. 1981. M.251. T.700. 758.

Coition. Coire.

A. 4029. 'The first in coition' (Gen.xxx.41)=things spontaneous.

4031. 'The next in coition' (ver.42)=what is compulsory, or not free.

Cold. Frigus, Frigidus.

Grow Cold. Frigescere.

See under HEAT.

A. 34. Spirits who are in mere knowledge are in so cold a life . . .

817^e. (This poisoner) became cold; thus was among the cold infernals.

933. 'Cold and heat' (Gen.viii.22)=the state of the man who is being regenerated, which is such as to the reception of faith and charity; 'cold'=no faith and charity. Ex.

—³. When he returns into the body again he is again in cold.

934. 'Cold'=no love, or no charity and faith. Ill.

935. The alternations of those who are to be regenerated are likened to cold and heat, but those of the regenerate to summer and winter. Ex. . . . For the man who is being regenerated begins from cold . . .

1111. (The meritorious) are cold, and try to warm themselves by sawing . . . 2027². 4943.

1268. When I got near that misty rock, cold met me, which invaded the lower part of the back.

1528. That (infernal) fire is extinguished, and turned into cold.

2910². In course of time charity begins to grow cold.

3340. To this heat the opposite is cold; in this live the infernals; their cold is from the evils in which they are . . . and the further they are from good, the greater is their cold . . . Their heat is turned into cold as soon as they perceive anything of good.

3643. They who are in Hell are in . . . cold . . . In proportion as the infernals are in hatred and thence in falsity, they are in darkness and in cold. . . Cold there, has hatred in it.

3755². Lest one come into a state of too much cold. Sig. There is cold when there is aversion for these (goods), which is induced by the loves of self.

4046. A cold breathing into my forehead.

4175. 'In the day the heat devoured me, and the cold in the night' (Gen.xxxi.40)=temptations. 'Heat and cold'=too much love, and none of it, thus the two extremes. . . Spiritual cold is no love. . . Cold, however, does not signify the deprivation of all love, but the deprivation of spiritual and celestial love . . . When man is deprived of this love, the love of self and of the world is kindled; this love is relatively cold, and also becomes cold, not only with man while he lives in the body, but also when he comes into the other life. If, while he lives in the body, the love of self and of the world is taken away from him, he grows so cold that he has scarcely any life; in like manner if he is driven to think wholly about heavenly and Divine things. In the other life, if he approaches Heaven, his fire and heat are turned into cold, which is the more intense the nearer that he approaches. . . This cold is what is meant by 'the gnashing of teeth.'

4416. They who have known truths, and have confirmed them, yet have lived a life of evil, appear in a snowy light, but cold.

5716. Spirits who infuse unclean colds, like those of ague.

7270³. The ultimates which are with man, are comparatively sluggish, and thence cold.

8629. This Spirit . . . was cold, as was plainly felt from his afflatus; which was a sign of merely natural lumen . . .

8737. The Spirits say that they know them by their cold . . .

8739. Although their faces are fiery, they are cold . . .

9278⁴. When in externals, man . . . grows warm from the world, and grows cold to Heaven, unless it is as the world. —⁵.

9400². Without that heat . . . the internal of man would grow cold.

9801. In proportion as the internal man is closed towards Heaven to the Lord, he is in cold and thick darkness as to those things which are of Heaven.

9802. They who are in self-love, and in the persuasion

of intelligence and wisdom from self, are in such **cold** and thick darkness.

H. 132. Truths outside the Heavens shine **coldly** . . . Wherefore when the light of Heaven falls upon that **cold** light, it disappears.

572. This infernal heat is turned into intense **cold** when heat from Heaven flows in . . .

C. J. 47. Melancthon . . . appears clothed with bear-skin on account of the **cold**.

P. 230³. 'A cup of **cold** water' = something of truth.

R. 202. 'Neither **cold** nor hot' (Rev. iii. 15) = that those who are such sometimes deny, and at other times acknowledge, that the Word is Divine and holy.

203. 'I would thou wert **cold** or hot' = that it is better for them either from the heart to deny the holy things of the Word and of the Church, or from the heart to acknowledge them. 204.

M. 44⁷. The Angels **grow cold** over the whole body at unchaste or extra-marriage love.

55⁵. Next spoke those who were in **cold** and heat ; in **cold** towards their wives, and in heat towards the sex . . .

59². Those who love natural things only . . . cannot be conjoined with their consort as into one, except as to those externals ; and when these fail, **cold** invades the internals, which disperses the delights of that love . . .

147. Marriage love **grows cold** as soon as it is divided ; and this *coldness-frigescientia*—causes it to perish.

153³. If wives were to say that they love . . . **cold** would invade their husbands, and would separate from bed, chamber, and look ; but this takes place with those who do not regard marriages as holy, and therefore do not love their wives from spiritual love : it is otherwise with those who do.

161². (When the inspiration of love from the female sex was cut off, the men became completely **cold**.)

167. Marriage **cold** is deeply seated in most men . . . If wives were to disclose the affections and inclinations of their husbands, this **cold** would burst forth from its hiding-places, and would first **chill** the interiors of the minds, then the breast, and thence the ultimates of love . . .

191. The intermissions of marriage love with those married partners who love each other only exteriorly are not from the same causes ; but from alternate **cold** and heat. Ex.

208⁴. The inclinations and affections of men **grow cold** towards their wives, while the husbands think vain things against the Lord and the Church ; they **grow cold** while they are in conceit from their own intelligence ; they **grow cold** while they regard strange women with concupiscence ; they **grow cold** while the subject of love is adverted to by their wives ; they, moreover, **grow cold** with a varied **cold** . . . If the men are **cold** to their wives it is ill with them . . .

214^e. With those who (are not in true marriage love), and who do not think of separation, love remains in the externals, but is **cold** in the internals.

234. On the causes of **colds**, etc., in marriages. Chapter.

— . Opposites induce **cold** to one, if not to both.

235. There is spiritual heat, and there is spiritual **cold** ; and spiritual heat is love, and spiritual **cold** is the deprivation thereof. Gen.art.

—². Spiritual **cold** is from the sun of the natural world, and from its heat and light . . . When natural heat is separated from spiritual heat, as is the case with those who love natural things, and reject spiritual, spiritual heat becomes **cold**.

—^e. Merely natural Spirits are **chilled** with intense **cold**, when they apply themselves to the side of some Angel who is in a state of love ; and it is the same with the Spirits of Hell when heat from Heaven inflows to them.

236. Spiritual **cold** in marriages is disunion of souls, and disjunction of minds ; whence come indifference, discord, contempt, loathing, aversion ; from which with many comes separation as to bed, chamber, and house. Gen.art.

— . Marriage **cold** resides over all other **colds** in human minds ; for the marriage principle itself is inscribed on the soul . . . Hence it is that this **cold** commences there, and successively descends into the consequents, and infects them . . .

237. The causes of **colds** in their successions are many ; some internal, some external, and some accidental. Gen.art.

238. The internal causes of **colds** are from religion. Gen.art.

239. Where there is no marriage love, there is **cold**. . . Marriage **cold** is also the privation of the state of the Church, or of religion.

240. The first of the internal causes of **colds**, is the rejection of religion by both. Gen.art.

—². Such, as to marriage love, are **chilled** with **cold** more than all others.

241. The second of the internal causes of **colds**, is that one has religion and not the other. Gen.art.

— . When marriage love is banished, there ensues **cold** ; but this with the married partner of no religion : this **cold** is not dissipated except through the reception of a religion which agrees with that of the other, if the latter is a true one ; otherwise, with the married partner who has no religion, there ensues **cold**, which descends from the soul into the body, even to the cuticles . . .

242. The third of the internal causes of **colds**, is that one is of one religion, and the other of another. Gen.art.

— . Hence with the married partner who is in falsities of religion there commences **cold**, which is intensified in proportion as he differs from the other.

243. The fourth of the internal causes (of **cold**), is falsity of religion. Gen.art.

244. The above-named causes are causes of internal **cold**, but, with many, not at the same time of external. Gen.art.

— . If the causes which are causes of **cold** in internals were to produce a similar **cold** in externals, there would be as many separations as there are internal **colds** ; and there are as many **colds** as there are marriages of those who are in falsity of religion, in different religions, and in no religion.

—². There are many causes which conjoin disposi-

tions, but which do not conjoin souls . . . but still **cold** lies hidden inwardly, and causes itself to be noticed and felt every now and then . . .

[M.] 247. The external causes of **cold** are also many; and the first of these is dissimilitude of dispositions and manners. Gen.art.

247. The second of the external causes of **cold**, is that marriage love is believed to be one with scortatory love, except that the latter is not allowed by law. Gen.art.

—^e. For nothing stores up in itself marriage **cold** more than scortatory love; and as it passes into it, it may not undeservedly be called marriage **cold** itself.

248. The third of the external causes (of **cold**), is a striving for pre-eminence between married partners. Gen.art.

249. The fourth of the external causes of **cold**, is no determination to any study or business; whence comes wandering cupidity. Gen.art.

—^e. With these, marriage **cold** is different from that **cold** with others; it is indeed the privation of marriage love, but from defect.

250. The fifth of the external causes (of **cold**), is inequality of state and condition in external things. Gen.art.

256. The accidental causes of **cold** are also many; and the first of these is what is common from being constantly allowed. Gen.art.

257. The second of the accidental causes of **cold**, is that living with a married partner from covenant and law seems compulsory, and not free. Gen.art.

— . This cause exists only with those with whom marriage love is **cold** in the inmosts, and as it adds itself to inward **cold**, it becomes an accessory or accidental cause: with these, extra-marriage love is in heat; for the **cold** of the one is the heat of the other; which, if not felt, is still in it; nay, in the midst of **cold**; otherwise there would be no reparation.

258. The third of the accidental causes of **cold** is affirmation by the wife, and a talking about love by her. Gen.art.

259. The fourth of the accidental causes of **cold**, is the man's thought by day and night that his wife is willing; and on the other hand, the wife's thought that the man is not willing. Gen.art.

260. As **cold** is in the mind so it is in the body; and according to the increasings of that **cold**, the externals of the body too are closed. Gen.art.

270. I was thinking deeply . . . in what region of the mind . . . does marriage **cold** reside?

—⁶. Marriage **cold** too dwells in the highest region of the mind; but only in the chamber of the understanding; that of the will being then closed; for the understanding with its truths can ascend as often as it likes by a winding stair into its chamber in the highest region, but if the will with the good of its love does not ascend at the same time into the consociate chamber, the latter is closed, and **cold** ensues in the other, and this is marriage **cold**. While there is such **cold** towards the wife, the understanding, from the highest region, looks downwards to the lowest one, and also, if not held back

by fear, descends, in order to warm itself there at an illicit fire.

281. Marriage love with the spiritual married partner is heat, and with the natural one is **cold**; and it is evident that heat and **cold** cannot be together, and that heat cannot kindle him who is in **cold** unless this be first dispelled; nor can **cold** flow into him who is in heat unless this be first removed.

—². But between two natural married partners no inward love can exist, because both are **cold** . . .

290. As heats communicate with each other, so do **colds** . . .

292^e. While the men are in the alternate **colds**, let them not consider their wives as beneath their maid-servants.

294³. With every man who is not spiritually, but only naturally rational and moral, there is **cold** towards a wife; this **cold** lies hidden with him in the inmosts: this a wise and sagacious wife observes exquisitely and acutely, and in the same degree she conceals her marriage love . . . The reason is, that in proportion as it appears, the marriage **cold** of the man pours forth from the inmosts of his mind into the ultimates, and induces a total coldness on the body . . . I then asked, Whence comes such **cold**, as you call marriage **cold**? They replied, It is from their insanity in spiritual things; for everyone who is insane in spiritual things, is inmostly **cold** to a wife, and inmostly warm to harlots; and as marriage love and scortatory love are opposite to each other, it follows that marriage love becomes **cold** while scortatory love is heat; and that when **cold** reigns with a man he cannot endure any sense of love, and thus not any afflatus of it, from his wife.

304^e. As in the beginning it was all on fire, so its fire suddenly goes out, and passes off into the **cold** of winter; whence defect is accelerated.

305^e. If the successive order of this love is precipitated . . . there thence arises **cold** for marriage . . .

313^e. As many unchastenesses, so many **colds**; and so many as there are of the latter, so many obstructions are there of the inmost life . . . whence the spring is dried up.

331². If the intelligence of the man does not unite itself with its own genuine love, which is with the wife . . . marriage love becomes **cold**. What woman can unite her love to **cold**?

433². With adulterers, virility is weakened even to nothing; and then there commences **cold** even to the sex . . . 453.

T. 61. Evil is in the **cold** of Hell, and falsity is in its thick darkness.

185. In the frigid zones in the Spiritual World there are the same appearances as in the frigid zones in the natural world. Des. D.5144.

385³. Whenever those approached who had separated faith from charity, such **cold** seized my feet, and successively my loins and my breast, that everything vital of my body would have been extinguished unless the Lord had driven those Spirits away. . . Yet those Spirits felt no **cold** in themselves; wherefore I compared them to

fish under the ice, which likewise feel no **cold**, as their life and thence their nature is in itself **cold**. I perceived that that **cold** emanated from the deceptive light of their faith . . .

—⁴. Faith without charity is dead . . . and its death is from the **cold** ; from which faith expires like a bird in a severe winter . . .

617. The man who believes regeneration to be possible without any free-will in spiritual things, thus without co-operation, becomes as **cold** as a stone as to all the truths of the Church . . .

797. Melancthon appears clothed with a hairy skin, because faith without charity is **cold**.

D. 271. That the lower place of damnation [*i.e.*, of vastation] is very **cold**.

— The bodily life they had been **cold**, having been imbued with no true love, but only with the pleasures of the body . . .

314. The inmost joy of one . . . was nothing but **cold** . . .

318. That I was surrounded by such a diabolical crew . . . I plainly felt from a **coldish** wind whenever they were assembled . . .

324. That the states of the spiritual things of man's life are also represented in the other life by **cold** and heat.

— They who have led a life of the body, or one of the love of the world and of self, are **cold** as to the degrees and varieties of every state ; and indeed so **cold** that when they approached they struck my limbs with **cold**, and also with **cold** blasts . . .

406. On the **cold** of those who are of the devil's crew.

— Whenever there have approached any of the diabolical crew, whether few or many, I have been seized with **cold** in a greater or less degree in various parts of the body ; round the head, at the ears, round the body, at the feet : I could tell when they came from the **cold**, and also from the breathing, which was usually **cold**.

534. On my asking whether he was **cold** ; he replied that he was not warm, although he appeared fiery. 549. 629.

575°. (They who acknowledge God the Father only) after death are **cold**, and seek to obtain warmth by sawing grass into very little pieces.

595. A certain one of the very learned . . . was **cold**, as I plainly felt from his **cold** afflatus . . .

660. The life of his faith flowed in, as I could plainly perceive by this ; that I began to doubt or feel **coldly** respecting the Lord's government in singulars . . . The **cold** was that of his intellectual faith, or of truths, but not so much of affection.

1262°. I felt the coming of (the assassin) ; he was now **cold** ; thus was among the **cold** infernals.

1523. (The inhabitants of Saturn) do not suffer from **cold** ; thus have no concern about garments.

1688. A certain rather **cold** breathing on my forehead (from those Spirits of the dura mater).

1812. Wherever these Spirits (who constitute the spurious animal spirits) go, they stiffen all other things ; they induce **cold** on them . . .

1858. I could not perceive the heat of those who are delighted with the more interior things of the Word ; wherefore I felt something of **cold** in externals.

1909. Certain Spirits celebrated the feast of tabernacles ; but as they did it from mere cupidity, without any view of interior things, their delight was turned into sadness and into **cold**, which was communicated to my feet and knees ; for they desired only natural things . . . thence came the **cold** : certain Spirits also complained of the **cold** : such is the case with merely natural gladnesses.

2392. **Cold** and heat felt from Spirits ; **cold** the more frequently.

2570. When the interior Spirits of the World of Spirits flow in even only a little, there is at once perceived a **cold** or weariness towards those things which are of the Lord's Word, of faith, and of salvation . . .

3054. So far as they place merit in themselves, they grow **cold**.

3207. When Sirens approach the celestial things of love, thus towards Heaven, they become **cold** ; as **cold** as snow and ice. They can become both fire and ice, and thus undulate from one extreme to the other ; so that they are miserably tortured.

3432. A certain preacher together with his like said that their life consisted in their being nothing : they did not admit any knowledges of faith, hardly the terms faith and love, except from the bodily sense of love ; for they suppose that marriages in common are allowable : their life was perceived to be **cold** . . . the **cold** seizing on the hands, the left knee, and the foot even to the sole. 3434. 3444.

3484. Through the removal of imperfections, as of those things which cause weight, rest, **cold** . . .

3519. The life of business of the Dutch was represented as a life of wintry light ; I felt much **cold** therefrom in the foot and knee. I was let into that light, and at the same time into the state in which they are when all their business succeeds ; they then said that they were in their Heaven ; but the **cold** of that life was felt round the left part of the head ; they, however, did not feel the **cold**, but a heat, which, when communicated to me, affected the left part of the forehead and the left knee. But their heat is turned into frost. 3522.

3539. The life of cupidities is as it were fiery, and the life of reasoning is as the lumen thence ; but on the approach of the life of love the fire is dulled and extinguished, and at last is turned into **cold**, and the lumen into darkness.

3550. I felt a great **cold** from the soles of the feet, and through the feet into the loins, and I perceived that it was Spirits who were rising up who were thus **cold**, or rather frozen : they were those who as to externals had lived as beasts, and supposed that they would die like beasts ; but they were vivified by the Lord through Angels. Afterwards I also felt **cold** from them, but verging to heat. 3555.

4572. There are also Spirits . . . who infuse **colds**, and thereby the paroxysms of ague . . . 4591.

5627. (Spirits) have an idea of heat and **cold**, but only from the state of the life.

E. 102⁶. 'To give a drink of cold water'=to exercise charity from obedience.

231. 'Thou art neither cold nor hot'=that being without charity it is between Heaven and Hell. 'Cold'=those who are not in spiritual love but in infernal love. . . Hence 'to be neither cold nor hot'=that it is in neither infernal love nor spiritual love, but between both; and he who is between both is between Heaven and Hell.

—^o. The reason 'cold'=infernal love, is that 'heat'=heavenly love.

232. 'Would thou wert cold or hot'=that it is better there should be no faith, or that there should be charity alone.

—³. He who is 'cold,' that is, without faith, does not profane.

411²⁸. 'Snow'=cold truths.

—'. 'The strange cold flowing waters' (Jer.xviii.14) =falsities in which there is no good; 'strange waters'=falsities; and 'cold'=in which there is no good, for truths derive all their heat from the good of love.

419¹⁴. 'Who can stand before His cold?' (Ps.cxlvii.17)=man's state before reformation.

419¹⁴. The scientifics and Knowledges which are with man before reformation are signified by 'hail like balls, who can stand before His cold?' (Ps.cxlvii.17); for before reformation man is completely cold, and that cold is manifestly felt when the Divine flows in from Heaven; and as these colds are dissipated through the reception of Divine good and Divine truth, thus through reformation, it is said, 'He sendeth forth His Word, and melteth them: He causeth His wind to blow, and the waters flow.'

481⁴. Aversion to truths is signified by 'cold in the night' (Jer.xxxvi.30); for when the light of Heaven, which in its essence is Divine truth, flows in, they who are in falsities from evil are seized with cold, intense according to the warmth of the falsity from evil.

503^e. Cold=the deprivation of the good of love.

543¹⁰. 'The day of cold' (Nahum iii.17)=a state of the love of evil.

624⁶. 'To give to drink a cup of cold water'=to teach from a little innocence.

695¹⁰. 'To give to drink a cup of cold water in the name of a disciple'=from obedience to do good and teach truth; for 'water'=truth in affection; and 'cold water,' truth in obedience; for mere obedience is a natural and not a spiritual affection, wherefore it is relatively cold.

Cold. See RHEUMATISM.

Colic. *Passio iliaca.* M.253^e.

Collar. *Collarium.*

M. 28³. A collar or necklace of pearls . . .

42⁴. A collar or necklace of rubies . . .

T. 137. Some in collars with ruffles; some in collars with points . . .

Collateral. *Collateralis.*

A. 3612. Collateral good of a common stock. Sig. 3676. 3974².

3665⁴. More and more in an oblique or collateral line . . .

3974². Collateral good is not genuine good, but appears as genuine, and serves to introduce truths. 3981.

4189². Laban here represents . . . good at one side, or collateral good . . .

—³. Hence it is that Laban here represents the goods of works, such as are with those who are at one side, that is, with the gentiles: the gentiles are said to be at one side, or in collateral good, because they are outside the Church: they who within the Church are in good and truth are not in a collateral, but in a direct line . . .

4234. Afterwards, Jacob represented the truth to which there is adjoined collateral good . . .

9836³. They are collaterally in similar order . . .

9866. What is simultaneous from these three (stones) in collateral order . . .

Collation. *Collatio, Conferre.*

SEE BRING TOGETHER.

A. 4774. A comparison should be instituted . . .

7233^e. Rightly compared with one another . . .

10403. A collation into one. Sig.

M. 68. Into marriage love are collected all joys and delights . . .

T. 280⁷. No opportunity of comparison (between the two worlds) had before occurred, and these differences cannot be known without comparison and relation.

Collect. See GATHER.

College. *Collegium.*

See under GYMNASIUM.

R. 386. The Angels said, There are colleges which we call inns, where they debate . . .

M. 207⁶. They were taken to the museums, gymnasia, and colleges . . .

261². I entered one of the colleges . . .

College. *Lyceum.*

B. 59. (The old Church ministers, when at college . . .)

Colligament. *Colligamentum.* A.9837. 9895.

Collision. *Collidere, Collisio.*

A. 831^e. Punishments by collisions. 957. 959.

3289. 'The sons struggled together in the midst of her' (Gen.xxv.22)=combat. 'To struggle together'=to combat. E.710²¹.

—'. This collision or combat is treated of in this chapter . . .

3614⁵. Things which are repugnant are in collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth; and as there is repugnance, there is also collision.

4424³. 'The gnashing of teeth'=the collision of falsities with truths.

6206^e. Opposite spheres collide with each other . . .

7390². If the internal man afterwards denies what

miracles have confirmed, there take place an opposition and **collision** of the internal and the external man.

8924². Combats would be impossible without **collisions** of opposites . . .

9992². When the falsity of evil approaches good, there arises a heat; and when it approaches truth, a **collision**.

10312. I felt anxiety, arising from the **collision** of the spheres . . .

H. 380³. The interiors of those who live in such marriage, **collide** and combat with each other . . . The **collision** and combat of their interiors reveals itself after death . . .

M. 10⁶. The delights of these two loves **collide** together like enemies . . .

315. Clouds seen as it were **colliding** together. 415.

B. 102. If the faith of the New Church were together with that of the former Church, there would be such a **collision** and conflict that everything of the Church with man would perish. Gen.art. T.647.

Colocynth. *Colocynthis*.

A. 8408⁵. 'Gourds from a wild vine' (2 Kings iv. 39) = falsification.

10103³. 'A wild vine,' and 'gourds' = falsities and evils.

10235⁵. The 'knops' upon the brazen sea (1 Kings vii. 24).

R. 411⁶. The like is signified by the **gourds** put into the pottage . . .

T. 148. It is like the **gourds** which . . . they put into the pottage . . .

E. 618⁶. The pottage into which they put bitter 'gourds' = the Word falsified.

Colon. *Colon*.

A. 5174. Those with whom evils have predominated . . . are carried into the intestines, even to the last of them, namely, to the **colon** and rectum . . .

5379. When those who constitute the **colon** intestine infest those who are in the province of the peritoneum . . .

5392. Wherefore they who are in the **colon** and rectum are near the Hells which are called excrementitious.

5393. The **colon** is of wide extent, and so are those who are in that province. Des.

—². Such are they who are in the Hell of the **colon** and rectum.

— (The better sort of the Spirits of the **colon** and rectum, described.)

D. 937. (The Spirits of the **colon** described.) 993. 1062. 1066.

Colonnade. See under ARCADE.

Colour. *Color*.

Coloured. *Coloratus*.

Colouring. *Coloratio*.

See RAINBOW.

A. 184. A celestial colour . . .

731. Black and white, when variously tempered by the rays of light, are turned into beautiful **colours** . . .

1042². For any **colour** to come forth there should be something dark and snowy, or black and white, in which the **colours** come forth when the rays of light from the sun fall into them, according to the varied tempering of the black and white, from the modification of the influent rays of light. Some of these **colours** derive more or less from the black, some more or less from the white; hence their diversity. (The correspondence of this.)

1043. The bow, or the **colour** of the bow, never comes forth except in a cloud; it is the darkness itself, through which flash the rays of the sun, which is turned into **colours**; thus such as the darkness is, which is touched by the flashing of the rays, such is the **colour**. (The correspondence of this.)

1053. The sphere of a man or Spirit, whenever the Lord pleases, is represented by **colours** like those of the rainbow . . . In the other life there are **colours** which in brightness and resplendence far surpass the beauty of the **colours** seen on earth; each **colour** represents something spiritual and celestial. These **colours** are from the light of Heaven, and from the variegation of spiritual light. The light of Heaven is to the light of the world as the noonday sun to a candle; in Heaven there are celestial light and spiritual light . . . and it is the same with the **colours** there.

1589³. Objects which turn the sun's rays into most beautiful **colours**, and others which turn them into most ugly **colours**. 2045³.

1623. Every **colour** consists of innumerable rays . . .

1624. The **colours** flowed not from bright lucidity, but from what is flaming . . . All the visible **colours** in the other life represent what is celestial and spiritual; **colours** from what is flaming, those things which are of love and of the affection of good; **colours** from bright lucidity, those things which are of faith and of the affection of truth; from these origins are all **colours** in the other life; they are therefore so refulgent that the **colours** of this world cannot be compared to them. There are also **colours** which are never seen in this world.

2296. Flowers resplendent with most lovely and with celestial **colours**.

2519⁶. As light can enter into shade, and modify it variously into **colours**.

2715⁴. The quality of the objects which receive it causes the light to appear there under the appearance of **colour**, (beautiful or ugly according to the quality of the form and reception). 3001⁶. 3743⁶.

3993⁶. **Colours** actually appear in the other life, so beautiful and resplendent that they cannot be described; they are from the variegation of light and shade in white and black . . . as in planes; the variegations thence are what are called **colours**.

4214³. It is perverted, as when the sun's light inflows into ugly and dirty objects, and makes ugly **colours**.

4301². According to the forms, **colours**, etc.

[A.] 4320. The objects receive light from the sun, and thence **colours**, according to their forms; objects which suffocate and pervert the light appear of a black or dirty colour.

4412. A Spirit who could present . . . **colours** of every kind, and beautiful coloured forms.

4530. **Colours** in the other life are from the variegation of the light and shade there, and as it is intelligence and wisdom from the Lord which appear there as light . . . the **colours** there in their essence are variations, or, so to speak, modifications of intelligence and wisdom. The **colours** there with which the flowers are adorned, the atmospheres enlightened, and the rainbows varied, and also those which are presented distinct in other forms, have been seen by me innumerable times; their resplendence is from the truth which is of intelligence, and their refulgence from the good which is of wisdom; and the **colours** themselves are from their brightness and dimness; thus from light and shade, as are **colourings** in this world. Hence it is, that the **colours** which are mentioned in the Word . . . represent such things as are of intelligence and wisdom. . . In general, in proportion as the **colours** there possess resplendence, and are derived from brightness, they relate to the truth which is of intelligence; and in proportion as they possess refulgence, and are derived from crimson, they relate to the good which is of wisdom. 4677. 4922.

4627². They saw the thoughts of these angelic Societies by means of things variously **coloured** . . . and thus perceived that they were of the province of the eye.

4677. 'He made him a coat of various **colours**'=the appearances of truth thence. . . 'Various **colours**'=the appearances of truth by which the Spiritual of the Natural is known and distinguished. 4741. 4742.

4742². When the light of Heaven passes into the World of Spirits, it is presented there under the appearance of various **colours** . . . As the **colours** in the other life come forth thence, in their origin they are nothing but appearances of truth from good. Ex.

4922. All **colours** in the other life=something of good and truth, for they come forth from the light of Heaven, which in itself is wisdom and intelligence from the Divine of the Lord.

— That the **colours** are thence, and that they are variegations and modifications of that light. Refs.

7343². The light of the sun is white, but is varied according to the forms into which it flows, whence come **colours** . . .

7622. Changes of **colour**=the varieties of life as to wisdom and intelligence.

9466. Hyacinthine is of a celestial **colour**.

— There appear most beautiful **colours** in the other life, and in Heaven itself; and they all derive their origin from good and truth; for the sphere of the affections of good and truth is sensibly presented before the eyes of Angels and Spirits by **colours**, and specific things by means of objects variously **coloured**. . . The reason is that **colours** are modifications of the heavenly light, thus of intelligence and wisdom. 9467. 9833. 9865. 9905, Refs.

9467. There are two fundamental **colours**, from which are all the rest, the **colour** red, and the **colour** white; the **colour** red=the good which is of love, and the **colour** white the truth which is of faith . . . Hence it is evident what the rest of the **colours** signify; for in proportion as they are derived from red they=the good which is of love, and in proportion as they are derived from white they=the truth which is of faith; for all the **colours** which appear in the other life are modifications of heavenly light and flame upon these two planes . . . 9833^e.

9865. Precious stones take a representation according to their **colours**.

—³. The light which proceeds from the Lord appears in the inmost Heaven as flame, wherefore the **colours** which are thence are red and refulgent; but the same light appears in the middle Heaven as bright light; wherefore the **colours** which are thence are bright, and in proportion as they have good in them they sparkle. Hence it is that there are two fundamental **colours**, to which all the rest relate, namely, the **colour** red, and the **colour** white . . .

—³. It is evident from this why stones of so many **colours** were set in order in the breastplate.

10163^e. (How they **colour** their garments in that Earth.)

9868². The stones in the breastplate derive their signification from their **colours**.

— **Colours** in the Heavens are modifications of the light and shade there; thus are variegations of the intelligence and wisdom with the Angels. Refs.

H. 178^e. The still less intelligent Angels have garments of diverse **colours**—*diversicolores*. 179.

179^e. Brightness and whiteness correspond to truth; and **colours** to its varieties.

(s). **Colours** in the Heavens are variegations of the light there. Refs.

— **Colours**=various things which are of intelligence and wisdom. Refs.

— In proportion as **colours** derive from red, they =good; in proportion as they derive from white, truth.

356². The planes of that light, in which variegations as of **colours** come forth, are the interiors of the mind; and the confirmations of Divine truths by such things as are in nature . . . produce these variegations.

(b). **Colours** in the Heavens . . . are appearances of truth from good, and=such things as are of intelligence and wisdom. Refs.

450. A celestial **colour**. E.576².

W. 348. In the same way the white light of the sun is turned into hideous **colours**, and into black . . . D.2876.

380. In the Spiritual World there are **colours** of every kind; the **colours** red and white are their fundamentals; and the rest derive their varieties from them, and from their opposites, which are fiery dusky and black. Ex. R.231.

P. 298. **Colours** appear in both winter and summer light . . .

R. 566⁶. (**Colours** in relation to the three Heavens.)

915². There are in general two colours which are pellucid in precious stones, red and white; the other colours, as green, yellow, azure, and many others, are compounded of these with black between them . . .

M. 42¹. The colours were varied according to her aspect towards her husband.

105². Horses of a light bay colour.

136^e. Mantles of an opaline colour.

T. 360^e. Thus does man's Natural become as it were beautifully coloured . . .

763. Sight is bedimmed by white alone, but is vivified by a colour which inwardly derives something from black; as green.

Ad. 1026. Every colour has its own difference between black and white; there are a dull blue and a bright blue . . .

3/1288. They highly value this colour . . .

D. 682. In the rainbow, nothing but what is most general appears, namely, the planes of successive colours; whereas each colour consists of an indefinite number of rays, which flow distinctly thither, and form this general plane. The eye only perceives myriads of rays all at once, and indeed obscurely; and this obscurity appears only through some colour . . .

1087. Decorations of many colours . . .

1311. Hereditary evils in infants and children appear tempered with goods; like the colours black, green, azure . . .

1393. On colours, by which spiritual things are represented.

3474. In the rainbow, the colours derive their origin from black and white . . .

3578. Such subserviences are represented in the other life by colours . . .

5464^e. From the colours black, white, flesh, azure, yellow, around a Spirit or a man, some evil Spirits infer the state of the man as to his proprium or self-love . . .

6064. I spoke with Newton. . . He said that colours appear to him which are much brighter and of far greater variety than in the world; and that the colours there originate from the modification of the Divine light in the forms which are receptible of life in Angels and in men; and thence come the varieties of understanding. . . The planes of colours are three; white from light, red from fire, and black from [shade]; and the varieties of all colours thence originate.

E. 364. There appear in the Heavens colours of every kind, and they originate from the light there; and as that light far surpasses the light of the world in brightness and resplendence, so also do the colours; and as the light there is from the Sun of Heaven . . . all the colours=spiritual things . . . Therefore, there are two colours which are fundamental ones of all there; red and white; red deriving its origin from the flaming light which is from Divine good, and white from the bright white light which is from Divine truth; wherefore, in proportion as colours derive from red, they =good; and in proportion as they derive from bright white, they =truth.

— . Refs on the subject of colours.

431². The light in Heaven is modified into various colours according to the truths from good which are received; hence it is that in the Word, colours from correspondence=truths from good; wherefore answers were given through the flashing from the colours of the stones in the Urim and Thummim . . .

J. (Post.) 267. Concerning colours, Newton said, that in the world he had believed them to originate from substances, or as it were variously coloured matters which continually flow forth from the solar ocean . . . But the Angels did not recognize this cause of colours; saying, that there are equally colours in the Spiritual World . . . and that they know them to be variegations of their light, corresponding to their love or good, and to their wisdom or truth; and that the Sun from which their light proceeds is the Lord Himself . . . and from that Sun, which is pure love, such substances or matters do not flow forth; but that pure light presents the variegations of colours in objects according to the reception of wisdom by the Angels; a red colour in proportion as their wisdom derives from good, and a bright white colour in proportion as their wisdom derives from truth; and the other colours as it were partake of their defect and absence, which correspond to shades in the world. Moreover, the Angels . . . demonstrate that colours are nothing but variegations of flaming light and of bright white light in objects according to their forms; and that colours are not material . . .

—³. A certain Spirit then approached, and said to him; Do not think of colours from any little prism, or from some wall; but from the green colour of all the woods and grassy plains of the whole Earth . . .

—^e. After he had thought more deeply about this subject, he said; Now I know that colours are modifications of light in objects, in the forms of which they make common planes, upon which the light is variegated according to the forms of the parts; whence come colours. These are Newton's own words, which he wants me to communicate.

C. 190. As sight perishes if there is only one colour before it . . .

Column. *Columna*.

A. 699. I perceived that a certain column surrounded me . . . and it was insinuated that it was the 'wall of brass;' it was formed of angelic Spirits, in order that I might be let down in safety to the unhappy. 4940. D. 228. 262.

1861². 'Pillars of smoke' (Joel ii. 30)=falsities.

4328. How it was with the good of the Celestial Church, was shown by a column descending from Heaven, which was of an azure colour, and at the left side of which there was a lucidity like the flaming solar lucidity; by this was represented their first state . . . (the succeeding states of that good represented by changes in the appearance of the column.)

7989^e. The presence of the Lord is described in what follows, by the pillar of cloud by day, and the pillar of fire by night, to lead them; and His presence with both those who are in good and truth, and those who are in evil and falsity, by that pillar interposing itself between

the camp of Israel and the camp of the Egyptians . . . 8039^e. 8110. 8195.

[A.] 8099². They are surrounded with a **column** of Angels, with whom the Lord is present.

8106. 'By day in a **pillar** of cloud' (Ex.xiii.21)=that when there was a state of enlightenment, it was tempered by obscurity of truth.

—⁴. It is said 'in a **pillar** of cloud and of fire,' because by 'a **pillar**' is signified that which supports (Ill.); and it is predicated of the Natural . . . Hence it is that the feet of the Angel coming down from heaven appeared 'like **pillars** of fire' (Rev.x.1).

8108. 'And by night in a **pillar** of fire to give them light'=that when there is a state of obscurity it is tempered through enlightenment by good.

— The reason Jehovah appeared or went before them in a **pillar** of cloud by day, and in a **pillar** of fire by night, was that there was thereby represented the state of Heaven; for there are perpetual variations and changes of state there . . .

8110. 'The **pillar** of cloud by day, and the **pillar** of fire by night, did not recede before the people' (ver.22)=the Lord's presence, that it was perpetual; for so did the Angels in whose midst was the Lord appear before the people. 8192.

8195. 'The **pillar** of cloud went from before them, and stood behind them' (Ex.xiv.19)=the Lord's presence protecting voluntary things, as before it protected intellectual ones. . . It was an angelic choir in which was the Lord.

8197². As to the **pillar** bringing darkness upon the Egyptians, while it gave light to the Sons of Israel, the case is this. The Lord's presence, which is here signified by the **pillar**, is heavenly light itself . . . but this same light causes thick darkness with the evil . . .

8213. 'In the **pillar** of fire and of cloud' (ver.24)=the presence of Divine good and truth there.

8864^e. In the Lord's Prayer, all things follow in such a connexion, that they constitute as it were a **column** which increases in size from the top to the bottom, and in the interiors of which are those things which precede in the series. Ex.

9163⁴. On which they rest, as **columns** on their bases . . .

9406³. 'He spake unto them in the **pillar** of cloud' (Ps.xcix.7) . . . 'A cloud'=the Word in the letter, or Divine truth in ultimates; hence it is evident what it=to speak in a **pillar** of cloud.

9674. 'Thou shalt place it upon four **pillars** of Shittim wood' (Ex.xxvi.32)=the good of merit which is the Lord's alone, conjoining and supporting. . . 'Pillars'=support. . . The reason the **pillars**=support, is that they supported the veil.

—². By 'pillars,' in the spiritual sense, are signified those things which support Heaven and the Church, which are the goods of love and the goods of faith from the Lord. Ill.

9689. 'Thou shalt make for the hanging five **pillars** of Shittim wood' (ver.37)=the support of the uniting medium so far as is sufficient, through the good of merit

which is of the Lord's Divine Human. . . 'Pillars'=support.

9747. 'Its twenty **pillars**' (Ex.xxvii.10)=the goods of truth fully supporting. 'Pillars'=the goods of Heaven and the Church supporting. 9757.

9768. 'All the **pillars** of the court round about' (ver.17)=all the good which supports Heaven. . . 'The **pillars**'=goods supporting.

10551. 'When Moses entered into the tent, the **pillar** of cloud descended, and stood at the door of the tent, and He spake with Moses' (Ex.xxxiii.9)=that after the Word had vanished from their apprehension, a dense obscurity took possession of them without, and yet there was clear perception from within. . . 'The **pillar** of cloud'=a dense obscurity relatively to that nation . . .

C. J. 89. Upon these three things as **pillars**, the universal Heaven depends.

S. 38. Successive order is like a **column** with steps from the top to the bottom. . . Successive order, in the ultimate, becomes simultaneous order . . . which is comparatively like the **column** of steps subsiding into a plane . . . W.205². —³. M.314².

R. 191. 'I will make him a **pillar** in the temple of My God' (Rev.iii.12)=that truths from good from the Lord, with those with whom they are, support the Lord's Church in Heaven. . . 'A **pillar**'=that which supports and strengthens the Church; and this is the Divine truth of the Word.

468. 'His feet as **pillars** of fire' (Rev.x.1)=the Lord's Divine Natural as to Divine love, which supports all things . . . 'A **pillar**'=support.

M. 12. Six **columns** of lapis lazuli before the entrance.

76³. At the sides of the steps were **columns** of jasper.

155a². Two **columns** of cedar before the door.

T. 159². Lo, there appeared a **column** of light around us . . .

220. Truths and good in ultimates, such as are in the sense of the letter of the Word, are represented by the curtains, veils, and **pillars** of the tabernacle. Gen.art.

403^e. They are the hands of the king, and the **pillars** of society.

627^e. Hence it is evident upon what **pillar** the house of God is at this day founded . . . and that if it were pulled away, that house would fall, like the house in which were the satraps and people of the Philistines . . . the two **pillars** of which Samson pulled down.

D. 3455^e. He was then placed against a **column** . . .

E. 78². Man cannot live as to the body in the Lord's presence; and they who do live are surrounded by an angelic **column**, which moderates the Divine influx . . .

—³. The reason Jehovah was seen by many, as recorded in the Word, was that they were at the time surrounded by a **column** of Spirits, and thus preserved; thus also has the Lord been sometimes seen by me.

219. 'Him that overcometh will I make a **pillar** in the temple of My God'=that those who endure to the end shall be in the Divine truth in Heaven. . . 'A **pillar**'=Divine truth supporting . . .

— The Heavens which are in a lower degree, support those which are in a higher one; here, therefore, by his being made a **pillar** in the temple, is signified that they will be in a lower Heaven.

—² ‘**Pillars**’ are mentioned in various places in the Word, and by them are signified lower truths, because they support the higher ones. III.

— ‘For a **pillar**’ of iron (Jer.i.18)=truth supporting it.

—³ ‘To appoint signs, and to place **pillars**’ (Jer. xxxi.21)=instruction in the things of the Church which are fundamental, which are called ‘**pillars**’ because they support.

—⁴ ‘To strengthen the **pillars** of the earth’ (Ps. lxxv.3)=to support the truths upon which the Church is founded.

—⁵ The porch of the temple signified those things which are of the ultimate Heaven; and because this Heaven supports the two higher ones, those two **pillars** were placed in the porch of the temple (1 Kings vii. 15–22).

504¹⁰. (The **pillar** of cloud and of fire=the protection of Heaven and of the Church by the Lord.)

539⁸. ‘**Pillars** of smoke’=pure and dense falsities.

597. ‘His feet as **pillars** of fire’=Divine truth or the Word in ultimates, which is natural, and supports the interior things therein, also full of the good of love. . . ‘**Pillars**’=the lower truths which support higher ones.

Comb. *Pectere.*

A. 2125. Children cruelly **combed** by their mothers.

5570. Such appear to **comb** the hair; for to **comb** the hair=to accommodate natural things so that they may have a becoming appearance.

D. 3992. Children whom they would amend they were seen to **comb** cruelly. . .

Combat. *Pugna, Pugnare.*

Combative. *Pugnax.*

See SWORD, and under TEMPT.

A. 12. In the sixth state . . . his natural life is delighted and supported by those things which are of the body and the senses, from which comes **combat**, until love reigns, and the man becomes celestial.

55^e. While man is spiritual, as while he is becoming spiritual, he is in **combat**, wherefore it is said, ‘Subdue the earth, and have dominion’ (Gen.i.28).

59. While man is being regenerated and becoming spiritual, he is continually in **combat**, wherefore the Lord’s Church is called **militant**. . . In the time of **combat**, the evil Spirits . . . leave him no meat except what is compared to ‘the green herb’ (ver.30).

—^e. From the experience of so many years I have been fully instructed about the **combat**, which they who are being regenerated must undergo.

63. Meanwhile the Lord continually **fights** for him against evils and falsities, and through **combats** confirms him in truth and good; the time of **combat** is the time of the Lord’s operation . . . Nor does He rest until love acts as principal; then **combat** ceases.

81³. A dead man, when in **combat**, almost always yields, and when in no **combat**, evils and falsities

dominate him . . . A spiritual man is in **combat**, but always conquers . . . A celestial man is not in **combat**. . .

84. As **combat** then ceases, the Lord is said to ‘rest from all His work;’ wherefore the seventh day has been made holy.

87. The reason the celestial man is ‘the Sabbath’ or ‘rest,’ is also that **combat** ceases when he becomes celestial . . . And as the man himself has not **fought**, but the Lord alone for him, it is said that ‘the Lord rested.’

88. When the spiritual man becomes celestial, he is called ‘the work of God,’ because the Lord alone has **fought** for him.

90. ‘The rain,’ which is presently called ‘a mist’ (Gen.ii.5,6)=the tranquillity of peace, on the cessation of **combat**.

91. While man is spiritual, the external man is not willing to serve the internal, wherefore there is **combat**; but when he becomes celestial, the external man begins to serve the internal, wherefore **combat** ceases . . .

227. When evil Spirits begin to have dominion, the Angels labour to avert evils and falsities, wherefore **combat** takes place; it is this **combat** which is felt through perception, dictate, and conscience . . . Such, if they felt **combat** a hundred times, would say that they were phantasies, and caused by unhealthiness of mind. For some years it has been given me to feel **combats** and their living sensation a thousand thousand times, and almost continually; also who they were, their character, where they were, when they came, when they departed, and to speak with them.

261. ‘In multiplying to multiply sorrow’ (Gen.iii.16) = **combat**, and from **combat** anxiety.

263. When the Sensual averts itself, or ‘curses’ itself, what follows is that the evil Spirits begin to **fight** strongly, and the Angels who are with man to labour, wherefore the **combat** is thus described by ‘in multiplying to multiply sorrow,’ as to the conception and as to the birth of sons, that is, as to the thoughts and productions of truth.

653. While man is being reformed, which is effected through **combats** and temptations . . .

— The evil Spirits who excite the man’s reasonings, draw forth all his false things . . . with which the man, while in temptations, ought to **fight**; but it is the Lord, through the Angels who are adjoined to the man, Who **fights**. After false things have been separated by **combats**, and as it were dispelled, the man is prepared to receive the truths of faith . . .

986. Before man is regenerated, the cupidities and falsities which are of the external man continually predominate; hence comes **combat**.

1444. The Lord derived evils from the mother, against which He **fought**. . . He **fought** alone, and of His own power, against all Hell.

1656. After these **combats**, evil and falsity submitted itself. Sig.

1659². The **combats** which are signified by ‘wars.’

1661. It treats of the Lord’s **combat** against evils and falsities, here of His first **combat**, which was in His childhood and first adolescence. 1705.

[A. 1661]². No one can ever **combat** against evils and falsities before he knows what evil and falsity are, thus not before he is instructed . . . Every man first of all **combats** from the goods and truths which he receives through Knowledges . . . Every man too, when he first begins to **fight**, supposes the goods and truths from which he **combats** to be his own . . .

—⁴. It is, however, the Lord alone Who **fights** and overcomes.

—⁵. As the Lord in His earliest youth was introduced into the most grievous **combats** against evils and falsities, He could suppose no otherwise, and this because it was according to Divine order that His Human essence should be introduced to the Divine essence, and united with it through continual **combats** and victories, and also because the goods and truths from which He **fought** against evils and falsities were of the external man . . . In a word, in the first **combats** the goods and truths with the Lord, and from which He **fought**, were imbued with the hereditary things from the mother . . .

1663. So many kinds of cupidities of evil and of persuasions of falsity against which the Lord **fought**. Sig.

1664³. 'Men of war' (Jer. xlix. 26) = those who **fight**.

—⁷. The Lord alone **fights** for man.

—⁸. The wars waged against the idolatrous inhabitants of Canaan all represented the **combats** of the Lord with Hell, and therefore those of the Church, and of the men of the Church. Ill.

1668. The evil Spirits rebel in proportion as the man who wants to be in goods and truths confirms with himself any evils and falsities, or in proportion as evils and falsities insinuate themselves into his goods and truths; in these things is the life of evil Spirits, but the life of the Angels is in goods and truths; hence come infestation and **combat** . . .

1683. The Lord never began **combat** with any Hell, but the Hells attacked Him; as is the case also with every man who is in temptation, or in **combat** with evil Spirits . . .

1685. Truth is the first of **combat**, for from truth he **fights** . . . wherefore such **combats** never take place until the man has been imbued with the knowledges of truth and good. Sig.

1690². From love towards the universal human race He **fought** against the loves of self and of the world. Sig.

—^e. The grievousness of His **combats** . . .

1692. Hence the Church is called **militant**. 6308. 8351^e.

1709. The holy things of **combat**. Sig.

—'. 'Six' = **combat**. (See SIX.)

1752. The Angels who were with the Lord when He **fought**. Sig.

1785. After the **combats** in childhood there was revelation. Sig. and Ex.

1789. Reward after the **combats** of temptations. Sig.

—'. He **fought** from love towards the universal human race. 1812². 2405⁴.

1812. The Lord was in continual **combats** of temptations.

—'. From the love from which anyone **fights** is known what his faith is. Ex.

1813. He alone **fought** from Divine love . . .

—'. He became righteousness through the **combats** of temptations and victories, and this from His Own power; and as often as He **fought** and conquered, it was imputed to Him for righteousness . . .

—². Man . . . can never **fight** from any other love, from himself, than the love of self and of the world . . . He who supposes that he **fights** from himself against the devil errs enormously . . . It is the truth of faith, that is, the truth itself, that the Lord **fights**.

1820. The end is the love against which the evil Spirits and Genii **fight** . . . Evil Spirits never **fight** against anything but what a man loves, and they **fight** the more sharply the more ardently he loves; evil Genii are those who **fight** against those things which are of the affection of good, and evil Spirits against those things which are of the affection of truth . . .

—³. They do not **fight** by reasoning against goods and truths; such **combats** go for nothing, for if they were conquered a thousand times, they would still press on, because reasonings against goods and truths are never wanting; but they pervert goods and truths, and inflame by a certain fire of cupidity and of persuasion . . .

—⁵. Against this Divine love all the Hells **fought** with the most malignant deceit and venom . . .

1864^e. Through **combats** of temptations and victories, the Lord more and more conjoined and united Himself to Jehovah.

1902³. That through **combats** of temptations, and victories, He might reduce all things into order.

—^e. The human race, for which, and for the salvation of which, He **fought** in all His temptations . . .

1923. When the Rational rises up against the Intellectual, there takes place intestine **combat**.

—'. Temptations are nothing but intestine **combats** . . .

1935^e. They who have no conscience can have no interior thought, wherefore with them there exists no **combat**. Ex.

1950. 'His hand against all' (Gen. xvi. 12) = that it would **fight** against those things which are not true; 'and the hand of all against him' = that falsities would **fight** back again.

—². The Rational, without life from celestial good, **fights** against all, and all **fight** against it: rational good never **fights**, however it is attacked . . . and although it does not **fight**, it conquers all; nor does it ever think about **combat**. Ex.

—³. But truth separated from good, here represented by Ishmael . . . **fights** against all, and all against it, nay, it thinks of and breathes scarcely anything else but **combats** . . .

1962². From Scientifics and Knowledges, without the life of use, the Rational becomes like a wild-ass; morose, **combative** . . .

2077. From this love the Lord continually **fought** against the Hells. 2777.

2159. The hereditary which He conquered through the **combats** of temptations . . .

2276. 'Thirty'=somewhat of **combat**, thus a little of **combat**. Ex. 5335.

2406². The Lord continually **fights** with man and for man with Hell, although it does not appear so to man.

2523². In order that He might **fight** with the Hells, He had to do it from the Human, for there is no **combat** with the Hells from the Divine.

2576¹⁸. The Lord's Human, which, through **combats** of temptations, and victories, He of His Own power made Divine.

2686. The Book of the Wars of Jehovah . . . treated of the Lord's **combats** and temptations, also of those of the Church, and of those who are of the Church.

—³. 'Arrows,' or 'missiles'=the doctrinal things from which and with which they **fight**, especially those who are spiritual.

2710. The state of the Spiritual Church is **militant**. Ex.

2714⁴. The journeys of the people in the wilderness all =the state of the Church **militant**, and its temptations.

2760². He is said 'to **make war**' (Rev.xix.11), from truth.

2776. The Lord united the Human to the Divine through **combats** of temptations and victories. Refs.

2793. The Divine Rational in a state of truth girded for the most grievous and inmost **combats** of temptations. Sig.

2799. 'A sword'=truth **fighting** . . . and in the opposite, falsity **fighting**. Ill.

—⁵. 'To break the bow, the sword, and the war' (Hos.ii.18)=that there will be no **combat** there about doctrine and truth.

—⁶. All weapons of war in the Word=those things which are of spiritual **combat**, each something special.

2881. While man is in **combats**, or one of the Church **militant**, it appears as if the Lord compels man, thus that he has no freedom, for He then **fights** continually against the love of self and of the world, thus against the freedom into which he is born . . . But in the **combats** in which he conquers, freedom is stronger than out of **combats**, but this freedom is not from himself . . .

3286². The internal or rational man often **fights** with the external or natural, and while there is **combat**, the natural is not regenerate.

3289. 'The sons struggled together in the midst of her' (Gen.xxv.22)=**combat**.

3301³. Celestial men are such, that before they put off this state, they are in the Natural so strongly as to truth, that they are able to **fight** with the Hells, for truth is what **fights**, never good . . .

—⁴. The Nazarite . . . represented the Lord, Who from the natural man as to truth would **fight** with the Hells.

3318. 'He was weary' (Gen.xxv.29)=a state of **combat**. 'Weary'=the state after **combat**; here a state of **combat**. Ex. 3321.

— . Good cannot be conjoined with truth in the natural man without **combats**. Ex.

3321. The conjunction of good with truth in the Natural takes place through spiritual **combats**.

—³. Such things cause the natural man to receive

truths with much more difficulty than his Rational; hence is **combat**, which lasts a considerable time, nor does it cease until the vessels which receive good in the natural man are softened . . . The harder they are, the more grievous is the **combat**, if the man is to be regenerated.

3448. As truths, or doctrinal things, are the things through which spiritual **combats** take place, they are signified by 'armies;' and also, in the opposite sense, falsities. Ill.

—⁶. As the Lord alone **fights** for man against the Hells which are in the constant endeavour to invade him, He is so often called 'Jehovah Zebaoth' . . . that is, 'of armies.' Ill.

3469². This is the reason why, when he is being regenerated, man perceives a **combat** between his rational or internal man and his natural or external man . . .

— . Many new states into which he is introduced . . . thus of humiliation, through the **combats** of temptations.

3601. The conjunction is effected through **combats**, that is, through temptations . . .

3696². Unless there were inmost a state of peace, he would not **fight**, for in the **combats** in which he is he continually has regard to it as an end; unless it were the end, he never would have force and strength to **fight** . . . and as this is the end, after the **combats** or temptations he comes into this state.

3923³. Truth is what **fights** and conquers.

3927. When the dominion is concerned, **combat** takes place, which here is 'struggling' (Gen.xxx.7).

—². The Lord **fought** from His Own power. Refs.

—³. It is the **combat** between them which is perceived by man as temptation.

3928. Between these two kinds of delights there is **combat** while man is in temptations; this the man does not know . . .

—². He who does not affirm and acknowledge the good and truth which are of faith and charity, cannot come into any **combat** of temptation, because there is nothing within to **combat** back against evil and falsity.

—³. Freedom is what is fought about in temptations.

4249². The **combats** of the evil Spirits with the Angels, from those things which are with a man who is to be regenerated, appear under the form of fear, straitness, and temptation.

4274². The reason the first of **combat** is as to truth, or about truth, is that he chiefly loves it . . .

4287. Victories in **combats** as to truths and goods. Sig.

—². He Himself not only sustained all the **combats** of temptations, but also sustains them with every man.

—³. The Lord **fought** from Divine love, differently from all men. Refs.

— . The Lord **fought** against the hereditary evil from the mother. Refs.

— . Through the **combats** of temptations, the Lord disposed all things into the heavenly form.

— . Through continual victories in the **combats** of temptations, He united the Divine essence to the Human essence. Refs.

[A.] 4295. It is the angelic Heaven with which the Lord fought. Sig.

—². That in temptations the Lord at last fought with the Angels themselves, nay, with the whole angelic Heaven, is an arcanum not yet unfolded. Ex.

457². This combat takes place among the Spirits who are with man. Ex.

4599⁶. The falsities from which they fight are signified by 'towers.' Ill.

5023⁴. It treats here of the spiritual combats into which will come those who are of the Church, after the internal or spiritual things of the Word have been opened.

5036². It is this combat which with man is perceived as temptation, but so obscurely that he scarcely knows otherwise than that it is mere anxiety; for man... perceives scarcely the thousandth part of those things about which the evil Spirits and Angels combat... for they fight from those things which are with man, and about them... I have heard the combat, I have perceived the influx, I have seen the Spirits and Angels, and have then and afterwards spoken with them, even about this very thing.

5280³. Hence there is a combat between the evil Spirits and the Angels, which combat with man is felt as temptation.

5335². As man cannot be regenerated, that is, admitted into the spiritual combats through which regeneration takes place, until he has received remains to the full...

5356². Temptations confirm goods and truths, for man then fights against evils and falsities.

5718. In order to domineer, they excite combats among others...

6202². The evil Spirits excite the evils which a man has done... and the Angels then fight with them...

6365². A Celestial Angel never fights.

6369. They who are in celestial good never fight, but are safe through good...

6419. The Spiritual Church fighting against falsity. Sig.

6423. Safe by the fighting truth of doctrine. Sig.

—¹. In order that good may fight with that crew which is from Hell with man... good acts through truth.

6424. The power of the forces of fighting. Sig.

6427². As the good with the spiritual is impure, they cannot but be infested by evils and falsities, and thus be in combat; but the Lord provides that through these combats what is impure with them shall by degrees be purified, for the Lord fights for them. Sig.

6611. The Lord then fights through the Angels against evils and falsities.

6656. 'Wars'=combats about truths and falsities, or spiritual combats; and as it proceeds, 'Lest He join himself to our enemies' (Ex.i.10), prevailing in these combats is signified.

6657. 'Lest he fight against us' (id.)=to occasion evil...

—². When man comes into temptation... there is a combat around him between Spirits from Hell and

Angels from Heaven, which combat lasts as long as the man is kept in his evil: in this combat it sometimes appears to the Spirits from Hell that they are conquering...

—³. When the Spirits from Hell are fighting against the Angels, they are in the World of Spirits, and are there in a free state. Ref.

6658. The Church is not fully established with man until he has fought against evils and falsities.

6663. In order that he who is being infested may appear to himself to be in freedom, and so to fight from himself against evils and falsities...

—². When this takes place, not only are the truths and goods strengthened which had been implanted before, but many are also insinuated; all the spiritual combat in which the combatant is victorious is attended with this. Ex... And this is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerning goods and truths, and especially because the Lord is present... In such combats it is general that the Lord turns into good all the evils which the Hells intend, wherefore it is not permitted to produce more and other evils than can be turned into suitable good with him who is in combat.

6764. 'Two Hebrew men quarrelling' (Ex.ii.13)=that they fought together within the Church.

6765². While man is being regenerated, he is let into combats against falsities, and then is kept by the Lord in truth, but in that truth which he has persuaded himself to be truth, from this truth the combat is carried on against falsity. Combat can also be carried on from truth not genuine, provided it be such that it can in some way be conjoined with good...

6978². Combat against truth. Sig.

7090³. Such are let down to the Lower Earth, and there also are in combats... Their worldly and earthly things can be separated and removed by nothing but combats against falsities. These combats take place in this way; they who are there are infested by fallacies and falsities thence derived... but which are rebutted by the Lord through Heaven, and at the same time truths are insinuated, and these appear as if they were with those who are in the combats. Hence it is that the Spiritual Church is called militant.

—⁴. But at this day combat is rare with anyone in this world, for while he lives in this world, the man of the Church does not support combat, on account of the crew of the evil in the midst of which he is, and on account of the flesh in which he is, which is infirm. In the other life man can be firmly held in the bonds of conscience, but not so much so in this world, for if in this world he were to be brought into anything of despair, as they who are in combats are wont to be, he would at once burst those bonds... Hence it is that few within the Church are now admitted by the Lord into combats for truths against falsities. These combats are spiritual temptations.

7104². Grievous things from combats are signified by 'works' and 'burdens' (Ex.v.4).

7105. 'Get ye to your burdens' (id.)=that they should live in combats... 'Burdens'=infestations by falsities, thus combats against them.

7122². Before goods and truths can appear . . . evils and falsities must be revealed to them, so that they may see and know them, and thus learn what is true and what is good. This cannot be done at all without **combat** with evils and falsities in himself. This **combat** actually takes place, and evil Spirits excite the falsities and evils, and the Angels excuse if the end has been good, and insinuate truths. This is perceived as if it were in him . . . yet it is a **combat** of Angels with evil Spirits outside of him. Refs.

7198. 'Groaning' (Ex.vi.5)=grief and pain from **combat**. 'The Sons of Israel'=those of the Spiritual Church, who are infested by falsities, and are thence in **combat**.

7236. Their going forth out of Egypt=when they will come out of **combats** with falsities.

7320. The reason of their aversion to truths, is that the truths which are being perverted by falsities, secretly and silently **fight** . . .

7251. So long as truths are with falsities, they **fight** against them . . .

7729³. The open **combat** of falsity against truth. Sig.

7906². The purification of truth from falsity with man, can never take place without fermentation so called, that is, without the **combat** of falsity with truth, and of truth with falsity; but after the **combat** has taken place, and truth has conquered, falsity falls to the bottom, like dregs . . . This fermentation, or **combat**, takes place especially when the state is changed with man . . .

—³. Spiritual **combats** or temptations are fermentations in the spiritual sense. Ex.

7990. Those are said to be in spiritual captivity, who are kept by the Lord in good and truth as to the interiors, but as to the exteriors in evil and falsity by Hell; whence is the **combat** of the external man with the internal. They who are being infested are kept in this state; and then the Lord through influx through the interiors **fights** for them against the afflux of evil and falsity from the Hells . . . This takes place to the end that the external man may be reduced to obedience to the internal . . .

8131. The temptations with man are spiritual **combats** between evil and good Spirits; the **combats** are from and about those things which the man has done and thought, which are in his memory; the evil Spirits accuse and assault, and the good excuse and defend; these **combats** appear as if they were in the man . . .

8159². After He came into the world, from His Divine Human He could **fight** for them against the Hells. Sig.

—³. As to temptations the case is, that the Hells **fight** against man, and the Lord for man; to each falsity that the Hells introduce, there is an answer from the Divine . . .

—⁵. In temptations it is not man who **fights**, but the Lord alone for man, although it appears as if it were from the man; and when the Lord **fights** for man, man conquers in everything.

8175. 'Jehovah shall wage war for you' (Ex.xiv.14) = that the Lord alone supports the **combats** of temptations. Ex.

8179². In temptations . . . prayers do not effect anything, but **combat** is to be carried on against the evils and falsities which are injected by the Hells; this **combat** is effected through the truths of faith . . . In the **combats** of temptations, man ought to **fight** as from himself, yet acknowledge and believe that it is from the Lord; if man does not **fight** as from himself, the good and truth which flow in through Heaven from the Lord are not appropriated to him; but when he **fights** as from himself, yet believes that it is from the Lord, they are appropriated to him . . .

8273. 'A man of war' (Ex.xv.3)=Him who **fights** against falsities and evils, that is, against the Hells, and overcomes them . . . For the Lord alone **fights** for man . . . and that continually, especially in temptations, which are spiritual **combats**.

8294. 'I will draw the sword' (ver.9)=the continual **combat** of falsity from evil. Ill.

8295². The wish to destroy Heaven . . . does not take effect by a hostile invasion, for such an invasion, or such a **combat**, has no existence in the other life; but it is effected through the destruction of the truth of faith and the good of love . . . In this consist **combats** and wars there . . .

8346. Temptations are spiritual **combats**, or **combats** against evils and falsities.

8351². The **combat** of the internal man with the external, which is called temptation.

8403². Hence it is evident how absolutely necessary **combat** is; for the life of the old man resists, and does not want to be extinguished, and the life of the new man cannot enter, except where the life of the old one has been extinguished; hence it is evident, that there is **combat** on both sides, and ardent **combat**, because for life. He who thinks from an enlightened Rational may thus see and perceive, that man cannot be regenerated without **combat**, that is, without spiritual temptation . . .

8506. 'Six days' (Ex.xvi.26)=states of **combat** and of labour, here a state of reception of truth, or the state when good is acquired through truth, for in this state there are labour and **combat**. In this state man is let into temptations, which are **combats** with the evils and falsities with him; and then the Lord **fights** for the man, and also with him. But after this state, there is a state of the conjunction of good and truth . . . represented by rest on the Sabbath . . . then man is in the Lord, and is led by Him without labour and **combat**.

8555. It afterwards treats (in this chapter) of the **combat** of falsity from evil against the truth and good of faith: this **combat** is represented by the **combat** of Amalek against Israel.

8567. During extreme temptation, in the midst of despair, the inmost is held by the Lord in **combat** against the falsity . . .

8581². 'The bulwark' itself is the truth of faith, for from it the **combat** is carried on against both falsities and evils.

8594. 'And fought with Israel in Rephidim' (Ex.xvii.8)=that they assaulted while they were enduring grievous temptation. 'To **fight**'=to assault through the falsities from interior evil.

8595. 'Moses said to Joshua'= Divine influx into truth **fighting**.

— That Joshua=truth **fighting**, is evident from the fact, that he was commanded to **fight** against Amalek, that is, against falsities from interior evil : against these must **fight** the truth which is made **fighting** through the influx of Divine truth. The truth Divine itself which proceeds immediately from the Lord, is not **fighting** . . . but in order that it may be made **fighting**, it flows into such Angels as are in ardent zeal for truth and good, and, being stirred up by this zeal, they **fight**; hence comes the truth **fighting** which is represented by Joshua.

8596. That it should arrange the truths for **combat**. Sig.

8598. As to the conjunction and influx of the good of charity into truth **fighting**, the case is this; truth Divine becomes **fighting** through conjunction with those who are in zeal; they who are in zeal **fight**, but not from any enmity or hostility, but rather from charity; for zeal differs from anger thus; zeal has the good of charity in it; wherefore, when zeal **fights**, it only removes those who are in falsity and evil, lest they should injure those who are in good and truth . . .

8606. The reason why the faith which looks to the Lord conquers, is that the Lord then **fights** . . . and the reason why the faith which looks away from the Lord to self and the world yields, is that then the man **fights** from himself. Sig.

8615. When that state of **combat** with falsity from interior evil ceased. Sig.

8626. The infernal Genii cannot at all wage war and **fight** against the Lord; but it appears to them that they are **fighting**, and sometimes that they even conquer, when they subjugate those who are in evil . . .

8888. 'Six days shalt thou labour, and do all thy work'=the **combat** which precedes and prepares for that marriage. 'Six days'=a state of **combat**.

—². By the **combat** which precedes and prepares for the heavenly marriage, is meant spiritual **combat** or temptation; for before man enters into the heavenly marriage, that is, before he is regenerated, he is in **combat** against the evils and falsities with himself . . .

8893. Before man is regenerated, he is in a state of in tranquillity and unrest, for at that time his natural life **fights** with his spiritual life . . . hence at that time the Lord has labour, for He **fights** for the man against the Hells which attack him; but as soon as the good of love has been implanted, the **combat** ceases and rest comes, for he is then introduced into Heaven . . .

8924. Temptations are **combats** with falsities and evils: when man conquers these he is confirmed, for he **fights** from truths and for truths against falsity and evil. That he **fights** from truths and for truths, the man does not feel at the time, because the truths are in his interiors . . . but that it is from and for them, is evident from the fact that there is **combat**, and afterwards victory, which are impossible without collisions together of opposites . . .

—³. Man, however, does not **fight**, but the Lord for man, and, in fact, against the Hells, which are then endeavouring to invade and subjugate the man. Refs.

8959. Temptations are spiritual **combats** in man, for they are **combats** between the evil which is in him from Hell, and the good which is in him from the Lord.

8962. These **combats** are effected through the truths of faith which are from the Word; from these man must **fight** against evils and falsities, for if he **fights** from anything else, he does not conquer, because the Lord is not in anything else.

8963. As the **combat** is effected through the truths of faith which are from the Word, man is not admitted into **combat** until he is in the Knowledges of truth and good, and has thence acquired some spiritual life; wherefore these **combats** do not take place with man until he is of mature age.

8964. He who has not the truths of faith from the Word through which to **fight** . . . is not admitted into any **combat**, for he would yield; and if man yields, his state after temptation becomes worse than his state before it, because then evil has acquired power over good, and falsity over truth.

8969. In temptations, man ought to **fight** against evils and falsities as from himself, but still believe that he does so from the Lord . . . If, after the temptation, the man does not believe that the Lord alone has fought for him . . . he has undergone only an external temptation . . .

8975. 'Six years shall he serve'=a state of labour, and of some **combat**, and thence of confirmation of truth. 'Six years'=a state of labour and **combat**.

— It is said of some **combat**, because they who are in the truth of faith and not in the corresponding good of life, are not admitted into any grievous **combat** . . . for they would yield. Ex.

8978. A state of truth without delight also after **combat**. Sig.

8980. A state of truth conjoined with delight also after **combat**. Sig.

8981. Good adjoined to truth by the Spiritual while in **combat**, (and not after **combat**). Sig.

—². With those who are in the externals of the Church from infancy, spiritual good cannot be conjoined, but only adjoined so long as they are in **combat**; and after the **combat** it recedes. Ex.

—⁴. They admit spiritual good only into the Intellectual of the mind, that is, into the thought, while these evil loves are slumbering, which takes place when they are in a state of sickness, of misfortune; or in anxiety; thus in labour, and in some **combat**.

8984. The state after **combat**, which is only one of truth confirmed and implanted. Sig.

9278. 'Six days shalt thou do thy works'=a state of labour and **combat**, while in external delights which are to be conjoined with internal ones. The six days which precede the seventh=a state of labour and **combat**. (Refs.) The labour and **combat** which then exist are signified by 'the works' which are to be done on those days.

—³. While man is in externals, he is in labour and **combat**, for he is in the life which savours of the world, into which the Hells flow from all sides, and are continually endeavouring to subjugate the things which are

of Heaven with man ; but the Lord continually protects and delivers ; hence come the labour and **combat** which are signified by the six days of the week in which works are to be done. But when man is in internals, then, being in Heaven with the Lord, labour and **combat** cease, and he is in the quiet of peace, in which also conjunction is effected : these are the things which are signified by the seventh day.

9330². They who are in falsities from evil, in the other life first **fight** against those who are in truths from good : the reason they are permitted to **fight** is . . . that those who are in truths from good are thereby confirmed in truths against falsities ; and that those who are in falsities from evil are confirmed in falsities, and thus devastate themselves . . .

9338³. 'To overcome'=to **fight** from good and truth ; for evil is overcome through good, and falsity through truth.

9715. By the Lord's merit and righteousness is meant that He **fought** alone with all the Hells, and subjugated them . . .

—². Through continual **combats** with the Hells, the Lord also glorified His Human . . . for as man is regenerated through **combats**, which are temptations, so the Lord was glorified through **combats** which were temptations . . .

—³. His **combats** with the Hells are described by 'His garments being sprinkled ;' by being 'red as to His garments ;' and by 'His garments being as of Him that treadeth in the winepress ;' and by 'the days of vengeance' (Is. lxi. 3). L. 14.

—⁷. For the Lord **fought** and conquered in the world from Divine love ; and from Divine power in the Human thence acquired He afterwards alone **fights** and conquers for Heaven and the Church, thus for the universal human race to eternity . . .

—⁸. On the Lord's **combats** or temptations while He was in the world. Refs.

— That the Lord alone **fights** for the human race against the Hells. Refs.

9780⁶. In the universal sense, by Jehovah going forth and **fighting** against the nations, and His feet standing upon the Mount of Olives which is before the faces of Jerusalem (Zech. xiv. 3, 4), is meant that the Lord would **fight** against the Hells from Divine love . . . 10261⁶.

9809³. This passage (Ps. ex. 1-7) contains arcana concerning the Lord's **combats** while He was in the world . . . 'Sit Thou at My right hand'=the omnipotence of Divine good through Divine truth, which the Lord then was, and from which He **fought** and conquered . . . 'Thy people is one of promptitudes in the day of Thy bravery'=the Divine truths then **fighting**. . . 'Melchizedek' means 'the King of righteousness,' thus=Jehovah made righteousness through **combats** and victories . . . 'The day of anger,' was when He **fought** against evils, and destroyed them.

9937². The Lord 'bears iniquities' when He **fights** for man against the Hells ; for man cannot **fight** against them from himself ; but this the Lord alone does, even continually for every man, but with a difference according to the reception of Divine good and Divine truth.

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When the Lord was in the world, He **fought** against all the Hells, and completely subjugated them ; hence, too, He became righteousness ; thus did He redeem from damnation those who receive Divine good and truth from Him . . .

9978. They who place merit in works cannot **fight** against the evils which are from the Hells, for this no one can do from himself ; but they who do not place merit in works, for them the Lord **fights** and conquers.

9992². The reason 'heaven'=falsity from evil, is that that falsity defiles good, and also truth ; and also because it excites **combat** . . .

10178. The reason why 'shittim wood' also = love, is that when the Lord was in the world He **fought** from Divine love against all the Hells, and subjugated them. Refs.

10225⁹. With those who are in a state of childhood and youth, truths and goods are not so ordered as to enable them to go forth into the army and into warfare ; for they do not as yet discriminate and form conclusions from themselves ; thus they cannot as yet disperse anything false and evil through the Rational ; and they who cannot do this are not let into **combats** ; wherefore man is not admitted into temptations, which are spiritual **combats** against falsities and evils, until he is in a state of intelligence, that is, capable of exercising his own judgment. Sig. and Refs.

—¹⁰. 'To go forth into warfare' (Num. xxvi. 2)=to go forth into **combats** against the falsities and evils which are from Hell.

10367⁶. While man is in the first state, that is, while he is being led to good through truths, he is in **combats** against the evils and falsities which are with him ; for through **combats**, which are temptations, evils and their falsities are dispersed and separated . . . Then man has rest, and the Lord has rest ; for man does not **fight** against evils and falsities, but the Lord in him. . .

10456. Suspense of **combat** between falsity and truth, and no decision. Sig.

10488. Truth **fighting** against falsity and evil, and conquering, must be from good. Sig. and Ex.

10490⁴. It here treats of the spiritual **combats**, which are temptations, which those who are to be regenerated will undergo ; thus of the discordances in man between the falsities and evils which are with him from Hell, and the goods and truths which are with him from the Lord ; and as these **combats** are here described, it is said, 'he who doth not take up his cross, and follow after Me, is not worthy of Me.' —⁷.

10659³. For from the Human He could **fight** against the Hells ; but not from the Divine without the Human.

10685. The reason the internal is opened and is given through temptations, is that when man is in temptations, which are **combats** against evils and falsities, the Lord flows in from within, and **fights** for him ; which, also, man may know from this ; that when he is in temptations, he inwardly resists . . .

H. 575. 'The gnashing of teeth'=the continual disputing and **combat** of falsities with each other, thus of those who are in falsities . . . For everyone **fights** for his own falsity.

N. 198. Spiritual combats are especially effected through the truths of faith.

— Truth is the first of combat.

— The men of the Spiritual Church are tempted as to truths of faith, wherefore with them there is combat through truths; but the men of the Celestial Church are tempted as to goods of love, wherefore with them there is combat through goods. Refs.

— They who are of the Spiritual Church, for the most part do not fight from genuine truths, but from those which they believe to be truths from the doctrine of their Church.

200. The Lord fights for man in temptations. (Refs. to passages on this subject.)

— 2. Temptations . . . do no good, if man does not believe that the Lord has fought and conquered for him.

— They who place merit in works cannot fight against evils, because they fight from proprium, and do not permit the Lord to fight for them.

L. 3^d. The Lord came into the world in order to effect a last judgment, and thereby subjugate the then dominant Hells; which was effected through combats, or through temptations admitted into His human from the mother . . .

12. The passion of the cross was the last combat, through which He fully conquered the Hells, and fully glorified His Human. Gen. art. 14, III.

18². The Lord alone fought and conquered the Hells; and He alone also afterwards fights for man and conquers the Hells for him.

S. 12. By 'the bow' of him who sat on the white horse, is signified the doctrine of charity and faith fighting against falsities.

49. The power of Divine truth is especially exercised against falsities and evils, thus against the Hells; the combat is to be waged against these through truths from the sense of the letter of the Word.

103. By the Wars of Jehovah in that ancient Word, as in ours, are meant and described the combats of the Lord with Hell . . . The same combats are meant and described in many places in the historicals of our Word; as in the wars of Joshua with the nations of Canaan, and in the wars of the judges and kings of Israel.

Life 63^e. After some combat against these evils, they do not will them, thus they do not lust to do them . . .

66^e. No one can shun evils as sins, unless he acknowledges the Lord, and approaches Him, and unless He fights against evils, and thus removes concupiscences.

92. No one can shun evils as sins, even to being interiorly averse to them, except through combats against them. Gen. art.

94. Everyone fights who believes that there are a Heaven and a Hell, and that Heaven is eternal happiness, and Hell eternal unhappiness, and who believes that those who do evils go to Hell, and that those who do goods go to Heaven; and he who fights, acts from what is interior, and against the concupiscence itself which constitutes the root of the evil; for he who fights against anything does not will it, and to feel concupiscence is to will. Hence it is evident, that the root of evil is not removed, except through combat.

96. The man who fights against evils, cannot but fight as from himself, for he who does not fight as of himself does not fight at all, but stands like an automaton . . . But it is to be carefully remembered, that the Lord alone fights in man against evils, and that it only appears to man as if he fights from himself; and that the Lord wills that it should so appear to man, for without that appearance there would be no combat, thus no reformation.

97. This combat is not grievous, except with those who have loosened all the reins to their concupiscences, and have indulged them of set purpose; and also with those who in stubbornness have repudiated the holy things of the Word and of the Church: but with others it is not grievous; let them resist evils in intention only once a week, or twice a month, and they will perceive a change.

98. The Christian Church is called the Church militant, and it cannot be called militant except against the devil, thus against the evils which are from Hell. The temptation which the man of the Church undergoes, is this combat.

99. Concerning combats against evils, which are temptations, it treats in many places in the Word. III.

101. Man ought to shun evils as sins, and fight against them, as of himself. Gen. art. T. 330^e.

P. 41. This happiness rarely shows itself in the world . . . except by a certain quiet and peace of mind, chiefly following combats against evils.

145². As the internal and the external of the mind are so distinct, the internal may even fight with the external, and through combat force it to consent. Combat exists when man thinks that evils are sins, and therefore resolves to desist from them; for when he desists, the door is opened, and the concupiscences of evil which beset the internal of thought are cast out by the Lord . . . But as the delights of the concupiscences of evil, which beset the external of thought, cannot be cast out at the same time, combat takes place between the internal and the external of thought . . . From this contrariety there arises combat, which, if it becomes severe, is called temptation . . . It is evident that this is not contrary to rationality and freedom, but according to them, for rationality makes that combat, and freedom carries it on . . .

146. Take a thief for example . . . When he desists, there arises a combat of the internal man with the external; the internal man is in the affection of sincerity, but the external is in the delight of defrauding; which delight, being entirely opposite to the delight of sincerity, does not recede unless it is compelled, nor is it compelled except through combat; and then, when the victory has been gained, the external man comes into the delight of the love of what is sincere . . . It is the same with other sins . . . But the most difficult combat of all is with the love of dominion from self-love; he who subjugates this, easily subjugates all other evil loves, because it is the head of them.

147². This is what appears to man as combat; and, with those who have indulged much in the delights of evil, as temptation; for there comes suffering to the

mind when the order of its thoughts is inverted. Now as there is **combat** against those things which are in the man himself, and which he feels as his own, and as no one can **fight** against himself except from a more interior self, and also from freedom there, it follows that the internal man then **fights** against the external, and that it does so from freedom . . .

284. While man is being reformed, good and evil are set at each other, and then there comes forth a conflict and **combat**, which, if grievous, is called temptation, but if not grievous, it takes place as wine or strong drink ferments . . .

R. 88. 'To him that overcometh'=him who **fights** against evils and falsities, and is reformed. 146.

99. Hence come interior **combat** and anxiety . . .

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

— . Spiritual **combat**, which is temptation, is called 'the word of the Lord's endurance,' or 'patience,' because the Lord **fights** for man in temptations, and **fights** through the truths of His Word.

299. 'He who sat on him had a bow'=that they have the doctrine of truth and good from the Word, from which they have **fought** against the falsities and evils which are from Hell, thus against Hell.

300. 'A crown was given to him'=a badge of **combat**. The reason a crown is a badge of **combat**, is that in ancient times kings wore crowns in battle. Ill.

379. All who in the world have **fought** against evils, and have believed in the Lord, after their departure out of the world, are taught by the Lord, and are withdrawn by truths from the falsities of their religion, and are thus reformed . . .

385. 'God shall wipe away all tears from their eyes'=that they shall no longer be in **combats** against evils and falsities . . .

436. The argumentations from fallacies through which they **fight** and prevail. Sig.

548. 'There was war in heaven, Michael and his Angels **fought** with the dragon, and the dragon **fought** and his angels' (Rev.xii.7)=the falsities of the former Church **fighting** against the truths of the New Church.

581. 'Who is like unto the beast? who can **fight** with him?' (Rev.xiii.4)=the excellence of that doctrine above all others, because it can be contradicted by no one.

743. 'These shall **fight** with the Lamb, and the Lamb shall overcome them' (Rev.xvii.14)=the Lord's **combat** with them concerning the acknowledgment of His Divine Human . . . Their **combat** with the Lord, and that of the Lord with them, does not mean such a **combat** as there is from the evil and with the evil, but such as there is from those and with those who are not as yet in truths concerning the Lord.

821. 'In righteousness He doth judge, and **fight**' (Rev. xix.11)=that the Lord separates the good from the evil. —^e.

839³. Their appearing to hold back their horses, was because they feared **combats** . . .

M. 415. The cause of this spiritual **combat** was . . .

T. 68². Unless man on his side **fights** with the evil in himself (for this too is a law of order), he must sink down into Hell . . .

116. The Lord while in the world **fighting** against the Hells. Ill.

123⁴. The **combat** of the Lord with Hell may be compared to . . .

124². The **combat** of the Lord with the Hells was not an oral **combat** . . . such a **combat** effects nothing at all there; but it was a spiritual **combat**, which is that of Divine truth from Divine good, which was the Lord's vitality itself; the influx of this, by means of the sight, no one in the Hells can resist . . .

302. By the six days of labour (in the third commandment), is signified **combat** against the flesh and its concupiscences, and at the same time against the evils and falsities which are with one's self from Hell . .

596. When this takes place, there arises a **combat** between the internal and the external man, and then whichever conquers has dominion over the other. Gen.art.

— . Good cannot **fight** from itself, but it **fights** through truths; nor evil from itself, but through its falsities; as neither can the will **fight** from itself, but through the understanding.

—². Man does not feel this **combat** otherwise than in himself, and as pangs of conscience; nevertheless, it is the Lord and the devil, that is, Hell, which **fight** in man, and **fight** concerning dominion over man, or who shall possess him . . .

—³. Yet, although this **combat** takes place in the Spiritual World, still it is in man between the truths of good and the falsities of evil which are in him, wherefore man ought to **fight** entirely as of himself . . .

D. 3620. How great a cupidity some Spirits enjoy from **combats**.

4377. On a tranquil **combat** of the virgin sex against evils.

E. 131². Falsities cannot be cast out except through **combats** by these truths.

356². No one can **fight** against evils and falsities, and disperse them, without doctrine from the Word.

357. See Bow at this ref.

447⁴. **Combat** through truths in the natural man, which are from the Spiritual and its influx and conjunction. Tr.

504³¹. Before the Lord came into the world, there were in the Church mere falsities and evils, thus there was no **combat** between them and goods and truths; but after truths and goods had been opened by the Lord, then first **combats** could take place; and without **combats** between these things there is no reformation. Sig.

556³. The Angels do not **fight** with the evil . . . but permit them to do it, because they are protected by the Lord. Sig.

558². Spiritual **combats**, which are for truths against falsities, are effected from the Word, and are confirmed through a series of arguments and conclusions . . .

[E.] 710²⁰. The signification of 'Jacob fighting powerfully with God' (Hos.xii.3).

734¹⁴. Hence the Church is called **militant** . . .

735. 'Michael and his Angels **fought** with the dragon, and the dragon **fought** and his angels'=a **combat** between those who are for the life of love and charity, and for the Divine of the Lord in His Human, against those who are for faith alone, and who are against the Divine of the Lord in His Human.

938^e. But still there exists **combat**, because the evils which are of man's life are stirred up by the evil ones who constantly rise up from Hell, and then man ought to **fight** against them, and indeed as of himself; if he does not do so as of himself, the evils are not separated.

973^e. In the same proportion the Lord removes things insincere and unjust, as to the very intentions and will, where their roots are, and always with less resistance and **combat**, thus with more easy work, than at the beginning.

C. 180. The Lord with man **fight**s with the devil, and if the man also **fight**s as from himself, he conquers.

Combine. *Combinere*.

A. 9639. 'Combined each to the other' (Ex.xxvi.17)=thence the conjunction of the Lord with those who are in that Heaven. 'To be **combined**,' when said of the power which is signified by the hands,=conjunction through truth from good . . . It is this conjunction which is signified by the **combination** of the hands of every board (of the tabernacle) the one with the other.

Come. *Recidere*.

T. 50^e. It **comes** to the same thing.

Come. *Venire*.

See ADVENT.

A. 408^e. This was the reason why the Lord did not **come** into the world until the Jewish Church acknowledged and believed nothing.

1438. 'They **came** into the Land of Canaan' (Gen.xii.5)=that He arrived at the celestial things of love.

1853. 'To **come** to his fathers' (Gen.xv.15)=to pass from the life of the body into the life of the spirit.

2513. 'God **came**' (Gen.xx.3)=perception; for perception is nothing but the Divine coming or influx into the intellectual faculty.

3016. 'To **come** to days' (Gen.xxiv.1)=when the state was at hand.

3850. 'He **came** to Rachel' (Gen.xxix.30)=conjunction with the affection of internal truth. 'To **come** to'=to be conjoined.

3914. 'To **come**' to any woman, or to enter, when what is matrimonial is meant,=conjunction. 3918. 4870.

4247. 'To **come** to meet'=to flow in.

4443. 'To **come** from the field' (Gen.xxxiv.7)=consultation from their religion.

4446. He cannot **come** into Heaven . . .

4612. 'Jacob **came** to Isaac his father' (Gen.xxxv.27)

=the Divine Rational with which it was conjoined. . . The conjunction is signified by his **coming** to him.

4740. 'As Joseph **came** to his brethren' (Gen.xxxvii.23)=when it had been predicated of Him. . . When this is said to '**come**' to them, it denotes that it is predicated to them.

5015. 'To **come**,' here, (Gen.xxxix.14)=to will, for he who **comes** with a purpose, wills.

5249. 'He **came** to Pharaoh' (Gen.xli.14)=communication with the new Natural. 'To **come**'=communication, here, through influx.

5275. 'Lo, seven years **come**' (ver.29)=a state of Providence. 'To **come**'=what is of Providence . . .

5433. 'To **come** to see' (Gen.xlii.9)=to desire to know that it is so. 5439.

5505. 'They **came**' (ver.29)=what is successive of reformation.

5674. 'Joseph **came** home' (Gen.xliii.26)=the presence of the internal.

5934. 'Joseph's brethren have **come**' (Gen.xlv.16)=the presence of the truths of the Church in the Natural. 'To have **come**=presence.

5941. 'To **come**' (ver. 19)=to approach.

6046. 'They have caused to **come**' (Gen.xlvi.32)=to be present.

6063. 'To **come**' to anyone=presence. 6089. 6224. 8939. 9329.

6077. 'To **come** to sojourn' (Gen.xlvii.4)=to seek life.

6115. 'To cause to **come**' (ver.14)=to refer to, and introduce.

6117. 'All Egypt **came** to Joseph' (ver.15)=application to the internal. 'To **come** to him'=to be applied.

6638^e. The sons of Israel **coming** into Egypt (Ex.i.1)=truths initiated into scientifics. 6639.

6782. 'They **came** to Renew their father' (Ex.ii.18)=conjunction with the good itself of the Church. 'To **come**' to anyone=to be conjoined. 6783. 8657.

7167. 'To **come** to speak' (Ex.v.23)=to bring a command.

7317². When such are newly **come** into the other life . . .

7498. 'Come to Pharaoh' (Ex.ix.1)=the appearance of truth from the Divine with those who infest. . . 'To **come**,' or enter into anyone, = presence or appearance. Ex.

8185. 'To **come**,' or enter in through the midst, (Ex.xiv.16)=to pass across.

8187. 'They will **come** after them' (ver.17)=the effort to do violence through the influx of falsity from evil. 8209. 8231.

8398. 'To **come**' (Ex.xvi.1)=a stage of what is successive.

8692. The people **coming** to Moses to inquire of God (ver.15)=to consult as to what the Divine dictates. 8694.

9193². 'To **come** to them' (John xiv.18)=to lead into good. See 10153².

9256⁷. They 'come' to the Lord when they acknowledge Him as their God.

9382. 'To come,' when predicated of the Lord as to the Word, = enlightenment, for when the Lord comes, or is present in the Word, there is enlightenment.

9457^e. Then the Lord came into the world . . .

10240^e. 'To come, and go away' (John iii.8) = the state of a thing from beginning to end.

H. 51. Hence, when anyone is raised into any Society of Heaven, it is said that he comes into Heaven.

54. 'To come into Heaven is not merely to be raised among the Angels . . .

J. 74. Things to come they know not . . .

R. 13. 'He who is, Who was, and Who is to come' (Rev. i.4) = the Lord, Who is infinite and eternal, and Jehovah. E.23. 42.

24. 'He cometh with the clouds of heaven' (ver.7) = that the Lord will reveal Himself in the sense of the letter of the Word. E.36.

518. 'To come quickly' (Rev. xi.14) = after this.

831. 'Come' (Rev. xix.17) = a calling.

D. 2390. Hence it is evident that unless the Lord had come into the world at that time . . . the communication of Heaven with men would have been broken, and mankind must have perished.

E. 173. 'Until I come' (Rev. ii.26) = visitation.

354. 'Come and see' = attention and perception. 'To come,' when anything is presented to view, = to attend, for in the spiritual sense to come means to approach with the sight, thus to attend.

386⁷. 'To come to the Lord' (John vi.35) = to do His commandments.

659⁷. After death, everyone comes to his like. Sig.

Come down. See DESCEND.

Come forth. See EXIST.

Come in. See ENTER.

Come to pass. See under MAKE-*facere*.

Come up. See ASCEND.

Comedy, Comedian. *Comœdus*.

P. 298^e. Occurs. M.18³. 78⁴. T.381⁴.

T. 148^e. Their comedy is then turned into tragedy.

D. 4315. On comedians in the other life.

Comet. *Cometa*. T.339.

Comfort. *Consolari, Consolatio*.

A. 531. 'To comfort us concerning our work' (Gen. v.29). Ex.

699^e. It was granted to comfort them.

1779. The Lord's consolation after the combats of temptations. Sig. 1787. 1801. 1865.

1865². The salvation of the human race was the Lord's only comfort . . .

2692. Comfort. Sig.

— The influx of the Lord into the affection of truth, when it is in the deepest grief on account of deprivation, is **comfort**.

2702⁴. Afterwards, it treats of **comfort**, re-creation, and instruction after desolation. 2708³.

2821. **Comfort** from the Divine itself. Sig.

2822. A perception of **comfort** in the Divine good of the Rational after temptation. Sig.

—^e. Truth, from which comes combat; good, from which comes **comfort**.

2841. **Consolation** of the Lord still greater. Sig.

— 'To cry out of Heaven' = to console.

—^e. No one has any **consolation** except from those things which are of his love.

3212. 'Isaac was comforted after his mother's death' (Gen. xxv.67) = a new state; for 'to receive **comfort**' = a new state, because the state of **comfort** is new . . .

3610. 'Esau thy brother is comforting himself for thee, to kill thee' (Gen. xxvii.42) = a disposition to invert the state, and to deprive truth of life from itself. 'To comfort' one's self for anyone = to appease unrest of mind with hope. 4783.

4783. 'To comfort' (Gen. xxxvii.35) = interpretations which are made from the sense of the letter. Ex.

5043. 'To give grace' in temptations, is to **comfort** and uplift with hope.

5044. Wherefore, when this truth comes into the light, he who is in temptations receives **comfort**, and is uplifted with hope.

5078⁵. Who does not **comfort** a sick person, by saying . . .

5628. **Comfort** after hard things. Sig.

— 'Shaddai' = temptation, and **comfort** after temptation; here, therefore, **comfort** after the hard things which had been suffered in Egypt.

6577. 'Joseph comforted them' (Gen. l.21) = hope. 'To comfort' = to calm the unrest of the mind with hope.

6578. 'To comfort' is predicated of the understanding.

6829. Falsities take away the light, and thus the perception of **consolation** by truths from him who is in temptation; but when the man emerges from temptation . . .

7193. The Lord's temptations as to the human, and the temptations of the faithful, and afterwards **consolation**. Sig.

8165². (After deliverance from a state of despair in temptations) man for the most part is brought into a bright state of hope, and thence into **consolation**.

8259. The encampment at Elim = **consolation** after temptation. 8367, Ex.

8395. **Consolation** after temptations is signified and described by the manna which they received, and by the quails.

8415. **Consolation** by the Lord. Sig.

8478². There is no **comfort** for such . . .

8567^e. After temptations there is consolation. Refs.

R. 264. 'Weep not' = **consolation**.

T. 512. The contrition which is said . . . to be followed by the **consolation** of the Gospel, is not repentance. Gen.art.

E. 295⁷. Wherefore it is said, 'to **comfort** all that mourn' (Is.lxi.2). 612⁶.

326⁵. 'Jehovah shall **comfort** Zion' (Is.li.3). Ex.

365²⁹. 'The breast of her **consolations**' (Is.lxvi.11) = the Divine good.

405⁹. That this is for the sake of reformation and regeneration, is signified by, 'Jehovah hath **comforted** His people' (Is.xlix.13).

507⁴. 'I am He that **comforteth** you' (Is.li.12). Ex.

695¹⁵. That there no longer remained any spiritual truth, is signified by, 'Rachel weeping for her sons, refuseth to receive **comfort** upon her sons, because there is not any' (Jer.xxxi.15).

721¹¹. 'To **comfort**' (Is.li.) = to restore the Church.

727². 'Thy rod and Thy staff shall **comfort** me' (Ps. xxiii.4) = that Divine spiritual truth together with Divine natural truth will give protection, because they possess power. . . 'To **comfort**' = to protect.

730²⁷. That Church is meant by 'Zion,' and its establishment and their reformation by 'to **comfort**' (Is.li).

750¹². That there is not any nourishment of faith and of the understanding, because there are no longer any truths in consequence of evils of life, is signified by, 'Far from me is he that **comforteth**, who restoreth my soul' (Lam.i.16).

897. **Consolation** by the Lord after temptations. Sig. —². Something shall now be said about **consolations** after temptations. . . . When the evils and falsities of man have been removed, the temptations are over, and when they are over there flows in joy through Heaven from the Lord, and fills his natural mind ; it is this joy which is here meant by **consolations**. All who undergo spiritual temptations receive these **consolations**. I speak from experience.

1115³. 'Comfort ye My people' (Is.xl.1). Ex.

Comfort. *Solatum*.

A. 1992⁶. As after temptations there is **comfort** . . .

2535. Then in the prayer there comes forth something like a revelation, which is manifested in the affection of him who is praying as to hope, **comfort**, or a certain internal joy.

2561. Thence he would have this **comfort**. Sig.

2682². They who are being reformed are reduced into ignorance even to despair, and then they have **comfort** and enlightenment. 2694.

4248⁸. Man cannot undergo temptations before, because he is not as yet in Knowledges by which to defend himself, and to which he may have recourse for **comfort**.

4572. 'I am God Shaddai' = a state of temptation which is past, and now of Divine **comfort**.

— The reason that now there is **comfort**, is that through the temptations the conjunction of good and

truth has been effected in the Natural ; the conjunction itself makes the **comfort** . . . for everyone when he arrives at the end has **comfort** according to the hard things which he has suffered.

—^e. When the Spirits who are in evils and falsities are conquered by the Spirits who are in goods and truths, and are compelled to recede, the latter have joy through Heaven from the Lord ; this joy is also perceived by man as **comfort**, as in himself ; but the joy and **comfort** are not on account of the victory, but on account of the conjunction of good and truth, for all conjunction of good and truth has joy in it . . .

5773⁸. For when temptation is over, the Lord shines on them with **comfort**.

8567. Wherefore also this despair is presently dissipated through the **comforts** which are then insinuated by the Lord ; for after all spiritual temptation there is **consolation**, and as it were what is new of life.

D. 2880. Evil Spirits have also their **comfort** from hope, namely . . . of doing evil ; then they have **comfort**, and are at rest.

Comforter. *Paracletus*.

A. 4673^e. This Divine truth is the Holy Spirit itself which proceeds from the Lord, and is called 'the **Comforter**,' and the 'Spirit of truth' (John xiv.16,17). 4710^e. 6788, Ill. 8724. 9199³. —⁴, Ill. J.9^e. R.6^e. T.85². 139³. E.16^e. 25². 28³. 183⁹. 635⁴.

9199³. 'To send the **Comforter**' = to enlighten and instruct in the truths of faith.

R. 490. 'The **Comforter**' . . . is the Divine proceeding and is the Lord Himself.

T. 139^e. That by 'the **Comforter**,' or 'Holy Spirit,' is meant the Lord Himself. . . .

E. 476². By 'the **Comforter**, the Spirit of truth,' is meant the Divine truth proceeding from His glorified Human, as the Lord Himself teaches in John vii.39.

Command. *Imperium*.

To exercise Command. *Imperare*.

A. 451. A certain person who . . . there retained his desire to **exercise command** . . . H.407. D.3872.

1675⁷. Persuasions from self-love are characterized by wanting to **exercise command** over all things . . .

1802. Angelic subordination is not that of **command** . . .

1812. To want to be the greatest is to want to **command** others ; thus he combats for **command**.

1921. **Command**. Sig.

1983³. Sirens . . . are chiefly from the female sex, being those who in the bodily life . . . entered into everyone's affections and delights, with the end to **exercise command** . . . 3750^e.

2140. Because the human race was imbued with such great self-love, and thence with the cupidity of **exercising command** over others from evil and falsity . . .

2307². One who had died as an infant . . . had the disposition to **exercise command** over others.

2910². Under these loves hatred against the neighbour hides itself, which is such as to want to **exercise command** over all . . .

3417⁰. They **exercise command** there relatively . . .

4227. There are many of both sexes, who have been such in the bodily life, that whenever they could, they sought by art and guile to subjugate under themselves the minds of others with the end of **exercising command** . . . D.1808, *et seq.* (Their arts and correspondence.)

—². They were so subtle, that sometimes I did not perceive that they had the intention to **exercise command** . . . The Lord, under Whom they said they wanted to **exercise command**, they held cheap.

—³. They who act at the hinder part, want to **exercise command**.

5648. The **command** is then transferred from the natural to the spiritual man.

5718. They stir up combats, because they strive to **exercise command** alone, according to the maxim, divide and **command** . . .

6312. The Hells of those who have plotted how to **exercise command**.

6390. The affection of the former love flows in from Hell, which violently **exercises command**; but the affection of the latter love, from the Lord, Who does not **exercise command**, but leads.

7293⁵. With their lips they profess goods and truths for the sake of the lust of **exercising command**.

7363. The inhabitants of Mars are not under **sovereignities**, but . . . 10160.

7364⁰. The loves of self and of the world are what have caused them from societies to become **empires** and **kingdoms** . . .

7396. **Empires** and **kingdoms** are represented in Heaven as a man, and the societies in them, as the members of that man, but the king as the head.

7773. But the subordinations in Hell are of **command**, and thence of ferocity; he who **commands** rages against those who do not favour his every order.

8118². Then, for the sake of protection, mankind gathered themselves into **kingdoms** and **empires** . . . N.81, Refs.

8232⁰. Especially do they do evil to each other from theupidity of **exercising command** . . .

8743. With the man who is not regenerate, the external or natural man **exercises command** . . . but with the man who is regenerate, the internal or spiritual man **exercises command**.

10160⁰. The most ancients did not know what it was to **exercise command** over others from self-love.

10173. To want to **exercise command** in marriages destroys genuine love. Ex.

10445². The end in view is what **exercises command** with man . . .

10791. From the hereditary it is connate with every-one to want to **exercise command** over others.

10813². (In that sixth Earth) they do not know what it is to **exercise command** and domineer; they flee at the bare idea of **command**, or dominion.

H. 218. The governors who are such do not domineer and **command**, but minister and serve . . .

220. In Hell everyone wants to **command** others, and to be over them . . .

559. Self-love . . . would not only want to **exercise command** over the whole world, but also over Heaven, and over the Divine itself . . .

563. They said they had been in stations of great dignity in the world, and that they deserved to be above others and to **command** them . . .

573. The delight of raging against others, is completely conjoined with the delight of **exercising command** . . .

C. J. 19⁰. Those who were in the insane love of **exercising command** over all, appeared fiery.

51. Wives who aspire to **command** over their husbands dwell at one side of the city . . . De Conj. 59.

—^e. Marriage love is a heavenly love, which is devoid of **command**.

W. 225. The greatest things, in which there are degrees of both kinds, are . . . every **empire**, and every **kingdom** in its complex . . .

R. Pref. They have applied the Revelation to the states of **empires** . . .

M. 269⁰. There are three universal loves of which every man is moulded from creation: the love of the neighbour . . . the love of the world . . . and the love of self, which also is the love of **exercising command** over others . . .

D. 2740. On the sphere in the other life of those who are worldly, and desire to **command** others. 2812. 2820.

4427⁰. The Angels are such that they want to **command** no one.

4573². Sirens are of two kinds; some have as an end to **command** man, and every society to which they can come . . . The other kind have not such a burning heat to **exercise command** . . .

5001. In the other life it cannot but be that some **command**, and others obey; the former have contracted from the world the life of **commanding**, and have that sphere . . . While they who have served in the world have contracted the life of obeying; they know no other, and want no other; hence it is necessary to **exercise command**; but it must be the **command** of spiritual and celestial love, which thus regard others as equals, love them, and do good to them. The reverse is the case with the **command** of infernal and diabolical love.

5049. They who have been strongly excited with the heat and lust of **exercising command**, cannot be ruled through Heaven by the Lord . . .

E. 1016². Hatred especially prevails with those who are in the love of **exercising command** over all; with others there is enmity.

C. 87. As the human race is distinguished into **empires**, **kingdoms**, and **republics**, everyone is the neighbour according to the good of religion and of manners, and according to the good which he does to his country.

De Conj. 58. That to **exercise command** in marriages takes away marriage love.

Command. *Jubere.*

A. 3463³. Because it is so **commanded**, and not from any affection . . .

5368. The internal man is what ought to **command** . . .

W. 387². The one would **command**, and the other hearken . . .

Command. *Mandare.*

Commandment. *Mandatus.*

See under COMMAND-*præcipere.*

A. 14. The Lord has **commanded**, saying . . .

249^e. The Lord **commanded** the disciples . . .

1664². 'Who keep the **commandments** of God' (Rev. xii. 17).

2165⁵. This external symbol was **commanded** . . .

2180⁵. (Why sacrifices were **commanded**.)

4788³. They who are in truth are not in the affection of doing what is good because it is good, but because it is so **commanded** . . . 6396². 8399^e.

5057. Such things would never have been **commanded** . . . 6914³.

6405³. The Pharisee also went down justified, because he had done works by **command**.

6903. The Divine of the Lord in the Church, and His **command**. Sig.

6914^e. Many things which have been **commanded** by Jehovah, in the internal sense do not signify that they were **commanded**, but that they were permitted.

7167. When the **command** from the things of the Divine law appeared to those who are in falsities. Sig.

—. 'To come to speak'=to bring a **command**, here, to appear; for a **command** from the Divine is not manifestly brought to those who are in the Hells; but an exhortation through Spirits is made to them; hence it appears to them as a **command** from the Divine.

7231². Then man wills the truth of faith, and does it, because it is so **commanded** in the Word. Sig.

7240. The state of the Church when there was **command** through the law from the Divine to those who are of the Lord's Spiritual Kingdom. Sig.

—. 'Jehovah spoke'=**command**. 7286. 7310.

8690. Obedience is from will, but it is the will of doing the truth from **command**, and not from affection.

—. ². This good which he then does is truth, because it is only from **command** . . .

10217. In the Original Language, 'to number' means to **command**, etc.

10645⁶. 'If ye love Me, keep My **commandments**; he who hath My precepts, and doeth them, he it is that loveth Me' . . . 'If ye keep My **commandments**, ye shall abide in My love' . . . The **commandments** and precepts which are to be kept . . . are taught by the doctrine of charity and faith.

H. 271. That which is **committed** to life . . .

—. They **commit** them to life . . . 280².

348. It is afterwards taken from the memory, and **committed** to life.

517. Knowledge in Heaven are not only **committed** to memory, but to life.

L. Pref. Now, by **command** of the Lord . . . the following works are to be published.

W. 237². Love to the Lord is nothing else than **committing** to life the precepts of the Word . . .

335^e. The Lord is with those who do His **commandments**, thus uses . . .

R. 443. A **command** by the Lord out of the Spiritual Heaven to those who were exploring and manifesting. Sig.

—. 'A voice'=a Divine **command**.

479. A **command** from Heaven that they should receive this doctrine concerning the Lord. Sig.

565. 'The rest of her seed, who keep the **commandments** of God, and have the testimony of Jesus Christ' (Rev. xii. 17)=the novitiates who receive the doctrine of the Lord and of the decalogue.

638. 'To keep the **commandments**' (Rev. xxiv. 12)=to live according to the precepts which are contained in a summary in the decalogue. 951.

937. Those who are in truths through the Word from Him and do His **commandments** will be with Him. Sig.

962. By **command** it behoves me . . .

M. 21. By **command** he introduced them . . .

B. (Cover). Written by **command**.

T. 135². By **command** of the Lord three Angels descended . . .

283². They encamped in order by **command** . . .

329. Why things which are directly of love and charity have not been **commanded** . . .

337. Is evident from the **commands** frequently repeated by Him . . .

—. That faith in Him has been **commanded** by Him . . .

340. These two generals of the means of salvation are not only prescribed to man in the Word, but are also **commanded**; and as they are **commanded**, it follows that . . .

483². It behoves me to adduce some things which **command** man to do and believe. III.

503⁶. What is more frequently **commanded** in the Word than . . .

—. How could God prescribe and **command** such things to man, unless He had given him the capacity?

510^e. He **commanded** them to preach repentance . . .

530². In six precepts of the decalogue nothing is **commanded** but that they should not do evils.

726². Because they are **commanded** in the Word . . .

774. The Lord's Advent is only with those who receive Him; who are they who believe in Him, and do His **commandments**.

797³. By **command** of the Lord he was taken out thence . . .

E. 392^e. 'Testimonies' and 'commandments,' in the Word, = the things which teach life.

769. 'Who keep the **commandments** of God' = with those who live the life of faith. 'To keep the **commandments** of God' = to live according to the precepts in the Word . . .

Ecc. Hist. S. By command I wrote the same on two copies in Holland.

Command. *Præcipere.*

Commandment. *Præceptum.*

See DECALOGUE, and under LAW, and TABLE-*tabula*.

A. 31³. Everything **commanded** to that Church was representative of the Lord.

396². They were to distinguish the **commandment** of love above all the **commandments**. Sig.

783. 'As God had **commanded**' (Gen.vii.16)=for the reception of which he was prepared. . . 'To **command**,' with the Lord, = to prepare and to make.

1038⁵. All things of love, which are the truths of faith, and are called **commandments**, for all the **commandments** . . . are founded in one law . . . wherefore the tables on which the ten **commandments** were written are called the tables of the covenant.

1288². It is evident that in this passage (Ps.cxix.7-16) a distinction is made between '**commandments**,' '**judgments**,' '**testimonies**,' '**precepts-mandata**,' '**statutes**' . . . all which are of the Word or of doctrine.

1482. 'The princes of Pharaoh'=the primary **commandments** . . . from the Word.

1489. Although the **commandments** a child learns are Divine, he has no idea of them other than from such scientifics . . .

1499. 'Pharaoh **commanded** the men concerning him' (Gen.xii.20)=that scientifics left the Lord.

1798². See CHARITY at this ref.

2089. The primary **commandments** which are of charity. Sig.

—'. 'Princes'=the primaries of truth, which are **commandments**. 2761⁵.

2231. '(Abraham) will **command** his sons' (Gen. xviii.19). Ex.

2235⁵. Thus '**judgments**' have almost the same signification as '**commandments**.' Ill.

2609. As to all the **commandments** of life, as all those of the decalogue, and many in the Law and the Prophets, these, being of service for man's very life, are of use in both senses . . . Unless the **commandments** of the decalogue contained internal things, they would never have been promulgated in so miraculous a manner on mount Sinai, for such things . . . are known to the gentiles . . . But as the **commandments** were of service for life in both senses, and were like external forms produced from internal ones, which corresponded with each other, they descended from Heaven upon mount Sinai with so great a miracle, being said and heard in Heaven in the internal sense, and being said and heard on earth in the external sense. Examp.

2634. 'As God **commanded**' (Gen.xxi.4)=according

to Divine order . . . The **commandments** of God, or those things which God has **commanded**, are each and all things of Divine order, so that Divine order is nothing but a perpetual **commandment** of God; wherefore, to live according to the **commandments** of God, and in the **commandments** of God, is to live according to Divine order, and in Divine order.

3249. Charity towards the neighbour is nothing but a life according to the Lord's **commandments**.

3310². He who from nature inclines to adulteries, thefts, murder, but learns from the **commandments** of the decalogue that such things are of Hell, and so abstains from them, in this state is affected by the **commandments**, and learns from them, because he fears Hell . . . Thus when he does what is good, he does it from the **commandments**. But when he is in good, he begins to be averse to adulteries, etc. . . and then no longer acts from the **commandments**, but from good . . . Thus also stands the case with spiritual truths, which are called doctrinals, and are still more interior **commandments**.

3382. '(Abraham) hath observed My ordinances, My **commandments**, My statutes, and My laws' (Gen.xxvi.5)=through continual revelations from Himself . . . 'Ordinances'=all things of the Word in general; '**commandments**,' its internal things; '**statutes**,' its external things; and '**laws**,' all things in special. —³, Ill.

—^e. '**Commandments**'=the internal things of the Word, such as are those which are of life and doctrine.

3463³. He who acts from this **commandment** does indeed do good to others, but because it is so **commanded**, thus not from the affection of the heart, and whenever he does it he acts from himself, and also, in doing what is good, thinks of merit; whereas he who does not act from the **commandment**, but from charity, acts from the heart, thus from freedom, and whenever he acts begins from the will of good itself, thus from that which is delightful to him . . .

3661. 'To **command**,' in the historicals of the Word, = to reflect. 3682. 4242.

3690². When he begins to be delighted and affected with the **commandments-mandatis**-or **commandments** themselves, and lives according to them, he is then in the life of truth, yet is still remote from Divine doctrinals themselves, for life according to the **commandments** is only moral life, the **commandments** of which are known to all who are in human society . . . But he who is being regenerated . . . finds that throughout the Prophets, and especially in the Evangelists, each of those **commandments** contains more heavenly things within it. Examp.

3773. All doctrine is founded upon these two **commandments** . . .

3875². 'To cleave to Jehovah'=to observe the **commandments**, which is of spiritual love, for no one observes the **commandments** of God from the heart but he who is in the good of charity.

4197⁹. The **commandments** of the decalogue are therefore called 'the testimony,' because they relate to a covenant, thus to conjunction between the Lord and man, which conjunction cannot take place unless man

keeps these **commandments** not only in the external form, but also in the internal . . .

[A.] 4289³. That nation was only required to keep the statutes and **commandments** in the external form . . .

4311². Wherefore, there was no communication with the man himself, but with the holiness itself, in which they were when they performed the statutes and **commandments** . . .

4353³. All Divine truth regards these two **commandments** . . .

4638¹⁰. The application of the life according to the **commandments** of faith, is 'to watch.'

— He who is in good, that is, who does according to the **commandments**, is called 'wise.'

5032³. When those who are in spiritual good lived in the world, they received **commandments** from doctrine through which they initiated the internal man; but those who are in natural good not spiritual . . . did not receive any **commandments** from doctrine . . . wherefore there is no plane with them into which Heaven can operate . . .

5432. So that they are no longer scientifics, but precepts of life . . .

5486. 'Joseph **commanded**' (Gen. xlii. 25) = influx from the Celestial of the Spiritual. 'To **command**,' when predicated of what is internal relatively to what is external, = influx; the internal **commands** no otherwise than through influx, and disposition to use. 5732.

5732. The reason 'to **command**' = influx, is that in Heaven no one is **commanded**, or **commanded-mandatur**, but thought is communicated . . . Communication of thought with the desire that it should be done is influx, and on the part of the recipient is perception; wherefore 'to **command**' also = perception.

5826². The case is the same with the doctrinals of faith from the Word, which are the precepts of the Christian life.

6105. 'As Pharaoh **commanded**' (Gen. xlvii. 11) = with the consent of the Natural where scientifics are. 'To **command**' = influx, but here consent, because the Natural, which is represented by Pharaoh, has everything that belongs to it through influx from the internal; wherefore that which the Natural **commands** does indeed appear to be **commanded-mandatum**—by it, but it is **commanded** by the internal; thus is consent . . . So it appears as though man's speech **commands**, or gives orders—**mandet**, but it is the thought.

6450. 'Israel **commanded** them, and said unto them' (Gen. xlix. 29) = insinuation. . . 'To **command**' = influx, thus insinuation. 6462.

6502. 'Joseph **commanded** his servants the physicians' (Gen. l. 2) = influx from the internal concerning preservation from the evils which impeded conjunction. 'To **command**' = to flow in. 6545. 6560.

6561. 'Thy father **commanded** before he died, saying' (ver. 16) = that it was from the **command** of the Church. . . 'To **command**' = influx, here, **command**, because of the Church, thus from the Divine.

— Thus that nation was in no **commandment** of the internal Church . . .

6663. Most Spirits who come from the world, and have lived the life of the Lord's **commandments**, are infested by the evils and falsities with them before they can be raised into Heaven . . .

6678. 'To fear God' = to keep that which the Divine has **commanded**, for they who fear God keep the **commandments**; but as all holy fear and consequent obedience and keeping of the **commandments** are from the Divine . . .

6692. 'Pharaoh **commanded** all the people' (Ex. i. 22) = general influx into scientifics contrary to the truths of the Church. 'To **command**' = influx, here, general influx, because from Pharaoh.

7089. Take the ten **commandments** . . . Thus are these four **commandments** of the decalogue understood in Heaven . . .

7110. 'Pharaoh **commanded** that day' (Ex. v. 6) = the cupidity of infesting the truths of the Church while in that state. 'To **command**' = a **command-mandatum**, and as in a **command** of the evil there is the cupidity of doing evil, for this is the reason the **command** comes from them, by 'he **commanded**' is also signified cupidity. 7227.

7270. 'Thou shalt speak all that I shall **command** thee' (Ex. vii. 2) = the reception of Divine influx, and communication. 'To **command**' = influx, here, the reception of influx. . . 'To **command**' = the immediate influx of the Divine into the Divine law.

7884. By worship according to the order of Heaven is meant all exercise of good according to the Lord's **commandments**.

8013². It is said, according to the precepts of faith and of charity, on account of the difference between them; for life before regeneration is according to the precepts of faith, but after regeneration is according to the precepts of charity. Ex.

8257. By the life through which the Lord is chiefly worshipped, is meant a life according to His **commandments** in the Word, for through these man knows what faith and charity are; this life is the Christian life, and is called spiritual life . . .

8360. The faith of the Lord's **commandments**. Sig.

— 'The voice of Jehovah' = what is uttered from the Word, thus the **commandment** of the Lord.

8361. Life according to His **commandments**; for the Lord is in His **commandments** when man lives according to them. Sig.

8362. 'If thou wilt hearken to His **commandments**' (Ex. xv. 26) = obedience and life according to the goods of faith, which are the interiors of the Church. . . '**Commandments**' = the internal truths of the Word, thus the truths of faith which are the interiors of the Church; these are called goods of faith, because they are wills.

8363. 'Statutes' and '**commandments**' are mentioned in many places in the Word, and when one is mentioned along with the other, 'statute' = what is external of the Church, and '**command**,' what is internal of it.

8389. To do repentance, is after one has confessed sins, and from a humble heart supplicated forgiveness of them,

to desist from them, and lead a new life according to the **injunctions** of faith.

8393. Sins are not removed from man except through a life according to the **injunctions** of faith ; in proportion as he lives according to these, sins are removed . . .

8466. 'This word which Jehovah commanded' (Ex. xvi.16)=a command-*mandatum*-about it from the Divine . . . 'To **command**,' when by Jehovah,=a command. 8524. 8534.

8495. Therefore the **commandment** relating to the Sabbath is the third in the decalogue . . .

8499. 'As Moses **commanded**' (ver.24)=according to instruction by truth Divine. 'To **command**'=instruction.

8512. The appearance of the Divine is darkened when man does not live according to the Divine **commandments** ; for when he lives according to them, he lives according to Divine order, for the Divine **commandments** are the truths and goods which are from order . . .

8513. 'How long do ye refuse to keep My **commandments** and My laws ?' (ver.28)=that they were not acting according to Divine order.

8549. Spiritual life is to love God above all things, and the neighbour as ourselves, and this according to the **precepts** of faith which the Lord has taught in the Word.

8720. 'If God has **commanded** that thou shalt do this word' (Ex.xviii.23)=that thus it is from the Divine.

8767. 'To keep the covenant'=to live according to the **commandments**, thus in good ; and to be conjoined with the Lord. Ex.

—^o. Hence he who lives according to the **commandments** is conjoined with the Lord, for they teach life, and also give life, and thus open the way to Heaven, and the sight to the Lord.

8793. The ten **commandments** promulgated on mount Sinai are internal truths ; and the laws and statutes which are delivered in the following chapters, are external truths ; by the latter and the former are signified the truths which are to be implanted in good.

8859. The ten **commandments** of the decalogue are truths Divine which are to be implanted in good with those who are of the Lord's Spiritual Church : the **commandments** about sacrifices and the altar, which follow in this chapter, are the external truths which are of worship.

8862. The ten **commandments**, which are called the decalogue, and the subsequent statutes promulgated and ordered-*mandatum*-from mount Sinai, are such truths as are not only for those on earth, but also for those in the Heavens . . .

—². Everyone may know that these **commandments** were such things as had been known everywhere . . . 8902¹⁷.

8881. 'And keep My **commandments**' (Ex.xx.6)=who receive the truths of faith.

8899. The **commandments** of the decalogue are intended to be rules both for those in the world and for those in Heaven, the sense of the letter for the former,

and the spiritual sense for the latter, and thus both senses for those who while in the world are also in Heaven, that is, for those who are in the good of life according to the truths of doctrine. Ex.

—². Hence this **commandment** is the fourth in order, and surpasses in holiness those which follow : the **commandment** about the worship of Jehovah, that is, of the Lord, is the first and second, because it is the most holy ; then follows the **commandment** about the Sabbath, because . . . After this follows the **commandment** about honouring parents, because . . .

8914². By truths Divine from good are here meant all the **commandments** of the decalogue . . .

8932². This **commandment** follows immediately after the ten **commandments**, because . . .

8940. For by the ten **commandments** are signified the sum total of all truths Divine.

—². Stones=truths ; this was the reason the ten **commandments**, which=Divine truths in the complex, were written on tables of stone.

8972². The laws delivered to the Sons of Israel were distinguished into **commandments**, judgments, and statutes ; those were called '**commandments**' which were of life ; those 'judgments,' which were of the civil state ; and those 'statutes,' which were of worship. 9282. 9417.

9193^o. To acknowledge and worship the Lord is to live according to His **commandments**, that is, to live the life of faith and charity ; the life of faith is to do the **commandments** from obedience, and the life of charity is to do the **commandments** from love.

9290. 'As I have **commanded** thee' (Ex.xxiii.15)=according to the laws of order. 'To **command**,' when by the Lord,=the Divine truth proceeding from Him, for this contains and teaches the **precepts** of life and of worship . . . 10119. 10657.

9307. Obedience to the **commandments** which are from the Lord. Sig.

9311. Instruction about the **precepts** of faith, and reception. Sig.

9315. Life according to the Lord's **commandments**. Sig.

9416². The **commandments** were not written some on one table and some on the other, but . . .

9417. 'A law and a **commandment**' (Ex.xxiv.12)=truth in general and in particular . . . 'A **command**'=truth in particular . . . The several particulars of the law are called '**commandments**.'

9525. 'To **command**,' when by Jehovah to Moses,=those things which are of worship, for all things which Jehovah **commanded** Moses for Israel concerned worship.

10143⁵. In a word, to do according to the Lord's **commandments** is truly the worship of Him, yea, it is truly love and truly faith. Ex.

10337. 'They shall make all that I have **commanded** thee' (Ex.xxxi.6)=the Divine truths which are from the Word, which are to be represented in externals . . . for Divine truths are called 'the Lord's **commandments**.' 10352.

10578³. He who believes that he loves the Lord, and

does not live according to His **commandments**, is very much mistaken, for to live according to these is to love the Lord; these **commandments** are truths which are from the Lord, thus in which the Lord is, wherefore in proportion as they are loved, that is, in proportion as one lives according to them from love, the Lord is loved . . . To love the Lord without a life according to His **commandments** is not to love Him, for there is then not anything with man into which the Lord can flow, and raise him to Himself . . .

[A. 10578]⁴. To live according to the Lord's **commandments** is to live according to the doctrine of charity and of faith, which is prefixed to each of the chapters in Exodus. Ill.

10612. 'As Jehovah had commanded him' (Ex. xxxiv. 4)=that it was so done because they were urgent . . . It is often said, in connexion with the Israelitish nation, that 'Jehovah commanded,' but by this is not signified that it was well-pleasing, but permission that it should be so done because they were urgent. Examps.

10632². Now, therefore, it treats of the primary **commandments**, which are by all means to be observed. Enum.

— These **commandments**, however, are contained in the internal sense.

10637. 'Keep thou that which I command thee this day' (ver. 11)=if they do these primaries which are of Divine truth . . . For the things which Jehovah **commands** are Divine truths.

10638². By this is signified, that if they would do the primary **commandments** which are of eternal truth, evils and falsities would be removed; these **commandments** are what here follow in the internal sense, the chief of which are . . .

10645⁶. That to believe in the Lord, and to love Him, is to do His **commandments**, the Lord also teaches in John:—'If ye love Me, keep My **commandments-mandata**: he that hath My **commandments**, and doeth them, he it is that loveth Me: if anyone shall love Me he will keep My words; and My Father will love him, and We will come to him, and make our abode with him: he who loveth Me not, keepeth not My words' (xiv. 15-24); and again,—'Abide in My love; if ye shall keep My **commandments-mandata**, ye shall abide in My love: ye are My friends if ye do whatsoever I **command** you' (xv. 9-14). The doctrine of charity and faith teaches the **commandments-mandata**—and the **commandments** which are to be kept, and according to which we are to live.

10699. 'He **commanded** them all that Jehovah had spoken with him in mount Sinai' (ver. 32)=a **command-mandatum**—revealed from Heaven about the primary truths which were to be represented. 'To **command**,' when by Jehovah to Moses, = a **command-mandatum**.

10704. 'To be **commanded**' (ver. 34)=to be informed.

10762. The Lord's Church is internal and external; internal with those who do the Lord's **commandments** from love, for these are they who love the Lord; external with those who do the Lord's **commandments** from faith, for these are they who believe in the Lord.

H. 86^c. They have formed the idea that the life of

Heaven with man is to live according to the Divine **commandments**.

202². The Word contains all the laws of Divine order, for the laws of Divine order are the **injunctions** which are therein; in proportion therefore as man knows them and lives according to them the internal is opened to him . . .

319. The **precepts** of every religion regard worship . . .

420². He receives Him who lives according to the laws of Divine order, which are the **precepts** of love and faith . . .

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten **commandments** of the decalogue; in the first three, the laws of spiritual life; in the next four, the laws of civil life; and in the last three, the laws of moral life. In the external form a merely natural man lives according to the same **commandments** as a spiritual man . . .

—³. It is otherwise with those who at heart have acknowledged the Divine . . . and have acted according to the first three **commandments** of the decalogue equally with all the rest . . .

533. (All that is necessary) is to think that it ought not to be done because it is contrary to the Divine **commandments** . . .

N. 106⁴. The life of charity is a life according to the Lord's **commandments**, and to live according to Divine truths is to love the Lord. Refs.

S. 67. (The natural, spiritual, and celestial senses of five of the **commandments** given.)

Life 38. The Lord's '**commandments**,' 'words,' and '**commandments-mandata**'=truths.

66. Jesus is said to have 'loved him' because he had kept the **commandments** from his youth (Mark x); but because three things were lacking, which were . . .

91. The idea that man can be saved without keeping the **commandments** of the decalogue . . .

104. As there is reciprocity with man from the Lord, the Lord says that man must keep the **commandments**. Ill.

108. There exist moral men who keep the **commandments** of the second table . . . But if they . . . shun these evils only because they are evils, and not at the same time because they are sins, they are still merely natural, and with those who are merely natural the root of evil remains implanted . . .

W. 237². The third degree of the mind is opened by the celestial love of use, which is love to the Lord, and love to the Lord is nothing else than committing the **precepts** of the Word to life, the sum of which is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine.

239². I knew a poorly educated man in the world, and after death I saw and spoke with him in Heaven, and I clearly perceived that he spoke as an Angel, and that the things he said were imperceptible to the natural man; the reason was, that in the world he had applied the **precepts** of the Word to life, and had worshipped the Lord, and therefore was raised by the Lord into the third degree of love and wisdom.

249. There are three kinds of natural men : those who know nothing of the Divine **commandments** ; those who know there are such **commandments**, but think nothing of a life according to them ; and those who despise and deny them. Ex.

P. 33^e. 'To have the **commandments**' (John xiv. 21) = to know ; 'to do the **commandments**' = to love . . .

253². All can be saved, in every religion, provided they acknowledge God and live according to the **commandments** which are in the decalogue . . .

254². When a religion has once been implanted in a nation, that nation is led by the Lord according to the **injunctions** and dogmas of its own religion ; and the Lord has provided that in every religion there are **injunctions** such as those of the decalogue . . . The nation which holds these **injunctions** as Divine, and lives according to them from religion, is saved.

262^e. (The reason the Reformers could not regard the Lord's Human as Divine) is that no one can approach the Lord and at heart acknowledge Him as the God of Heaven and earth, but he who lives according to His **commandments** . . .

296². (If, when a man does evil,) he thinks that it is contrary to the **commandments** of the decalogue, and holds them to be Divine, he then commits it from purpose, and thereby lets himself deeply down . . .

326^e. These alone love God, for they love the Divine things which are from Him in doing them ; the Divine things which are from God are the **commandments** of His law ; these are God, because He Himself is His own Divine which proceeds . . .

R. 179. 'Thou hast kept My word' = because they live according to the Lord's **injunctions** in His Word.

272^e. Wherefore he who lives according to these things because they are Divine truths, or God's **commandments**, and thence of religion, is saved ; but he who only lives according to them because they are civil and moral truths, is not saved . . .

356². Love towards the neighbour is the love of obeying the Lord's **commandments**, which are especially those contained in the second table of the decalogue. Enum. and Ex.

366. 'Standing before the throne and before the Lamb' = hearing the Lord and doing what He **commands**. 369.

461. That the heresy of faith alone induces stupidity, subterfuges, and hardness on hearts, so that they think nothing about the **commandments** of the decalogue. Sig.

463². (What the solidians really mean when they preach that the **commandments** are to be kept.)

485, Pref. It treats of . . . those who being interiorly in faith alone are against the two essentials of the New Church, which are that the Lord is the only God of Heaven and earth and that His Human is Divine, and that we are to live according to the **commandments** of the decalogue. (See ESSENTIAL.)

490². Something shall here be said about conjunction with the Lord through a life according to the **commandments** of the decalogue . . .

500. Secondly, they have confirmed themselves in the dogma that a life according to the **commandments** of the decalogue is not a spiritual life, but only a moral and civil life . . . All who have had these dogmas strongly impressed on their minds do not afterwards recede from them. Ex.

502. The infernal loves . . . which exist in the Church . . . where they do not live according to the **commandments** of the decalogue. Sig.

— Nor is a life according to His **commandments** possible, unless man is led by Him.

555. Victory through the Divine truth of the Word, and consequently through the acknowledgment . . . that the **commandments** of the decalogue are **precepts** of life according to which men ought to live. Sig.

556^e. 'To love the Lord' = to love to do His **commandments**, for He Himself is His own **commandments**, for they are from Him, consequently He is in them, thus in the man on whose life they are inscribed, and they are inscribed on man by willing and doing them.

621. That they are conjoined with the Lord through love and faith in him, because they have lived according to His **commandments**. Sig.

628. These things are said to those who will be of the New Church on earth, because the first of reformation is to live according to the **commandments** of the decalogue, where are enumerated the evils which are not to be done . . .

656, Pref. From whom are separated those who have . . . lived according to the Lord's **commandments**. Tr.

662. Confession from charity, thus from a life according to the **commandments** of the law, which are the decalogue. Sig.

705. The Lord's Advent, and then Heaven for those who look to Him, and persevere in a life according to His **commandments**, which are the truths of the Word. Sig.

819. That the acknowledgment that the Lord is the God of Heaven and earth, and at the same time a life according to His **commandments**, are, in the universal sense, the all of the Word and of doctrine from it. Sig.

— His **commandments**, especially the **commandments** of the decalogue . . .

851. That salvation and eternal life primarily consist in worshipping the Lord and living according to His **commandments** in the Word, because through these there is effected conjunction with the Lord, and consociation with the Angels. Sig.

874. That those who had not lived according to the Lord's **commandments** in the Word . . . were condemned. Sig.

876. A new Heaven . . . where are those who have worshipped the Lord, and lived according to His **commandments** in the Word, in whom therefore there are charity and faith. Sig.

892. All those who make no account of the **commandments** of the decalogue. Sig.

903. All things of doctrine from the Word about the Lord and a life according to His **commandments**. Sig.

—². Love to the Lord is to have faith in the Lord

and do His **commandments**; and to do His **commandments** is love towards the neighbour, for to do His **commandments** is to do uses to the neighbour.

[R.] 915. All things of this doctrine from the sense of the letter of the Word in their order with those who approach the Lord immediately, and live according to the **commandments** of the decalogue by shunning evils as sins, for these, and no others, are in the doctrine of love to God and of love toward the neighbour. Sig.

920³. In the Church those men are heavenly who live righteously according to the **commandments** because they are Divine laws . . .

925. That no others are received into the New Church . . . but those who believe in the Lord, and live according to His **commandments** in the Word. Sig.

949. That the Lord will certainly come, and that He Himself is Heaven and the happiness of eternal life to everyone according to faith in Him and a life according to His **commandments**. Sig.

951. 'Blessed are they that do His **commandments-mandata**, that their Power may be in the tree of life, and that they may enter by the gates into the city' (Rev. xxii. 14) = that those enjoy eternal happiness who live according to the Lord's **commandments** for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledge about Him.

952. That no one is received into the New Jerusalem who makes no account of the **commandments** of the decalogue, and does not shun the evils mentioned therein as sins. Sig.

M. 129. That the Church is . . . with those who approach the Lord, and live according to His **commandments**. Gen.art.

336. That all these (delights of marriage love) . . . exist only with those who approach the Lord alone, and live according to His **commandments**. Gen.art.

340³. This is effected if He is approached, and man lives according to His **commandments**; the sum of which is to believe in Him and shun evils because they are of and from the devil, and to do goods because they are of and from the Lord . . .

351. These **commandments** are the civil laws of righteousness in all the kingdoms of the earth . . . They were promulgated from Sinai with a stupendous miracle in order that the same laws might become laws of religion . . . T. 444.

528. He who from purpose or confirmation acts against one **commandment**, acts against all the rest. Ex. B. 113. T. 523. E. 1028².

B. 111³. That (regeneration) is effected through faith in the Lord, and a life according to His **commandments**.
— The precepts of regeneration are five. Enum.

T. 151. To believe in the Lord is not only to acknowledge Him, but also to do His **commandments**; for merely to acknowledge Him is only of the thought from some understanding, but to do His **commandments** is also of acknowledgment from the will . . . While man only acknowledges from the thought of the understanding, he goes to the Lord from half of the mind only ;

but when he does His **commandments**, then from the whole ; and this is to believe.

—^e. They who acknowledge the Lord but do not do His **commandments**, become such satans after death.

287. In the sense of the letter, the decalogue contains the general **precepts** of doctrine and life ; but in the spiritual and celestial senses, all universally. Gen.art.

291. (General articles on the ten **commandments** in their order.)

326. These two **commandments** have regard to all those **commandments** which precede . . .

329. The ten **commandments** of the decalogue contain all things which are of love to God, and all things which are of love towards the neighbour. Gen.art.

—^e. 'He that hath My **commandments** and doeth them, he it is that loveth Me' . . . By '**commandments**' here are meant in special the **commandments** of the decalogue, which are, that evils are not to be done or lusted after ; and that so the love of man to God, and the love of God towards man follow, as good follows after evil has been removed.

330. In proportion as man shuns evils he wills goods . . . This is very manifest from eight **commandments** of the decalogue, so viewed. Enum. and Ex.

444. Moral life, when it is at the same time spiritual, is the life of charity . . . Let but the six **commandments** of the second table of the law of the decalogue serve for illustration.

—². He who thinks only from the external man cannot but wonder that the seven **commandments** of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle, when yet these same **commandments**, in all kingdoms on earth, and consequently in Egypt, whence the Sons of Israel had lately come, had been the **commandments** of the law of civil righteousness . . . But the reason they were promulgated by Jehovah, and were moreover written by His finger on tables of stone, was that they might be not only the **commandments** of civil society, and thus of natural moral life, but also the **commandments** of heavenly society, and thus of spiritual moral life ; so that to act against them would be not only to act against men, but also against God.

D. 6065. On the ten **commandments**.

D. Min. 4632. He who has charity keeps all the **commandments** in the internal sense. Enum.

E. 154. Celestial love comes from the affection of the will of doing the Lord's **commandments**, and spiritual love from the affection of the understanding of doing the Lord's **commandments**.

3887. The life of charity is meant by 'walking in the statutes, observing the **commandments** and doing them' (Lev. xxvi. 3).

392¹³. By 'testimonies' and '**commandments-mandata**' are signified the things which teach life ; by 'the law,' and 'the **commandments**,' those which teach doctrine ; and by 'statutes,' and 'judgments,' those which teach rituals. Ill.

696¹³. 'To be delighted greatly in His **commandments** (Ps. cxii. 1) = to love them, thus to will and do them.

696¹⁴. 'Commandments' = the laws of internal worship; 'statutes,' the laws of external worship.

902³. Man must keep these **commandments** from religion, because they have been commanded—*mandata sunt*—by the Lord; if he keeps them from any other reason whatever . . . he remains natural. Ex.

935². (The meaning of the ten **commandments** explained seriatim.) 949³, 950³, *et seq.*

939³. Hence the ten **commandments** were the first of the Word.

946¹. 'Judgments' = civil laws; 'commandments,' laws of spiritual life; 'statutes,' laws of worship. Ill.

1024². On the **commandments** of the decalogue in general. 1025². 1026², *et seq.*

1083². (The three senses of the **commandments** given).

D. Wis. xi. 15⁴ (Second series). What is spiritual, what is moral, and what is civil in the **commandments** of the decalogue. Ex.

Commence. See BEGIN.

Comment. *Commentatio, Commentum.* M. 181.

T. 349. 825.

Commerce. See INTERCOURSE.

Commingle. See MIX.

Commit. *Committere.*

See under COMMAND—*mandare*.

A. 2750. When anyone commits adultery on earth Heaven is at once closed to him. See CLOSE at this ref.

H. 384. When man commits adultery from delight Heaven is closed to him . . .

531. He commits it as often as he can . . .

Life 111. Thus he commits them in spirit . . . M. 494⁶.

P. 296⁵. He then commits them of set purpose . . .

Common. *Vulgus, Vulgaris.*

See also GENERAL.

A. 1878. The Word supposed to be only for the common people.

1931. Spirits perceive man's common thoughts; angelic Spirits, the more interior things . . .

1981. I dreamed a common dream . . .

2116. According to the common opinion . . .

5033. That the Church is only for the common people . . .

5432³. If only they can persuade the common people that they are true . . . 9367.

8944. Which they call bonds for the common people . . . T. 487.

9031. The common people would not have understood the Word . . .

H. 321. They cherish no other idea of Him than as of a common man . . . R. 42.

535². By which they induced the common people to believe that they were Divine holiness in them . . .

J. 56⁴. How the common people can be kept in blind obedience . . .

W. 40. The idea of common men about love and wisdom . . .

R. 834. Both the laity and common people, and the clergy and the learned. Sig.

T. 819². The business there, is to introduce the credulous common people into Heaven . . .

Common good. *Commune bonum.*

A. 1285³. They have one end, that is, the common good . . .

1316. When the common good of society is the end of all . . . —⁶.

— . Man's proprium . . . turns the common good of society . . . to self . . .

1673⁶. So with those who persuade themselves that their own profit is the common good, and account nothing as the common good but what is also their own . . . They who are of such a character as to regard what is their own as the common good, or to veil it over with the appearance that it is the common good, in the other life act in the same way in relation to the common good there.

2219⁶. Those are in self-love who . . . care nothing whatever about the common good, unless it is for them, and they themselves are as it were it.

2425³. They say that the common good is still more their neighbour . . .

2910². In the beginning every one is affected . . . for the sake of the common good . . .

4190. They think that such things are not only against their religion, but also against the common good . . .

5025². Use and end for the sake of the common good . . .

H. 392⁶. All uses . . . taken together make and perfect the general use, which is the common good.

D. 4433. On the common good.

— . He who is for the common good in the life of the body is also for the common good in the other life; the common good in the other life is the Lord's Kingdom . . .

C. 127. The common good exists from the goods of use performed by individuals, and the goods of use performed by individuals subsist from the common good. Gen. art.

130. The common good consists of the following things. Enum.

134. Ministries, etc. . . are the goods of use which individuals perform, from which the common good exists. Gen. art.

Common people. *Plebs, Plebejus.*

See under COMMON.

A. 2759. There rose . . . many Spirits from the unlearned common people . . . D. 3531.

4214⁴. Merely for the sake of the common people . . .

5390. There are Spirits who correspond to unclean

excretions. . . Many of these were from the lowest of the common people . . .

[A. 5390]^e. Their talk had been like that of the lowest of the common people, but still more filthy . . .

W. 12. The common idea in Christendom about God is as of a Man . . . But they who are more sapient than the common people declare for an invisible God . . .

M. 364. Let us take a common idea, which also is for the common people . . .

T. 159^o. The plebeian herd . . . will . . . accede.

D. 3550. On the lowest of the common people.

Common sense. *Sensus Communis.*

A. 1385. Hence they have less common sense . . .

2588^o. They are blinded to such a degree that they have no common sense, that is, they are not able to apprehend what good and truth are.

3428^e. The simple . . . have a common sense of the perception of truth, but the former have extinguished that sense . . .

T. 335². They cried . . . He speaks against common sense . . .

463. To deny it would be madness, because against common sense.

D. 3860. On the general natural sense. (See A. 4325-4329.) D. 4519. 4521.

D. Love viii^e. (Common sense appealed to.)

Common soldier. *Miles gregarius.*

T. 424^e. Like a common soldier under his officer.

C. 166. On charity with a common soldier.

Commonwealth. *Respublica.*

A. 994². The pleasures of honours and of offices in the commonwealth. 995².

1509. On those who had been . . . useless in the commonwealth.

2417⁷. Charity thus . . . wishes well to others, and to the commonwealth itself . . .

3167^e. Natural good is then all delight and pleasure from the spiritual end of serving the neighbour, still more the commonwealth . . .

Life 53. Society, the commonwealth, and the kingdom would go to ruin without these laws . . .

108. Hurtful to the commonwealth . . .

W. 367^e. It is as in a city, commonwealth, or kingdom . . .

P. 215⁵. After the love of dominion had destroyed this commonwealth (of the most ancient times) . . .

220⁸. Dignities are natural and temporary when a man regards himself in them, and not the commonwealth and uses; for then he cannot but think inwardly that the commonwealth exists for the sake of him, and not he for the sake of the commonwealth . . . But the same dignities are spiritual and eternal when a man regards himself as to person for the sake of the commonwealth and uses.

M. 130². Those things which are of the common-

wealth, and are called civil things, have a place below the former ones . . .

130⁴. To shun evils because they are hurtful . . . to the commonwealth . . . To do goods because they are profitable . . . to the commonwealth . . . He shuns the evil of adultery as the pest . . . of the commonwealth . . .

D. 3516. The Dutch pretended that they so act for the sake of their Republic . . .

C. 87. As mankind are distinguished into empires, kingdoms, and republics . . .

128. Wherefore, in a well-constituted commonwealth no one is allowed to be useless . . .

134. Of these four things the commonwealth or society consists. 135.

Commotion. See MOVE.

Communicate. *Communicare.*

Communication. *Communicatio.*

See under COMMUNION.

A. 50. The communication of man with the World of Spirits is effected through Spirits, and with Heaven through Angels; without this communication . . . he could not live at all.

315. In the other life there is a communication of all the ideas of thought. 443. 1389. 1673². 2329⁵. 2596. 2748.

549. The angelic state is such that everyone communicates his own blessedness and happiness to another; for in the other life there exists a most exquisite communication and perception of all affections and thoughts, wherefore each communicates his joy to all, and all to each.

— Such is the communication of all with each, and of each with all when one loves another more than himself; but if anyone wills better to self than to another, self-love reigns, which communicates nothing from itself to another, except the idea of self, which is most filthy.

697. Through the two evil Spirits the man has communication with Hell, and through the two Angels, with Heaven; without communication both ways man could not live a moment . . . But the torments of the infernals are not communicated to him . . . 986². 1088^e. 2354³. 2887. 5849.

784. Man no longer had communication with Heaven such as the man of the Celestial Church had. Sig.

— The state of the Most Ancient Church was, that they had internal communication with Heaven, thus through Heaven with the Lord . . . But this new Church . . . could not have internal communication, but external . . .

— All men have communication, even the wicked, through the Angels with them . . . The degrees of the communication are indefinite. The spiritual man can never have such communication as the celestial man . . .

805³. After these times, internal breathing ceased, and with it communication with Heaven, thus celestial perception, and there succeeded external; and as the

communication with Heaven had ceased, the men of the Ancient Church could no longer be celestial men . . .

925². Such is the **communication** (by spheres) in the other life . . .

931. When there is no Church, there no longer exists the **communication** of man with Heaven ; on the ceasing of which **communication** every inhabitant perishes. Ex.

1119. This breathing was varied with them according to the state of their love and faith in the Lord, because they had **communication** with Heaven . . .

1120^e. Internal breathing then ceased, and with it immediate **communication** with the Angels.

1121. The Angels, with whom they had **communication** . . .

1388^e. This knowledge with man . . . originates from his **communication** with the World of Spirits ; this **communicative** perception derives its beginning from this, that the Lord wills that all good things be **communicable**.

1390. There is not only a **communication** there of the affections and thoughts of another, but there is also a **communication** of his knowledge . . . Some retain it, others do not.

1391. **Communications** take place both by their speech together, and by ideas and simultaneous representations . . .

1392. Delights and happiness in the other life are also wont to be **communicated** from one to many by a real transmission . . . which **communications** take place without diminution with him who **communicates**. It has been granted me thus through transmissions to **communicate** delights to others . . . The Lord thus **communicates** happinesses to the Angels. The **communications** of happiness are such continual transmissions, but without reflection . . .

1393. **Communications** also take place in a wonderful way by removals . . . the Angels then flow in and **communicate** their own happiness.

1399. Every Spirit has **communication** with the interior and the inmost Heaven, of which he is entirely ignorant, otherwise he could not live . . . Thus **communications** of his interiors exist in Heaven, as of his exteriors in the World of Spirits ; through the interior **communications** he is disposed to the use towards which he is borne . . . The case is the same with man, he also **communicates** through Angels with Heaven . . .

1463. As the men of the Most Ancient Church had **communication** with the angelic Heaven . . . 444S. 6516².

1638^e. The speech of Spirits, through which man, although not aware of it, **communicates** with Spirits.

1661³. He does not know . . . that through evil Spirits he **communicates** with Hell.

1702². Through the interior man the internal man **communicates** with the external ; without this medium, no **communication** is at all possible . . . Unless there were a medium through which there is **communication**, the Celestial could never operate into the Natural, still less into the Corporeal. The interior man is what is

called the rational man, which man, being intermediate, **communicates** with the internal, where there is good and truth itself, and also **communicates** with the exterior, where there is evil and falsity. Through the **communication** with the internal, man can think about celestial and spiritual things, or can look upwards ; through the **communication** with the exterior, man can think about worldly and bodily things, or can look downwards . . .

1732^e. Without the interior man there is no **communication** between the internal and the external man ; a **communication** takes place of celestial and of spiritual things ; when there is a **communication** of celestial things the interior man is called 'Melchizedek,' but when there is a **communication** of spiritual things he is called 'Abram the Hebrew.'

1786^e. The Lord had immediate **communication** with Jehovah. This **communication** is represented by the vision in which Jehovah appeared to Abram. (Gen. xv. i.)

1791. Perception . . . was the continual **communication** and internal converse with Jehovah, which the Lord alone had.

1850². With them there was only the representative of a Church, because there could not exist immediate **communication** of the Lord's Kingdom in the Heavens with any true Church on earth, wherefore the **communication** became mediate, through representatives.

1880². When first the interior sight was opened to me . . . Spirits and Angels . . . were affected with a new joy, that thus there would exist a **communication** of earth with Heaven, and of Heaven with earth.

1990². The **communication** of the Infinite with finites would never be possible (except through the Divine Human). 2016^e.

2057². Hence it is that the happinesses of all are **communicated** to each, and of each to all . . . Everyone is a kind of centre of **communications**, thus of the happiness of all from all . . . and as they who are in that love perceive the highest happiness from the fact that they are able to **communicate** that which flows into them to others, there takes place a perpetual and eternal **communication**, by virtue of which the happiness of each one grows in the same proportion as the Lord's Kingdom . . .

—³. Self-love **communicates** nothing to others . . .

2137. Thence comes the **communication** of the Divine with the Human, and of the Human with the Divine. Sig.

2179³. As the man of the Most Ancient Church **communicated** with Spirits and Angels . . .

2187. 'They did eat' (Gen. xviii. 8) = **communication** thus. 'To eat' = to be **communicated**. 3734.

2341. Good should have no **communication** with evil, or truth with falsity. Rep.

2449³. Such is the **communication** of all ideas of thought and of affections in the other life, that goods are **communicated** with goods, evils with evils . . .

2572⁴. Between the Infinite and the finite there is no proportion, yet there is **communication** from the Divine omnipotence . . .

[A.] 2872. Everyone who is in this freedom, from inmost affection **communicates** his own blessedness and happiness to another, and it is blessedness and happiness to him to be able to **communicate** it . . . the **communication** itself is effected by the Lord, through wonderful influxes in an incomprehensible form, which is the form of Heaven.

2895. Through the Word there is a **communication** of Heaven with earth. 2899, Ex. 6943. 9717, Ex.

2896^e. When the **communication** with the Angels began to cease . . .

2897. Representatives were granted them . . . in order that they might have **communication** with Heaven. 2910^s. 3147¹⁰.

3060. 'He said' (Gen.xxiv.12)=**communication** . . . for from perceiving and willing there is **communication**.

3061. The **communication** of His Divine called the Father, with the Divine Human called the Son. Sig.

3293². This good is twofold, interior and exterior, the interior **communicates** with the interior man, the exterior with the external . . . Without **communication** both ways man could not live as to reason, nor as to body. It is the interior **communication** which remains with man after death, and then makes his natural life . . . But it is the exterior **communication** which man has while he lives in the body; but this ceases through the death of the body.

3457. 'They did eat and drink' (Gen.xxvi.30)=**communication**. 'To eat'=to be **communicated** as to those things which are of good, and 'to drink'=to be **communicated** as to those things which are of truth.

3464². Thus man has **communication** through doctrinal things with Heaven, but according to the good of his life. Examp.

3480³. With those who are in the life of faith, the **communication** is effected through the goods with them.

3482^e. Hence it is that the **communication** with Heaven is now intercepted to such an extent . . .

3542². Hence it is that both influx and **communication**, and thus conjunction, are signified by this intermediate; (hence) 'to halve to the neck' (Is.xxx.28)=to shut off and intercept the **communication** and thence the conjunction of higher with lower things.

—⁴. As 'the neck'=this **communication** and conjunction, 'the bonds of the neck'=interception. III. 3603.

3679⁴. With him whose Rational corresponds to the Natural, the **communication** is open . . . But with him whose Rational does not correspond to the Natural, the **communication** is closed . . .

3691³. The **communication** between these Heavens can exist no otherwise than as the **communication** of the inmost things of man with his exterior things . . .

3695. 'He put them under his head' (Gen.xxviii.11) is the most general **communication** with the Divine. 'Under his head or neck'=**communication** with external things, thus the most general **communication**. 'The neck'=the **communication** of interior with exterior things, or what is the same thing, of higher with lower things, and thence conjunction. Hence those things

which are under the neck, or pillows, here=**the communication** of the inmost or of Divine things with the outermost things, which **communication** also is most general. 4352.

3699. 'A ladder set up on the earth' (ver.12)=the **communication** of the lowest truth and good thence. 'A ladder'=**communication**.

3700. 'Its head reaching to heaven'=**communication** with the Divine.

3701. 'The Angels of God ascending and descending upon it'=infinite and eternal **communication** and thence conjunction.

3708². When man suffers himself to be illuminated through the Word . . . the internal way is opened, thus is there effected influx and **communication** through Heaven from the Lord. But when he does not suffer himself to be illuminated through the Word . . . the internal way is closed, and there is not effected influx and **communication** through Heaven from the Lord . . .

3750. They who above all others believe that they have **communication** with Heaven . . .

3938². The Lord's being, or Jehovah, could never be **communicated** to anyone; only to the Lord's Human.

4038². When first born, man is merely corporeal . . . he afterwards becomes natural, and at last rational; hence it is evident that there is a **communication** of the one with the other; the Corporeal **communicates** with the Natural through sensuous things. Ex.

—³. These three things are what constitute man; between these three things there are **communications**; external sensuous things are those through which man's Corporeal **communicates** with his Natural, and interior sensuous things are those through which man's Natural **communicates** with his Rational . . .

4047^e. There are intermediate Spirits between the Heavens, through whom there is **communication** . . .

4067³. Thus in all other things they **communicate** with Hell . . .

4126. There was no longer any **communication**. Sig. 4143.

4131. 'Laban said to Jacob' (Gen.xxxi.26)=a state of **communication**. . . 'To say,' here,=**communication**. Ex.

4154. Without intermediates there is no **communication**.

4186. They claim for themselves the goods and truths which belong to the angelic Society, and which they have had through **communication**.

—². It has been given me to know through much experience how the affections of good and truth are **communicated** to others. Examp.

4189³. Through the Word they have direct **communication** with Heaven, and through Heaven with the Lord; but not the gentiles.

4208³. In order that a representative Church might exist, and thus some **communication** of the Lord through Heaven with man, they had to be kept especially in the acknowledgment of Jehovah . . . for the representatives with them did not go forth from internal but from external things, and thus **communicated** themselves,

otherwise than in a genuine Church, in which the **communication** is effected through internal things.

4239. The first **communication** with celestial good. Sig. 'To send messengers' = to **communicate**.

4279². The literal sense is such that the interior sense can be **communicated** to man, and also the internal and the supreme senses, for man **communicates** with the three Heavens . . .

4280³. Through the knowledge of correspondences **communication** with Heaven is given to man . . .

4288³. They who were of the representative Church **communicated** with the three Heavens as to the interior things to which external things served as a plane; but they who were in the representative of a Church did not **communicate** with the Heavens as to interior things; yet the external things in which they were kept could serve as a plane . . . in order that that there might exist somewhat of **communication** between Heaven and man through a sort of image of a Church, for without the **communication** of Heaven with man through somewhat of a Church the human race would perish. 4293⁶. 6304². 7290. 7893. 8588⁵. 10436. 10500, Ex.

4311². Wherefore there was no **communication** with the man himself, but with the Holy itself in which he was . . . But with these there is a **communication** of Heaven with themselves . . .

—³. Neither do these have **communication** with Heaven with themselves, but they who hear the words from their lips . . .

4330⁶. There are spheres of thoughts and affections in the other life, and they are mutually **communicated** according to presence and approach. Refs.

4403. Societies send Spirits from themselves to others, and through them they perceive the thoughts and affections, and thus **communicate**. 5856.

4423. Without a Church somewhere in the Earth there is no **communication** of Heaven with man . . .

4424. Lest through the Knowledges of good and truth they should **communicate** with Heaven, and through evils and thence falsities they should **communicate** with Hell, and thus hang between the two . . .

4453. 'To trade' = to acquire knowledges, and also to **communicate** them.

4464. Through internal things man has **communication** with Heaven . . . Unless man is in Heaven as to his thoughts and affections, he cannot go there after death, for there is nothing of **communication**; man procures this **communication** for himself in the bodily life . . .

4545². The **communication** of Heaven with man is necessary for the human race to subsist, and this through the Church . . .

4570. Through these things man has **communication** with worldly and bodily things . . . Thus does the Natural **communicate** through sensuous things with worldly and bodily things, and through analogical and analytical things with the Rational, thus with those things which are of the Spiritual World . . . There exists also an intermediate which **communicates** with both . . .

4638⁵. They want good to be **communicated** to their empty truths, or to their empty faith, by others. Sig. For in the other life all spiritual and celestial things are mutually **communicated**, but only through good.

—⁶. It cannot be **communicated**, because the little of truth they have will be taken away. Sig. For as to the **communication** of good with those who are in truths without good in the other life, the case is this; they as it were carry off good for themselves, and appropriate it, and do not **communicate** it with others, but defile it, wherefore no **communication** of good takes place with them.

4797. Every Angel . . . **communicates** generally and widely with all who are in the same province . . .

4802². They know there that through truths they have **communication** with some Societies of Heaven . . .

4950. I perceived from their thought **communicated** to me . . .

5032. The **communication** of falsity which appeared as truth. Sig. 'To hear the words' = **communication**, for 'to hear' = to perceive, thus to be **communicated** . . . The **communication** of falsity is with natural good not spiritual.

5060. Hence a perceptible **communication** is given with the Spiritual World . . .

5126³. The **communication** with the interior man is not as yet open (in infancy) . . . From childhood to adolescence the **communication** is opened to the interior Natural . . . From adolescence to young manhood the **communication** between the Natural and the Rational is opened . . .

—⁴. To the same extent he closes the Rational and also the interior Natural, but still of the Divine Providence, so much of **communication** remains . . .

5127². As with them the **communication** with the interiors is closed . . .

5133. **Communication** with the interior Natural. Sig. 'To remember to do to anyone' = to **communicate**. . . By **communication** with the interior Natural is meant conjunction through correspondence; the interior Natural is . . . that which **communicates** immediately with the Rational.

5247⁶. Although the internal sense be not understood, it still affects, because the affection of the Angels is **communicated**; hence it is evident that the Word has been given to man in order that he may have **communication** with Heaven . . .

5249. **Communication** with the new Natural. Sig. 'To come' = **communication**, here, through influx.

5370. **Communication** from the remains. Sig. 'To open,' here, = to **communicate**.

5383⁶. Such is the **communication** there (of thoughts and affections). Des.

5384. Through this cupidity these Spirits **communicate** with the Hells, and through the justice of the cause . . . they **communicate** with Heaven; wherefore they are kept in this province.

5492⁶. Unless this were so there would be no **communication** of man with the Angels, or of the world with Heaven.

[A.] 5597. In Heaven there is a **communication** of all thoughts . . .

5658³. The ancients knew this from **communication** with Spirits and Angels.

5664². The reason he does not perceive it is that his interiors are closed, so that he cannot have perceptible **communication** with Spirits and Angels.

5719⁶. Such are kept separate from others in their own Hell, and only **communicate** with those who are like them . . .

5776. **Communication** with the internal. Sig. 'To enter a house' = **communication**, because 'a house' = the man himself.

5794. The **communication** of the external man with the internal through good. Sig. 'To approach to speak with anyone' = **communication**.

5856^e. Hence it is evident that the Spirits and Angels who are with man are for the sake of **communication** with Societies in Hell, and with Societies in Heaven.

5880. When the internal is conjoined with the external, or good with truth, then first is effected **communication** on the part of the internal with the external, but not as yet reciprocal **communication**; when there is this, there is conjunction. Sig.

5883. Interior **communication**. Sig. and Ex. 'To approach' = to **communicate** more nearly.

— . The **communication** with the natural or external man is interior and exterior . . .

5983. That man has **communication** with Hell and with Heaven, through two Spirits and through two Angels, is evident from the fact, that in the other life one Society cannot have **communication** with another Society, or with anyone, except through Spirits who are sent forth by them. These emissary Spirits are called subjects . . . To send out subjects to other Societies, and thus procure **communication** with themselves, is one of the familiar things of the other life, and has become perfectly well known to me from this, that they have been sent to me thousands of times, and that without them they could know nothing of what was with me, and could **communicate** nothing to me of what was with them. Hence it may be known, that the Spirits and Genii with a man are nothing but subjects, through whom there is **communication** with Hell; and that the celestial and spiritual Angels are subjects, through whom there is **communication** with the Heavens.

5984. When the Spirits who are in the World of Spirits want to have **communication** with a number of Societies, they are wont to send out subjects, one to each . . .

6027. The **communication** of the good of the Church with the celestial internal. Sig. . . 'To send before him' = to **communicate**.

6042. **Communication** with the Natural where are the scientifics of the Church. Sig. 'To show' = **communication**.

6057³. Hence it is evident that the intercourse of the soul with the body is properly the **communication** of the spiritual things of Heaven with the natural things of the World, and that the **communication** takes place through influx, and is according to the conjunction.

The reason this **communication** is now unknown, is that everything is attributed to nature . . .

6193. The case with **communications** in the other life is this . . .

6228. The **communication** of natural truth with the internal. Sig. 'To say' = perception, and also **communication**, for what is perceived by another is **communicated**.

6333⁴. Through the historical things of the Word **communication** is thus given to children with the Heavens, which **communication** is grateful, because they are in a state of innocence and charity.

6388². In proportion as they do this, the joy and happiness from Heaven cannot be **communicated** to them . . .

6476. Whenever I have read the Lord's prayer . . . the ideas were opened, and thus was effected **communication** with some Societies in Heaven . . .

6478. When an Angel is doing good to anyone, he also **communicates** to him his own good, joyousness, and bliss . . . When he is in such **communication**, there flows into him good with joyousness and bliss much more than he gives . . . But as soon as the thought suggests itself that he wants to **communicate** what is his own in order to obtain that influx . . . the influx is dissipated; and still more if there is any thought about recompense from him to whom he is **communicating** his good.

6604. The changes of his face came from the Societies with which he had **communication**, and manifested themselves according to the variations of the **communication** . . .

6612. They who think exteriorly, that is, in the Sensual, **communicate** only with the grosser spirits; but they who think interiorly, that is, from the Rational, have **communication** with the Angels . . .

6655². When the men within the Church make sagacity to consist in cunning, they have **communication** with the Hells.

6692. Through representatives and significatives in the time of the Ancient Church there was **communication** with Heaven, which **communication** was with those who lived in the good of charity, and was opened with a number; but those who did not live in the good of charity . . . sometimes had open **communication** given them with evil Spirits . . . Hence magic.

6813. There exists such a **communication** among Spirits, that when they are in a Society, if they are accepted and loved, all things they know are **communicated**, not through any speech, but through influx.

6880. Hence it is evident, that the Divine being cannot **communicate** itself to anyone except through the Divine manifesting, that is, the Divine itself cannot do so except through the Divine Human, nor the Divine Human except through the Divine truth, which is the Holy Spirit.

6901. **Communication** with those who are in falsities, and who have infested. Sig. 'To enter' = **communication**, for in the spiritual sense to enter is to **communicate** one's thought to another . . . Thus the **communication** of such things as are of law from the Divine and thence

of intelligence with those who are in falsities and who have infested, is signified.

6914¹. In the other life, to be enriched with truths and goods is effected through the adjunction of Spirits who are in truth and good, for through these the **communication** is effected. Sig.

9626. The Spirits of Mercury . . . are thus conjoined together into a globe in order that . . . the Knowledges of each may be **communicated** to all, and the Knowledges of all to each.

6977². Lest he should have **communication** with any Society of Heaven, everything true and good is taken away from him . . .

7136. 'The directors of the Sons of Israel' (Ex. v. 14)= those who have proximately received and **communicated** the infestations.

7137. 'The directors'=those who proximately receive and **communicate**, and who are simple upright Spirits . . . These are injected by the infesters into the Society with which they are preparing a **communication** for themselves . . . Thus do the Hells have **communication** on their side, and they who are being infested have **communication** on theirs.

7250. The Hells (of the planet Venus) do not **communicate** with those of our earth, because they are of an entirely different genius . . .

7270. The reception of the Divine influx and **communication**. Sig.

7291. Influx and **communication**. Sig. . . 'To say'=influx and **communication**. . . This influx and **communication** can only be expressed in the historicals of the Word by 'to say' and 'to speak.'

7306. 'To go' or enter 'to Pharaoh'=**communication**, here, the **communication** of things which confirm that . . .

7332. The reason they are permitted to falsify truths, is lest through truths which are of faith they should have **communication** with those who are in Heaven, and through evils which are of life they should have **communication** with those who are in Hell . . .

7363. Many of them (in Mars) have manifest **communication** with Angels who are in Heaven.

7502³. The reason they who have been of the Church, and have lived a life of evil, are thus by degrees devastated before they are cast down into Hell, is that they have known the truths of faith, and through them have had **communication** with Heaven. The heavenly Societies with which they have had **communication**, and also still have it in the other life, can only be separated from them by degrees . . . 7545³, Ex.

7545. That the **communication** with those things which are of Heaven might thus be taken away. Sig. and Ex.

7548. That the **communication** might still remain. Sig.

7560. Through these (remains) there is **communication** with Heaven; and in proportion as man has **communication** with Heaven, in the same proportion is he man. There is indeed a **communication** of the evil,

even of those who are in Hell, with Heaven, but not any conjunction through what is good and true, for the moment that good and truth flow down from Heaven . . . they are turned into evil and falsity . . . Such is the **communication**.

7573. The recession and separation of the **communication** with those who are in good and truth. Sig.

— It has been said that (such evil men of the Church) have **communication** with Heaven . . . It is this **communication** which is taken away when they are being devastated; and when this **communication** has been taken away, the truths and goods together with the Knowledges thereof are taken away; for whatever Spirits and even Angels know, flows in through Heaven from the Lord, thus through **communications**. Refs.

8063. The sphere of extension in the Spiritual World is to the Societies which are round about; wherever the sphere extends itself, up to that point there is **communication**. Refs.

8146². With the state of casting down into Hell, the case is this . . . all the falsities with them are gathered together into one, which is effected through the opening of all the Hells with which they have had **communication** . . .

8155. **Communication** around the region of Hell where there are falsities from evils. Sig. 'To pursue'= **communication**, for in the spiritual sense, to pursue or come into contact with, is influx, through which there is **communication**; here, of the falsities from evil of those who are signified by the Egyptians with those who are signified by Israel. That there is **communication** there, is evident from the temptation which for the first time they underwent there. All temptation takes place through influx from the Hells, thus through **communication**.

8198. 'The latter came not near the former' (Ex. xiv. 20)=no **communication**. 'To come near'=influx and **communication**.

8367². When temptation is finished, **communication** with Heaven is opened, which before had been partially closed. Hence come enlightenment and affection, thus what is pleasant and delightful; for then the Angels, with whom the **communication** is given, flow in through truth and good. Sig.

8470. **Communication** with those in the Society, and thence general good. Sig.

—². In a Society in Heaven everyone **communicates** his own good to all who are in the Society, and all there **communicate** to each one; hence comes forth the good of all in general, that is, the general good. This good is **communicated** with the general good of other Societies, and hence comes forth a still more general good, and at last the most general of all. Such is the **communication** in Heaven, and hence it is that they are one; just as the organs, etc. in man . . . present a one through such **communications**. Such a **communication** of goods exists only through love . . .

8593³. This signifies that evil Genii should not **communicate** at all with those who are of the Spiritual Church, for they **communicate** with those who are not in truths, but who favour falsities from evil affection.

[A.]879³. Sometimes the **communication** with some Societies has been taken away. The consequence.

—^e. In the other life everyone comes among those with whom he had **communicated** during the bodily life . . .

887^o. As to their externals, which are apparently good, (hypocrites) would in some way **communicate** with Heaven, namely, with those who are in the circuits there . . . and through their internals they would **communicate** with the Hells . . .

887². Internal things have been revealed to the man of the Christian Church, and therefore **communication** with Heaven is effected through internal things . . .

89⁸. 'A door'=introduction, and also **communication**, for one chamber **communicates** with another through the door.

— . The internal sense is, that those who are solely in truths, and not in the corresponding good, and yet are in the delight of the recollection of spiritual goods, should have some **communication** and conjunction with spiritual good.

—⁸. To these the door is said to be 'shut,' because they do not **communicate** with Heaven, that is, through Heaven with the Lord; the **communication** with Heaven and through Heaven, takes place through the good of charity and of love, but not through truths without good in them. Sig.

9213⁴. 'To lend'=the **communication** of truth.

—⁵. In the other life, they who enter the house of another, and speak together in one chamber, so **communicate** their thoughts to all who are there that they have not the least idea but that they have thought them from themselves . . .

927⁶. Such is the **communication** of Heaven with man, that is, such is the **communication** of the Lord through Heaven with him . . .

927⁸. The external man **communicates** with the world, and the internal with Heaven.

9344. No **communication** with evils and falsities. Sig. 'To make a covenant'=to be conjoined, thus also to be **communicated**, for those who **communicate** together are conjoined.

9424². Such **communicate** with Heaven, thus with the Lord . . .

9604. The constant **communication** of truth with good, and of good with truth. Sig.

— . The **communications** must be reciprocal, in order that there may be a marriage conjunction of truth and good. 9621.

9622. The **communication** of all things of that Heaven with the outermost things there. Sig. . . For by the curtains and their extension was represented Heaven as to **communication** and influx.

10023. 'To lay the hands on'=to **communicate** that which is one's own to another. Ex.

10076. What is **communicative** and receptive (in the Heavens, of the Lord's Divine power). Sig.

10079. What is **communicative** of the good of love from the Lord. Sig.

10130. 'To touch'=communication, etc.

10287. Through the acknowledgment of the truths of the Church and of the Lord, **communication** with the Heavens is effected. . .

10409⁶. Their interiors are closed, and thus they have no **communication** with Heaven; and only their exteriors are open, through which they have **communication** only with the Hells.

10436². Through the interior things of worship, the man of the Church **communicates** with the Heavens . . .

—^e. The end of all worship is **communication** with Heaven, and thereby the conjunction of the Lord with man.

10490. A closing up as to the influx of good and truth . . . lest there be any reception and **communication**. Sig.

10493. What is **communicative** and receptive of Divine truth in the Heavens. Sig.

10629. The Church cannot be instituted with any people, unless their interiors are open, through which there is **communication** with Heaven.

10698. The **communication** of man with Heaven and the Lord is through what is internal; when this does not exist, that is, when it is closed up, there is **communication** with Hell. Although the Sons of Israel were such that there could be no **communication** with Heaven with them through what is internal, still they could represent the things of the Church . . .

10704. **Communication** with those who are in externals without what is internal. Sig.

— . 'To go out and speak'=communication; for what Moses heard from Jehovah, he **communicated** to the Sons of Israel when he went out.

H. 2. In Heaven there is a **communication** of all thoughts . . .

30. Therefore man **communicates** with the Heavens as to his interiors . . .

49. All the Societies of Heaven **communicate** with each other, not by open intercourse . . . but they all **communicate** by an extension of the sphere . . . Hence there is a **communication** of all things of Heaven with each, and of each with all. (e), Refs. 85^e. 199.

200. On the form of Heaven, according to which there are consociations and **communications** there. Gen.art.

203³. There was a certain Spirit who believed that he thought from himself, thus without any extension outside of himself, and thence **communication** with the Societies which were outside of him. In order that he might know he was in falsity, the **communication** with the nearest Societies was taken away from him, whereby he was not only deprived of thought, but fell down as if dead . . . After a while the **communication** was restored, and . . . as it was restored he returned into the state of his own thought . . . Other Spirits . . . then confessed that all thought and affection flow in according to the **communication** . . . thus everything of life does so. P.289.

204. Intelligence and wisdom with everyone are varied according to the **communication**. Ex. (See SOCIETY at this ref.)

206. Such is the form in each Heaven, according to which the Angels have **communication** and extension of thoughts and affections . . . But the **communication** of one Heaven with another is different . . . However, the **communication** between the Heavens should not be called **communication**, but influx. 207, Ex.

207. A Society of a higher Heaven has no **communication** with a Society of a lower one except through correspondences, and **communication** through correspondences is what is called influx. W. 186. 202².

260². Hence all **communication** of the intelligence and wisdom of the Angels proceeds according to the form of Heaven.

272^e. Love is spiritual conjunction, therefore it **communicates** what is its own . . .

294. The nature of the **communication** of Heaven with good Spirits, and the nature of the **communication** of Hell with evil Spirits. Ex.

369². For there is a **communication** of thoughts and affections in the Heavens, and still more of one married partner there with another, because they mutually love each other.

380. The love of dominion in marriage destroys this. . . . Hence there is nothing mutual, consequently no **communication** of any love and its delight from one to the other; yet this **communication** and thence conjunction is the interior delight itself which is called bliss in marriage.

399. How great the delight of Heaven is may be evident from this, that it is a delight to all there to **communicate** their own delights to others . . . For in Heaven there is a **communication** of all with each, and of each with all. Such a **communication** flows forth from the two loves of Heaven . . . these loves are **communicative** of their delights. The reason love to the Lord is such, is that the Lord's love is the love of the **communication** of all things which are His own with all . . . Similar love is in each of those who love Him . . . Hence there is a mutual **communication** of the delights of the Angels . . . Whereas if evil loves are **communicative** it is for the sake of themselves . . . Relatively to others they are not **communicative**, but destructive . . .

506. For these have **communication** with the Angels . . .

511. The separation of the good from the evil is effected . . . by their being led about to those Societies with which there had been **communication** . . . in the first state after death.

552². For in the Spiritual World there is a universal **communication** of affections and thence of thoughts . . . But it is to be known that **communication** with others in the Spiritual World takes place according to the turning of the face . . .

588². There are Hells beneath Hells; there are **communications** of some of them through passages; and there are **communications** of many through exhalations . . .

601. A whole Society can have **communication** with another Society, and also with another individual, wherever he is, through a Spirit sent forth . . .

N. 196. These assaults (during spiritual temptation)

are effected by . . . an apparent closing up of the interiors of the mind, and thus of **communication** with Heaven . . .

J. 9⁷. In a word . . . there are **communication** and conjunction with those there who are in like affections (in both Heaven and Hell).

70. For in the Spiritual World there is a **communication** of all, and thence a conjunction with those who are like.

C. J. 11. Before the Last Judgment upon them, much of the **communication** between Heaven and the world, thus between the Lord and the Church, had been intercepted. Gen. art.

28. The Lord does not bring destruction on anyone, but only . . . withdraws His own from **communication** with the evil . . .

S. 64. When I have read the Word in the sense of its letter, **communication** has been effected with the Heavens, now with this Society, now with that.

—². There are Spirits below the Heavens who abuse this **communication** . . .

96^e. Hence it is evident that a false internal or truth falsified takes away the **communication** with Heaven . . .

W. 13. Therefore, unless there is a just idea of God, there cannot be any **communication** with the Heavens.

90². In the World man lives so separated that there is not any **communication** by continuity, that is, as between purer and grosser, but as between prior and posterior, between which no **communication** is possible except through correspondences.

220². To touch with the hand = to **communicate**.

295^e. From this it was plain that the Natural and the Spiritual differ according to degrees of altitude, and that they do not **communicate** with each other except by correspondences. P. 41.

P. 224³. In the Spiritual World there is a **communication** of affections and thence of thoughts, which is the reason no one can speak otherwise than as he thinks . . .

R. 611. For there is an ineffable delight in the heat and light of Heaven, which is **communicated**.

—^e. There is a **communication** of affections in the Spiritual World . . .

842. Those meant by the dragon were withdrawn . . . that for a while there might be no **communication** with them. Sig. 843.

M. 266³. This love receives its bliss from **communication** through uses with others . . . But in proportion as we retain uses in ourselves, and do not **communicate** them, the bliss perishes.

267. This is from the reciprocal **communication** of affections . . .

294². Bosom delights . . . which you can **communicate** to your husbands . . .

352. Hence all **communication** between the Christian and Mohammedan Heavens has been taken away; in like manner between the Heavens of the Gentiles. If there were **communication** . . .

—^e. This **communication** exists, but not one of the Heavens in themselves.

[M.] 396³. **Communications** of love and its delights between married partners are effected through the sense of touch; the reason **communications** of the mind are thereby effected is that the hands are man's ultimates . . .

T. 209⁴. Hence it was evident to me that there is no **communication** with Heaven through the Word with those who are in falsities of doctrine . . .

D. 159. On the general force of Spirits **communicative** with men in general.

359. That in the harmony of many the delights and happiness of all are **communicated** to each.

395. In the other life the delights of one can be **communicated** to others not only by speech . . . but delights can affect others by a real transmission into them . . . Hence the delights of earthly marriages, and hence the **communications** between married partners.

428. These heavenly delights are **communicable**, and that without any diminution with those who **communicate**.

969 (Index). They who constitute the province of the renal capsules in fetuses are **communications** between men and Angels.

983 (Index). On stationary and **communicatory** Spirits.

984^o. In this way **communications** are set up with those who are very distant, even in another universe.

987. On the **communication** of man's ideas with Spirits.

1050. The **communication** of thoughts among Spirits. Des. 1051.

2376. They often sent their Spirits to me for the sake of **communication**, otherwise the **communication** would have been taken away . . . Evil Spirits have their emissaries like centres of **communications** round about, like spiders in their webs; thus they form for themselves **communications**.

2379. Not being in order, man cannot be without Spirits adjoined to him, and, through them, without **communications** with such Societies as agree with his life.

2390. Hence it is evident that unless the Lord had come into the world at that time . . . the **communication** of Heaven with men would have been broken, and therefore mankind must have perished.

3031. The **communication** of dispositions . . . in the other life is wonderful, and is instantly recognized. . . The **communication** and acknowledgment, and consequent association, are situated as are relationships on earth . . . The **communications** are so exquisite that they cannot be described.

3050. The true speech of Spirits . . . is thought, and indeed **communicative** . . . In a word, it is a **communication** of ideas . . . 3082. 3083.

3051. Among themselves, Spirits do not know that . . . they **communicate** their ideas by such speech.

3083. The **communication** is effected by the Lord, Who wills that all things good and true should be **communicable**.

4014^o. Thus is the interior idea of others **communicated** . . . 4015.

4509. On impediments to **communication** there.

5534. He who has no spiritual life has no **communication** with Heaven . . . nor can he be restrained by Heaven, because he is without **communication**.

5538. They who perceive delight in adulteries have not the slightest **communication** with Heaven.

5540^o. Hence they are let down into the lower parts towards the north, where there is but little **communication** with Heaven, but yet there is some **communication**.

5783. There is a **communication** of all things in Heaven, as there is a **communication** in all things there, for when the will acts a **communication** is effected with each and all things there; in the inmost things by willing, in the outermost by acting . . .

D. Min. 4776. On **communication** through the thoughts.

—. With Spirits there is a **communication** of all thoughts; the magic art consists especially in this, that they **communicate** to others their own wicked and filthy things through the thoughts . . .

E. 195². Through such thought and faith man **communicates** with the Angels of Heaven, and through **communication** with Heaven his internal spiritual man is opened.

—³. They who lead a moral life from a merely natural origin have no **communication** with Heaven.

—⁴. When man has Knowledges from the Word, and applies them to life, he then **communicates** with Heaven through them, and through the **communication** becomes spiritual . . .

674³. In the Spiritual World there is a **communication** of all affections, and sometimes of thoughts, and within each Society there is a general **communication**, extending from its midst to the boundaries in every direction . . .

675². The truths of doctrine then no longer remain with the evil, because the **communication** with the good is taken away . . . For in the Spiritual World there is a **communication** of affections and thence of thoughts, and from this **communication**, one is held by another . . .

730⁴³. The laying of Aaron's hands on the head of the scape-goat . . . represented **communication** . . .

D. Love. xii². As there are **communication** and extension of all thoughts and affections in the Spiritual World, and a **communication** and extension of the affections of use according to their quality in Heaven . . .

Communion. *Communio.*

A. 4680³. He is cast out from their **communion** . . .

4835³. 'To be childless' signified . . . that they were out of the **communion**.

5859^o. Such is the **communion** (of wisdom in the heavenly Societies).

7396^o. This **communion**, or Church, is the Lord's Kingdom on earth conjoined with His Kingdom in the Heavens.

9877^o. Hence all thoughts of faith diffuse themselves

into the angelic Societies according to that form, and make a **communion**.

10723. In the Heavens there is a **communion** of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to everyone there, and those of each are communicated to all. N.236.

10765. They who are outside the Church, yet acknowledge one God, and live according to their religion in a kind of charity towards the neighbour, are in **communion** with those who are of the Church. N.244.

H. 73. The reason is that Heaven is a **communion**, for it communicates all things of its own to each, and each receives all things of his own from that **communion**.

268. In the Heavens there is a communication of all things; the intelligence and wisdom of one are communicated to another; Heaven is a **communion** of all goods. Why.

W. 25. It would be the same in the Church scattered all over the world, which is called a **communion**, because it is as one body under one head. Ex.

431. In Heaven, all who do uses from the affection of use, from the **communion** in which they are, derive this, that they are wiser and happier than others.

P. 114. Before man approaches the Holy **Communion**...

— The address before the Holy **Communion**...
— 127.

325². As many Christians believe that the Church is general, which is also called a **communion**, it follows that there are most general things of the Church which enter into all religions, and make this **communion**. These are, the acknowledgment of God, and the good of life.

R. 5. There is such a conjunction of each with all in Heaven, that everyone speaks from the **communion**, although an Angel is not conscious of it...

8. The **communion** of those with the Angels of Heaven who live according to the doctrine of the New Jerusalem. Sig.

M. 191². With the latter, the ardour of the body... forcibly draws into **communion** with it the lower things of the mind; whereas with the former, the mind... gently draws the body into **communion** with it.

241. Nor can he accost his wife in a **communion** of breathings.

277². There is a certain **communion** between married partners which is implanted in both from the first covenant of marriage... as a **communion** of possessions, in many things a **communion** of uses, of various necessities of the house, and thence also of thoughts, and sometimes of secrets; there is also a **communion** of bed, and a **communion** of the love of little children.

380. They sometimes join in the **general confession**...

T. 14². Thus is he excluded from **communion** with the Angels of Heaven... and enters into **communion** with the satans of Hell...

15. He who in faith acknowledges and in heart worships one God, is in the **communion** of saints on earth, and in the **communion** of Angels in the Heavens;

they are called **communions**, and are so, because they are in one God, and one God is in them.

307. In the celestial sense... 'mother'=the **communion** of saints, by which is meant the Lord's Church scattered through the whole world.

347². Wherefore when man learns truths from the Word, he comes into **communion** and consociation with the Angels.

416. By the Lord's Kingdom is meant the Church in the whole world, which is called a **communion**...

530³. As often as a man prepares himself for the **communion** of the Holy Supper...

607. A regenerate man is in **communion** with the Angels of Heaven, and an unregenerate one is in **communion** with the Spirits of Hell. Gen.art.

— The reason every man is in **communion**, that is, in consociation with Angels of Heaven or Spirits of Hell...

—³. As man continually lives in **communion** with the natives of the Spiritual World...

608. Man is in **communion** with Angels from the three Heavens according to his regeneration.

717. They who approach the Holy **Communion** worthily become His redeemed ones.

D. 1976. On a wicked **communion**.

2867. On those who hold to the **communion** of all things, even of wives. 3440. 3450. De Conj. 96.

3766. (The Quakers) have an abominable **communion** of wives. Des. 3794.

Community. *Communitas.* See under GENERAL.

Compact. *Pactus.* A.6804¹⁰. 8767. M.307. T.285.

Companion. *Socius.*

A. 1322. 'Not to hear the lip of a companion' (Gen. xi.7)=that they are all discordant, or one against another; for it is not to acknowledge what another is saying, and in the internal sense, it is not to acknowledge what another is teaching, or his doctrine.

— As soon as this common tie (among evil Spirits) is dissolved, one rushes on another, and then their delight consists in a **companion** torturing his **companions**.

1506. Being forsaken by his **companions**, the Spirit fell into another state...

2360². When they were called '**companions**,' it was not from the good of love, but from the truth of faith. Ill.

—⁵. Hence it is evident that the Jews and Israelites called each other brethren, but their allies **companions**.

4199. 'Because we shall lie hid a man from his **companion**' (Gen.xxxi.49)=separation relatively to those things which are of the Church... 'A man from his **companion**'=those who are within the Church, and those who are without it.

4854. 'He and his **companion** Hiram the Adullamite' (Gen.xxxviii.12)=that he was still in falsity... When

he is called 'his companion,' it is signified that it was adjoined to him.

[D.] 5705.^c 'The men were amazed, everyone to his companion' (Gen. xliii. 33) = a change of everyone's state among themselves.

5717. They said that they live in dark forests, where they dare not do any violence to their companions, for then their companions are allowed to treat them savagely . . .

5764. It was a custom that when one sinned, all his companions were held to be guilty . . . But such a law is derived from Hell, for there all companions conspire together for evil . . .

6765. 'Wherefore smitest thou thy companion?' (Ex. ii. 13) = chiding, because one wanted to destroy the faith of another. . . 'A companion' = one who is in the truth of faith. He is called 'a companion,' and not 'a brother,' although they were both Hebrews, because they were enemies.

8694. 'He comes to me, and I judge between a man and his companion' (Ex. xviii. 16) = that they are then arranged by revealed truth. . . 'To judge between a man and his companion' = arrangement among truths.

8849. He had taken something from his companion . . .

9090. 'When a man's ox shall strike the ox of his companion' (Ex. xxi. 35) = two truths of which the affections are different, and that of one shall injure that of the other. . . 'A man' and 'a companion' = two truths.

9149. 'When a man shall give to his companion silver or vessels to keep' (Ex. xxii. 7) = truths from good and corresponding scientifics in the memory. . . Two truths, as truth and the corresponding scientific, are in man 'a man' and 'a companion.'

10490. 'Slay ye a man his brother, and a man his companion, and a man his neighbour' (Ex. xxxii. 27) = a closing up as to the influx of good and truth, and of things related to them. . . 'Brother' = the good of love and of charity; 'companion' = the truth of that good; and 'neighbour' = that which is conjoined with them, thus what is related.

H. 278². With companions they never act from an evil end . . .

S. 84. 'Companion' is predicated of truth.

R. 32. 'I John who am your brother and companion-consocius' (Rev. i. 9) = those who are in the good of charity, and thence in the truths of faith. Ill. E. 47, Ex. —^c. As charity is that from which faith is derived, the Lord calls none 'companions,' but 'brethren,' or 'the neighbour.'

M. 524⁴. An evil Spirit chooses companions with whom he lives in his own delight.

555⁶. 'A female companion-socia' (Jer. ix. 20) = those who are in the goods of the Church.

746⁶. 'They shall fight a man against his brother, and a man against his companion' (Is. xix. 2). . . By 'brother,' and 'companion' are signified the good from which is truth, and the truth from good; but in the

opposite sense, the evil from which is falsity, and the falsity from evil. Ill.

Companion. *Sodalis.*

Companionship. *Sodalitium.*

R. 153¹⁰. You see your companions; they all labour . . .

M. 23. After this festive companionship . . .

134⁴. We agree with our companions from the west . . .

T. 110⁷. I asked, whether he, like the others, his companions . . .

137³. At these words, his companions on the left side . . .

380². He brings himself into companionship with the Arians and Socinians . . .

665³. We have heard from some of our brotherhood . . .

797³. Melancthon . . . could not be kept from being alternately let down to his captive companions . . .

Company. See ACCOMPANY, COHORT, also under CONVERSE, and CONGREGATE.

Company. *Cætus.*

A. 392⁸². If he does not perceive in himself something of affection . . . for what is true and good in company and in life, he may know that he is in the same delight as the infernals . . .

3963². They are outside the Church, although they are within the congregation . . . —^c.

4295. 'God stood in the congregation of God' (Ps. lxxxii. 1).

4574. 'A nation and a company of nations shall be from thee' (Gen. xxxv. 11) = good, and the Divine forms of good. . . 'A company of nations' = the truths which are from good, or what is the same, the forms of good.

—^c. The reason 'a company of nations' = the forms of good, is that 'nations' = goods, and therefore a company or congregation of them is a collection of them, which is nothing else but a form . . . Moreover, in the Word, 'company,' 'congregation,' and 'multitude' are predicated of truths.

6113⁹. A company of such men make the Church in general.

6232. 'I will give thee for a company of peoples' (Gen. xlviii. 4) = indefinite increase. 'A company of peoples' = truths from good to an indefinite number; for 'company' = abundance.

7830. 'Speak to all the congregation of Israel' (Ex. xii. 3) = influx with information of all things which are of the Spiritual Church. . . 'The congregation of Israel' = all truths and goods in the complex; for by 'the congregation of Israel' are meant all the tribes . . . 8006. 8193. 8398. 8403. 8438. 8557.

7483. 'The congregation of the company' (Ex. xii. 6) = the truths of good which are with those of the Spiritual Church; for 'congregation' is predicated of truth, and 'company' of good.

10792. There must be governors who will keep the assemblages of men in order . . .

W. 24. Every man . . . thinks of a **company** of men as a man . . .

P. 338⁴. No one there can sit anywhere except in his own place . . . It is the same in **companies**.

M. 267². This is why as soon as he comes into **companies** he inverts his spirit . . .

461². There are three **companies** of them . . . These three **companies** receive enlightenment from the Angels who are directly over them.

665. The Angels arranged them all in four **companies** . . .

666^e. The four **companies** formed themselves all into one, but after conversing together about what the Angel had said, they were divided into four different **companies** . . .

E. 313⁷. 'The **congregation** of God' (Ps.lxxxii.1)= Heaven.

439⁸. Divine truth from Divine good is signified by, 'the princes of Judah their **company**' (Ps.lxviii.27).

639³. 'The **congregation** of God'=the Angels, by whom in the spiritual sense are signified Divine truths.

650⁷. The inheritance of God, by which is meant the Church, is called 'thy wild beast, thy **congregation** shall dwell therein' (Ps.lxviii.10).

721¹⁰. That the Church is to be established from them is signified by, 'I am bringing them, I will gather them, and a great **company** shall return thither' (Jer.xxxi.8).

Coro. 8. The **company** of these men is what is called the Church. In this **company** or Church are they who live according to the order described above.

Company. *Consortium.*

A. 315. He then wants to be away from the **company** of the Angels . . .

784². Man is constantly in the **company** of Spirits . . . 5036. 5861.

1119. For they breathed with the Angels in whose **company** they were.

1635. When I have spoken with Spirits in the midst of a **company** of men . . . 5862^e.

1808. Societies of Angels; **companies** of evil Spirits.

2303. They perceive bliss from the **company** of little children . . .

2896. The Most Ancient Church . . . lived in **company** with the Angels.

3900⁴. They are kept by the Lord in the **company** of Angels . . .

4657^e. Such cannot be admitted into the **company** of good Spirits.

5861. If he desires it, he is shown the society of Spirits in whose **company** he had been (while in this world).

5863^e. Hence it is evident how dangerous it is for man to be in living **company** with Spirits, unless he is in the good of faith.

8002². Conscience is the plane into which the Angels flow, and through which there is given **consort** with them.

8694². Their internal man is in **company** with the Angels.

10420². The man who is in these loves is in **company** with those who are in Hell. R.937³.

H. 46. When I have been withdrawn from the body, and thus in **company** with the Angels . . .

115. In the golden age the Angels dwelt with men, and had **consort** with them as friends with friends.

143². Whenever I have been in **company** with the Angels . . . 174. 234. 255. 312².

468. Moral truths relate to those things which are of the life of every man in relation to associations and **intercourse**.

479⁴. That a man's spirit is his own reigning love is manifested in every **company** in the other life . . .

495. They are led round . . . into various **companies** . . .

504. The state of the exteriors is such as the man was as to his spirit when in **company**. ———².

512². In the world there are . . . **fellowships** . . .

548. After some **consort** with others, he is associated with those who are in like evil.

W. 404³. Man is in manifest thought when his spirit is thinking in the body, which takes place especially when he is in **company** with others.

415. It is evident from the double state of the lungs in respiration, that man is able to think in one way . . . in **company** with others; and to think differently . . . when not in **company**. . . In **companies** where he is afraid of losing his character, he can speak . . . like a spiritual, moral, and civil man.

R. 829. As every man is in **company** with Spirits as to his affections and thence his thoughts; an evil man with Spirits from Hell, and a good man with Angels from Heaven . . .

884². As there are **companies** there as in the natural world . . .

M. 3². Heavenly joy supposed to consist in glad **gatherings** with Angels. 5.

5⁴. There are in Heaven most joyous **gatherings** . . .

44³. These cause the **meetings** between the sexes . . . to be heavenly sweetness itself.

49^e. Have sought from the Lord a lawful and lovely **companionship** with one of the sex . . .

51. Married partners there enjoy similar **intercourse** with each other . . .

227^e. Likenesses and unlikenesses (of character) originate through . . . the **company** that is kept, etc.

290^e. That such a friendship may exist between old married partners, experience testifies from their . . . **intercourse**, tranquil, secure, lovely, and full of courtesy.

306. They then put on the state and name of married partners and **bed-fellows**.

T. 120². That **intercourse** with the evil there has this effect . . .

280. I once saw . . . so many **companies** conversing . . .

433. The diversions of charity are dinners, suppers, and **social gatherings**. Gen.art.

[T.]434. As to **social gatherings** in the primitive Church, they were among such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood.

449°. No one can explore the interiors of the mind of those with whom he is in **company** and intercourse. But this is not necessary . . .

475. Man's spirit is constantly in **company** with its like in the Spiritual World.

476°. As the spirit changes its state . . . it is transferred to places in this or that quarter, and comes into **company** with those who dwell there.

590. Then he steals away from their **company** . . .

607°. He then comes into the **company** of those who are like himself as to the affections of his will . . .

D. 482. Spirits know from various things whether a soul is of such a character as to accord with their **company**.

484. I have been continually led from one **company** into another.

1255. That even the evil and unbelieving speak and even believe truths when they are in **company** with good Spirits.

1256. I was once in the **company** of the Angels, and I then had their firm faith, which I could not have had when out of the **company** of the Angels.

1259. He supposed that because he could be in the **company** of the upright in the world, he could do the same in the other life . . . He was therefore permitted to enter into the **company** of the good Spirits who are above the forehead . . .

1277. Otherwise he would have been without **company** . . .

Compare. *Aequiparare.* J.27.

Compare. *Comparare.*

Comparison. *Comparatio.*

Comparative. *Comparativus.*

See under BRING TOGETHER, and COLLATION.

A. 21. Compared to day . . . Compared to night.

34°. Compared to winter, etc. 37. 39. 108.

195. The most ancients did not **compare** all things in man to beasts and birds, but they so called them.

1053°. To speak **comparatively** . . .

1551. The most ancients **compared** the goods and truths with man to metals . . .

3579°. That which signifies serves also for a **comparison**.

3901. All the **comparisons** in the Word are made by means of significatives. 3941°. 4231. 4599°. 5115. 7571. 10445°. E.69.

4366°. Some do not allow any **comparison** between them . . .

4424. In this passage the Lord did not speak by representatives, but by **comparatives**.

4434°. (These things are not **comparatives**, but real correspondences.) 8989°. 10669°.

5201°. This is done **comparatively**, not significantly as in the Word.

8326°. Man can never arrive at such perfection that he can be **compared** to the Divine.

H. 119. Hence the Lord as to love is **compared** to the 'sun.'

W. 205°. May be **compared** to a column . . .

P. 332°. Make a parallelism, or **comparison** . . .

333°. This may be illustrated by this **comparison** . . .

R. 334. The reason it is said that they signify, when yet it is a **comparison**, is that all the **comparisons** in the Word are also correspondences. E.376°. 401°. 411°. 539°. 644°.

T. 60. Illustrated by **comparisons**. 71°. 122. 123°, etc.

131. These **comparisons** are made for the sake of the simple, who see better by **comparisons** than by deductions formed analytically from the Word and at the same time from reason.

367°. (These **comparisons** coincide with correspondences.)

Compass. *Ambire, Ambitus.*

See EXCOMPASS.

A. 538. Some **solicited** to get into Heaven who did not know what Heaven is . . .

9276°. Such constitute as it were the **circumference**, and close the Church.

9730. 'Thou shalt put it under the **compass** of the altar beneath' (Ex.xxvii.5)=this in ultimates . . . 'The **compass**,' when predicated of the Sensual,=what is ultimate.

10184. 'Thou shalt make a **battlement** for thy roof' (Deut.xxii.8). Ex.

H. 263°. When in quest of honour and glory . . . 364. 555. 563. 564. W.396. M.266°.

W. 175. The natural atmospheres . . . are **environed** by the spiritual ones . . .

256°. The natural degree, which envelopes and surrounds . . .

291°. The sphere of affections and thoughts which **encompasses** every Angel . . .

299°. This containant we call the atmosphere, which **encompasses** the Sun . . .

302°. Held in connexion by the **environing** atmospheres . . .

M. 297. The man ought to **solicit** the woman to marry him . . .

T. 33°. Then through that Sun He perfected the other circuits . . .

365°. That Sun is the nearest circle **encompassing** the Lord . . .

405. Such seek dominion in order to be of use . . .

Compass. *Cystus nautica.* T.620°.

Compass. *Pyxis.* T.165°. 568°.

Compassion. *Miseratio, Commiseratio.*

See under MERCY.

A. 904². The Lord has **compassion** on all . . . He, therefore, who is not in such love as to have **compassion** upon others . . . cannot be conjoined with the Lord . . .
1093. There is no anger with the Lord, but **compassion**.

1102^o. When he feels that he **pities** him who is in distress, and still more him who is in error . . . he may know that he dwells in the tents of Shem . . .

1769⁵. Speaking then from a kind of **compassion** . . .

1803⁴. Love itself, or mercy itself, and the Lord's **compassion** towards mankind, are what are signified by 'bowels.'

1949². He who is in truth alone . . . is not **compassionate** . . .

2129^o. The Lord **pities** all, especially those who have been in spiritual miseries and temptations.

2235³. 'In mercy and in **compassions**' (Hos.ii.19).

2250^o. The Lord does not intercede, but He has **compassion** . . .

2338^o. Man then seems to urge the Lord . . . to have **compassion** . . .

5008³. If they are in natural good they benefit everyone who excites **pity**, without distinction, and for the most part the evil rather than the good, because the former from their wickedness know how to excite **pity**.

5585. 'Ye shall not see my faces'=no **compassion**.

5691. 'His **compassions** were moved' (Gen.xliii.30)=mercy from love. . . In the Original Language, '**compassions**' are expressed by a word which means the inmost and tenderest love.

6737. 'She had **compassion** upon him' (Ex.ii.6)=admonition from the Divine. 'To have **compassion**'=the influx of charity from the Lord; for when from charity one sees another in misery, there arises **compassion**, and as this is from the Lord, it is an admonition: moreover they who are in perception know that when they feel **compassion** they are admonished by the Lord to render aid.

6862. 'The cry of the Sons of Israel has come to Me'=**compassion** for those who are of the Spiritual Church.

8875³. 'The agitation of the bowels' (Is.lxiii.15) is predicated of good; and '**compassions**,' of truth.

9182². The Lord's 'mercy' is predicated of those who are in deficiency and yet in desire for good; and His '**compassions**,' of those who are in ignorance and yet in desire for truth.

9849. By these expressions are signified **compassions**, and no **compassions**.

T. 459⁴. He said, My opinion is that piety inspired with **compassion** is charity.

E. 365¹². Protection from falsities is meant by, 'Have **compassion** upon thee' (Num.vi.25).

734¹⁹. 'To have **compassion** and save them by Jehovah their God' (Hos.i.7)=salvation by the Lord.

Compatible. *Consociabilis.* T.446.

Compel. *Adigere.*

A. 1763³. They are **compelled** to speak by others.

4281^o. They were **compelled** by external means . . .

Compel. *Cogere.*

Compulsion. *Coactio.*

A. 1937. It ought to **compel** itself to be under its authority. Sig. 'To afflict'=to **compel** one's self. . . That man ought to **compel** himself to do what is good, to obey those things which have been commanded by the Lord, and to speak what is true, which is to humble himself beneath the Lord's hands, or to submit himself to the authority of Divine good and truth, involves many arcana . . .

—². There are certain Spirits, who . . . because they had heard that all good is from the Lord . . . had held as a principle that they would not **compel** themselves . . . and therefore awaited an immediate influx into the endeavour of their will, and did not **compel** themselves to do anything good . . . But these are as it were without proprium, so as to be of no determination, wherefore they are among the less useful ones, for they suffer themselves to be led equally by the evil and the good, and suffer much from the evil.

—³. But they who have **compelled** themselves against evil and falsity, although at first they supposed that this was from self or their Own power, but were afterwards enlightened . . . in the other life cannot be led by evil Spirits, but are among the happy. Hence it is evident, that man ought to **compel** himself to do what is good, and to speak what is true.

— The heavenly proprium of man is formed in the endeavour of his thought, and if he does not obtain it by **compelling** himself, as it appears, he never can by not **compelling** himself.

—⁴. In all **compulsion** to good there is a certain freedom, which is not perceived as such while one is in **compulsion**, but still is in it. Examp.

—⁵. This is most especially the case in temptations, in which, when a man **compels** himself against the evil and falsity which is infused and suggested by evil Spirits, there is more freedom than there ever is in any state out of temptations . . .

—⁶. In this freedom, when a man **compels** himself against evil and falsity, and to do what is good, there is heavenly love . . .

— This proprium, which he thus receives through apparent **compulsion** in the bodily life, is filled by the Lord in the other life with indefinite delights and happinesses. They are also enlightened by degrees . . . that they had not **compelled** themselves one whit from themselves, but that every atom of the endeavour of their will had been from the Lord . . .

—⁷. But they who despise and reject all good and truth, and who will believe nothing that is repugnant to their cupidities and reasonings, cannot **compel** themselves, and thus cannot receive this proprium of conscience, or new Voluntary.

— From the above it is evident, that to **compel** one's self is not to be **compelled**, for from being **compelled** there never comes anything good, as is the case when a man is **compelled** by another man to do what is good. But the **compelling** of self is from a certain freedom which is unknown to the man, for there is never any **compulsion** from the Lord.

1947. In **compelling** one's self there is freedom, that

is, what is spontaneous and voluntary ; by which **compelling** one's self is distinguished from being **compelled**.

[A. 1947.] The Lord never **compels** anyone ; he who is **compelled** to think what is true, and to do what is good, is not reformed, but then still more thinks what is false, and wills what is evil ; all **compulsion** is attended with this . . .

—². When a man is being regenerated, he **compels** himself from the freedom with which he is gifted by the Lord . . .

—⁴. All true internal worship takes place not from **compulsion** but from freedom . . . Sig.

2842⁹. The internal man is such that he loves to speak and act from freedom, not from **compulsion** ; for the internal with them **compels** the external, not contrariwise . . .

2875. Whatever is done under **compulsion** is not conjoined. Ex.

2880^e. To worship the Lord from **compulsion** is not to worship Him from one's self, but from an outside force . . . Thus worship from **compulsion** is no worship.

2881. If man could be reformed by **compulsion**, there would not be a man in the universe who would not be saved, for nothing would be more easy to the Lord than to **compel** man to fear Him, to worship Him, and even as it were to love Him . . . But that which takes place under **compulsion** is not conjoined, thus is not appropriated, therefore it is as far as it can be from the Lord to **compel** anyone. While man is in combats . . . it appears as if the Lord **compelled** him . . .

4029^e. There is no conjunction of good and truth in **compulsion**. Refs. 4031².

4031. Things **compulsory**. Sig.

—³. All these are **compulsory** means, through which man cannot be reformed ; for whatever **compels** a man does not implant in him any affection, and if it is such that it does implant it, it binds itself to an affection of evil . . .

—⁴. That to which a man is **compelled** is not his, but belongs to him who **compels** him . . . It sometimes appears as if man were **compelled** to good, as in temptations and spiritual combats . . . It also appears as if man were **compelled** to good when he **compels** himself to it, but it is one thing to **compel** one's self and another to be **compelled** ; he who **compels** himself, does so from the freedom which is within, but to be **compelled** is not from freedom.

—^e. It is freedom through which the Lord operates, and not at all through **compulsion**, because **compulsion** in holy things, unless it is received from freedom, is perilous.

4033. Things **compulsory** left behind. Sig. . . By things **compulsory** are here meant those which have not been conjoined, nor could be conjoined.

4208⁴. Therefore (the Israelites) were so often **compelled** through punishments, etc. to worship, when yet no one is **compelled** to internal worship by the Lord. Refs. 5508⁴.

4352^e. If that confidence or trust, which appears in **compulsion**, would save man, all mortals would be saved, for everyone could easily be reduced to it . . .

5508³. Hence no miracles take place now, for these, like all visible and comprehensible things, **compel** man to believe, and the things which **compel**, take away freedom . . .

—⁴. Such could be **compelled** without danger of the profanation of what is holy.

5854². Wherefore it is an inviolable Divine law . . . that good and truth should be implanted in man's freedom, never under **compulsion** ; for that which is received in a state of **compulsion** does not remain, but is dissipated ; for to **compel** man is not to insinuate into his will, for it is the will of another from which he acts, wherefore, when he returns to his own will, that is, to his own freedom, it is extirpated.

6472². The Lord does not **compel** man to receive what flows in from Himself . . .

6977^e. He at last abstains, not from freedom, but from **compulsion**, the cupidity of doing what is evil still remaining, which cupidity is held in check through fears, which are external means of amendment, and which **compel**. This is the state of the evil in the other life.

7007². **Compulsion** does not reform, because it inroots nothing ; for **compulsion** is not the man's will . . .

7218². When it is the state of evening and night with Spirits, their thought is in a state of **compulsion** ; they are then **compelled** to think about the falsities which are injected, and from this **compulsion** they cannot by any means free themselves.

7290². With those who are in internal worship . . . miracles do not take place, for they are hurtful to them, because they **compel** to belief, and what is **compelled** does not remain, but is dissipated . . . The things which are implanted under **compulsion**, remain outside the internal man in the external man . . .

7914. That they should **compel** themselves. Sig. . . For the good of innocence, which is the good of love to the Lord, is not received by the man of the Spiritual Church, unless he **compels** himself . . .

8392. The repentance which takes place in a state of **compulsion** does not avail. A state of **compulsion** is a state of disease, a state of dejection of mind through misfortune, a state of imminent death, in a word, every state of fear, which takes away the use of sound reason. An evil man, who promises repentance in a state of **compulsion**, and who also does what is good, returns into his former life of evil when he comes into a free state. N. 168.

8690². This good which he does is truth, because it is only by command, thus as yet from **compulsion** . . .

8700². It is according to order, that faith and charity should be implanted in freedom and not under **compulsion** ; and that the faith and charity which are implanted in freedom should remain, but not what are implanted under **compulsion**. Ex.

— . Hence it is evident, that it is impossible to **compel** man to salvation.

9588. That which is inseminated under **compulsion**, does not remain, because what is **compulsory** is not from the will of the man . . . Hence it is, that worship from **compulsion** is not pleasing to the Lord. N. 143.

10751^e. (Speaking with Spirits) rarely takes place now, lest men should be **compelled** to believe; for **compelled** faith, such as enters by means of miracles, does not inhere, and also would be hurtful to those with whom faith could be implanted through the Word in a state not compulsory.

10777. No one can be **compelled** to good, because all that is **compelled** does not inhere . . . H.293².

10798. Priests . . . are to **compel** no one, as no one can be **compelled** to believe contrary to that which he has thought from his heart to be true . . .

N. 148⁴. References to passages on the subject of **compulsion**.

271. If man were **forced** to that which he does not will, he would always incline to that which he does will . . .

P. 43^e. The Lord never **compels** anyone, because everything to which anyone is **compelled** does not appear to him as his own . . .

129. It is a law of the Divine Providence that man should not be **compelled** by external means to think and will, thus to believe and love the things of religion, but that man should bring himself to it, and sometimes **compel** himself. Chap.

— . It is not from freedom according to reason for one to be **compelled** . . . Everyone knows that no one can be **compelled** to think what he is not willing to think, nor to will what his thought forbids his willing . . . The mind is in this freedom by influx from the Spiritual World, which does not **compel** . . . Man may be **compelled** to speak in favour of religion, and to do according to it; but he cannot be **compelled** to think in its favour from any faith, or to will in its favour from any love. Moreover, in kingdoms where justice and judgment are guarded, one is **compelled** not to speak against religion, and not to do anything against it; but still no one can be **compelled** to think and will in its favour. . . From these things it is evident that the external cannot **compel** the internal.

130. No one is reformed through miracles and signs, because they **compel**. Gen.art. T.501.

133. The evil may indeed be driven-*adigi*-and **compelled** to faith through miracles . . . but only for a little while . . .

134. No one is reformed through visions and speech with the dead, because they **compel**. Gen.art.

136. No one is reformed through threats and penalties, because they **compel**. Gen.art.

— . It is known that the external cannot **compel** the internal, but that the internal can **compel** the external; also that the internal is so averse to being **compelled** by the external that it turns itself away . . . It may also be known that there is a **forced** internal and a free internal.

—². That the external cannot **compel** the internal, but the internal can **compel** the external. Gen.art.

— . Who can be **compelled** to believe and to love? No one can be **compelled** to believe any more than think that a thing is so when he thinks that it is not so; and no one can be **compelled** to love any more than to will what he does not will . . . But the internal can be **com-**

pelled through the external not to speak ill of the laws of the kingdom, the moralities of life, and the sanctities of the Church; thus far the internal can be **compelled** through threats and penalties, and it also is **compelled**, and ought to be **compelled**. This internal, however, is not the internal which is properly human, but is an internal which man has in common with beasts, and they too can be **compelled** . . . It is the human internal which is here meant, which cannot be **compelled**.

—³. The internal is so averse to being **compelled** by the external that it turns itself away. Gen.art.

— . Wherefore, when freedom feels itself **compelled**, it withdraws as it were within itself, and turns itself away, and regards **compulsion** as an enemy . . .

—⁴. Hence it is evident that it is hurtful to **compel** men to Divine worship through threats and penalties. But there are some who suffer themselves to be **forced** to religion, and some who do not: they who suffer themselves to be **forced** to religion are many of the Papists . . . They who do not suffer themselves to be **forced** to religion are many of the English nation . . . Moreover, **forced** worship shuts in evils, which then lie hidden like fire in wood under the ashes, which is continually kindling and spreading, till it breaks out in flames; while worship not **forced**, but spontaneous, does not shut evils in, which therefore are like fires that at once blaze up and are gone.

— . The reason the internal can **compel** the external, is that the internal is as a lord, and the external as a servant.

—⁹. There are a **forced** internal, and a free internal. Gen.art.

— . There is a **forced** internal with those who are in external worship only, and in no internal worship; for their internal is to think and will that to which their external is **forced** . . . But with those who are in the internal of worship there is a **forced** internal, either from fear, or from love. A **forced** internal from fear exists with those who are in worship from the fear of hell-fire and torment; but this internal is not the internal of thought before treated of, but is the external of thought, which is here called internal because it belongs to thought. The internal of thought before treated of cannot be **forced** by any fear; but it can be **compelled** by love, and the fear of the loss of it . . . To be **compelled** by love and the fear of the loss of it, is to **compel** one's self, and to **compel** one's self is not contrary to freedom and rationality. 145, Gen.art.

140. The reason no one is reformed in a state of misfortune, if that is the only time he thinks of God and implores His aid, is that it is a **forced** state . . .

145³. As man is man from the internal of his thought . . . it is evident that man **compels** himself when he **compels** the external of his thought to consent . . .

146. Therefore the delight of the external man does not recede unless it is **compelled**, nor can it be **compelled** except through combat . . .

147^e. It follows that the internal man then fights against the external, from freedom, and that it **compels** the external to obedience. This, therefore, is to **compel** one's self.

148. All those **compel** themselves who serve of their

own accord for the sake of freedom; and when they **compel** themselves, they act from freedom according to reason, but from an interior freedom.

[P.] 278. Man can afterwards act against evil, if not freely, still he can through combat **coerce** it . . .

M. 208². The wives said, We follow by permitting and bearing, and only by bending when it is possible, but never **compelling**.

—³. Love changes its essence, and becomes not that love, if it is **forced**.

257. The second of the accidental causes of marriage cold is that living with a married partner . . . seems **compulsory**, and not free. Gen.art.

294². She is well aware that love cannot be **forced** . . .

T. 344⁶. Free faith, and **forced** faith (are states of the faith of the New Church).

501. Everything **compulsory** in spiritual things betakes itself into the natural man, and shuts up the spiritual as with a door . . .

797⁴. When anyone there commits anything to paper from the external man only . . . thus from **compulsion** and not from freedom, it is obliterated of itself.

D. 2601. No one is driven by force, or **compulsorily-coacte**—to serve the Lord. Gen.art.

4659. In order that I might know that man's life exists in freedom . . . I was once brought into **compulsion**, that is, I acted not from freedom but from **compulsion** . . . Then the Angels said that I had no life . . .

E. 1150³. The third law of the Divine Providence is, that the understanding and will should be not at all **forced**, for everything which is **forced** by another takes away freedom; but that man should **compel** himself, for to **compel** one's self is from freedom. Gen.art.

—⁴. There are fears which **force** the externals, but not the internals; the reason is that the externals are to be reformed through the internals . . . As the spirit of man is to be reformed it is not **forced**. There are also fears which **force** the internals, or the spirit of man, but these are only fears which flow in from the Spiritual World . . .

1151². Man cannot come from infernal freedom into heavenly freedom unless he **compels** himself; to **compel** one's self is to resist evil and fight against it as from one's self, yet still to implore the Lord for aid . . . It appears to him while he is in combat, that it is not freedom from which he fights, but **compulsion** . . . The interior freedom from which he fights, and which appears as **compulsion**, is afterwards felt as freedom . . . When man has **compelled** himself against infernal freedom, he sees and perceives that infernal freedom is slavery. The explanation is that in proportion as a man **compels** himself by the resisting of evils, he is removed from those infernal Societies with which he had acted as one, and is introduced by the Lord into heavenly Societies with which he acts as one. On the other hand, if a man does not **compel** himself to resist evils, he remains in them. But evil does not recede through being **compelled**, as is done through penalties, and afterwards through the fear of them.

1152³. It has been said, that it is a law of the Divine

Providence, that man himself should **compel** himself, and by this is meant that he should **compel** himself from evil, but it is not meant that he should **compel** himself to good; for it is granted to **compel** one's self from evil, but not to good which is really good. For if man **compels** himself to good, not having **compelled** himself from evil, he does not do good from the Lord, but from himself, for he **compels** himself to it either for the sake of self, or of the world, reward, or fear . . . Examps.

—³. But when man **compels** himself from evils, he purifies his internal man, and when this is purified, he does what is good from freedom, and does not **compel** himself to do it; for in proportion as man **compels** himself from evil, he comes into heavenly freedom . . . It appears as if **compelling** one's self from evil and **compelling** one's self to good cohere together, but they do not. I know from experience that many have **compelled** themselves to goods, but not from evils, and when they were examined, it was found that evils inhered in their goods from within . . . Nevertheless, before the world, man may **compel** himself to goods, even if he does not **compel** himself from evils, for there he is rewarded on that account . . .

Compendium. *Compendium.* H.78. P.279. M.380³. Coro. 42.

Complain. *Conqueri.*

A. 407³. Spirits **complain** greatly that man does not know this . . .

H. 152. Spirits **complain** that the quarters are thus confounded.

P. 305. I heard a number of new-comers from the world **complaining** . . .

T. 619⁵. The Angels **complain** of these spheres . . .

Complaint. *Querimonium.*

A. 7164. **Complaint** from the Divine law. Sig.

8351. 'To murmur'=**complaint** such as there is in temptations. 8403.

8352². Hence come grievings and **complaints**.

8428. That the **complaints** will cease. Sig.

8435. Hereafter they should beware of such **complaints** in temptations. Sig.

Complement. *Complementum.* A. 9824². N.214. 221². Ad. 652.

Complete. *Complere.*

A. 2625⁴. When the days were **completed** for the putting off of the human . . .

—^e. These are the days **completed** for the putting off of the old man . . .

2788. 'In the third day'=**what is complete**, and the beginning of sanctification.

2906⁴. 'Three'=**what is complete**, and a beginning . . . 'Seven,' and 'seventy,' have a similar signification.

4119. 'The third day'=**what is complete**, thus the end.

4495. 'The third day'=**what is complete** from beginning to end. —^e. (See further references under THREE.)

J. 65. The Word would not be **complete** . . .

R. 329. 'Until their fellow-servants should be fulfilled' (Rev. vi. 11) = till those should be collected from all quarters . . .

T. 210. In every **complete** thing there is a trine . . .
Coro. 17^e.

Complex. *Complexus.*

A. 575^e. 'Twelve' = all things of faith in one **complex**.
577.

768. Whatever is of the Church, and of the Churches thence derived, in one **complex**. Sig.

841. Both living and dead in one **complex** . . .

1040. All the regenerate things with man in one **complex**. Sig.

1068. A genus is the **complex** of the things thence derived.

1159³. Nations meant all the families together in one **complex**.

1667. 'Chedorlaomer' here stands for all mentioned in verse 2, in the **complex**.

1949. It does not signify the Rational in its **complex**, but only rational truth.

2915. Honesty is the **complex** of all the moral virtues.

3006^e. Everything in one **complex** through which the Lord is worshipped. Sig.

9396. 'A book' = the Word in the whole **complex**.

H. 59. The universal Heaven in one **complex** relates to one man. Gen.art.

269. The words are varied in infinite ways according to the series of the things which are in a **complex** in the thought.

311². Hell in the whole **complex** is what is called the devil and satan . . .

S. 6. The Natural is from both, and is their **complex** in the ultimate.

W. 73³. Hence 'hours,' 'days,' etc., = states, and their progressions in series and in the **complex**.

140^e. The Spiritual World is the World of Spirits, Heaven, and Hell, in the **complex**.

209. The ultimate degree is the **complex**, containant, and basis of the prior degrees. Gen.art.

212. The effect is the **complex**, etc., of the causes and the ends . . .

—^e. As the ultimate is the **complex**, it follows that it is also the containant and the basis. 215. 216.

219. The whole body, which is their **complex**, makes the third degree.

221. The sense of the letter is not only the **complex** . . .

225. The universe in its whole **complex**; the natural world in its **complex**; the Spiritual World in its; each empire and kingdom in its **complex**; everything civil, moral, and spiritual of them in its **complex**; the whole animal, vegetable, and mineral kingdoms, each in its own **complex** . . . Man in his **complex**; every animal, tree, stone, and metal in its own **complex**.

P. 64^e. The greatest Society, which is Heaven in the whole **complex** . . .

201². Like a **complex** containing nothing.

R. 29². 'The Alpha and the Omega' = all things in the **complex**.

73. 'The seven Churches' = the Church in the whole **complex**.

M. 68^e. The use of marriage love is the **complex** of all other uses.

T. 13². The world is a **complex** of uses in successive order . . .

38. Wherefore love is the **complex** of all goodnesses, and wisdom is the **complex** of all truths.

65^e. Heaven in the **complex** is the image of God.

283. As the ten commandments . . . were in a brief summary the **complex** of all things of religion . . . 286.

290. Hence the decalogue . . . is a brief **complex** of the whole Word.

298. All these together are the name of God in the **complex**.

347². Wherefore faith is nothing but the **complex** of truths shining in the mind of man. 349. 379.

392. Charity is the **complex** of all things of good which a man does to the neighbour; and faith is the **complex** of all things of truth which a man thinks about God and Divine things.

Comply. *Obsequi.*

Compliance. *Obsequium.*

A. 857^e. The external man yielding **compliance** to the internal; the **compliance** of the external man consists solely in this . . . 911. 933⁴. 971. 977³. 3913⁴.

3928. The celestial Angels cannot be with man in his corporeal and worldly delight until it is reduced to **compliance**, that is, that it is no longer as the end, but is for the use of serving heavenly delight.

7161. Hence all those who are in falsities have such aversion to our **compliance**. Sig.

— . As these things are grateful, **compliance** is most grateful, for **compliance** is the very good itself of faith and charity; hence it is that by 'odour' is here signified **compliance**.

9312. **Compliance** from faith and love. Sig. and Ex.

W. 263. The natural mind is then disposed for **compliance** to the spiritual mind . . . —³.

D. 4038. The filthy and false things of the corporeal memory . . . are subdued through vastations and punishments, and become as it were dead, and yield **compliance**.

Composer. *Conceptor.* T. 110³.

Compound, Compose. *Componere.*

Composite. *Compositus.*

Composition. *Compositio.*

A. 761^e. So that the man is a mere congeries and **composition** of evils and falsities.

1505². There are as many spheres as there are affections, and **compositions** of affections.

[A.] 1639^o. The idea of many things, which may be collected into one **compound** idea . . .

1648^o. They cease in unities . . . When in **composites**, they glide on by an accent . . .

1910^o. There is nothing which, however simple it may appear, is not **composite**, and which does not come forth from what is prior to itself.

2588⁷. Exteriors cannot enter into interiors, as **composites** into simples, thus not the things of the body into those of the spirit ; but contrariwise. D.2301^o.

3405². For lower things are nothing but **compounds** of higher ones, as may be inferred from the memories . . .

3562. They who are in inmost perception are in perception of all things which are beneath, for the things which are beneath are nothing but derivations and **compounds** therefrom ; for what is inmost is all in all of the lower things . . .

3741². Hence it is that the forms and material substances with man are of the same character, but in a lower degree, because they are grosser and more **composite**.

4154². Interior things are **component**, and those which are exterior are **composite**.

5114⁴. The derivations in the lower degrees are only **compositions**, or rather conformations of the singulars and particulars of the higher degrees in succession, with such things added from purer nature, and then from grosser, as may serve for containing vessels . . .

5622. In themselves, exterior things are grosser than interior ones, for they are generals **compounded** of a host of interior things.

10298³. So that the understanding is nothing but a **compound** of such things as relate to truths, and the will is nothing but an affection of such things as are called goods.

H. 38². In each and all things in the whole world . . . there are such degrees of production and of **composition**, namely, that from one thing there is a second, and from the second a third, and so on.

266. The interiors of the Angels are **compounded** to the heavenly form.

392. Each general use is **compounded** of innumerable things which may be called mediate, administerial, and subservient uses.

458. Hypocrites . . . have contracted a habit of **composing** their interiors to an imitation of good affections.

477. All a man's loves relate to his reigning love, and make one with it, or together **compose** it. 486^o.

531. He **composes** his face to devotion.

W. 184^o. These degrees . . . are as simples, as congregates of these, and again as congregates of these, which taken together are called a **composite**.

190. All things in the world which are of trinal dimension, or which are called **composites**, consist of discrete degrees. For example . . . every muscle consists of least fibres, and these **compounded** fascicularly present the larger fibres which are called motor fibres, and from bundles of these there exists the **composite** which is called a muscle.

—^c. The second discrete degree is from the first, and the third from the second ; the third being called the **composite**.

192. Woody filaments from the leasts to their **composite** are homogeneous.

205^o. In the extremes . . . are the parts **compounded** of these . . .

207. The outermost is **compounded** of these . . .

—^c. The inmosts, middles, and outermosts of the parts are in these degrees, for they are successive **compositions**, or confasciations and conglobations, from simples, which are their first substances or matters.

229. It is asserted by some that there is a substance so simple that it is not a form from lesser forms, and that from this substance substantiate or **composite** things arise by coacervation . . .

273³. The Hells in the **composite** are called the devil and satan.

P. 199. Thoughts are nothing but affections **compounded** into forms by the life's love, so as to appear in light.

201. Through His Divine Providence, the Lord **composes** affections into one form, which is the human. Gen.art.

M. 175³. From the elegance and neatness of the **composition** of the words . . .

197. Affections . . . form the will, and make and **compose** it.

266⁴. Suppose a society **composed** of mere devils, and a society **composed** of mere Angels . . .

283. That order may exist in a **compound** society . . .

289. Alternate quarrellings and **adjustments** of differences . . .

313. By influx is meant all that which precedes, and **composes** what follows. Examps.

—². In minds, all things which precede form series, and the series gather themselves together, one next another, and one after another, and these together **compose** the ultimate.

328. You are in beginnings and thus in singulars, but we are in derivatives and **composites** ; you are in particulars, but we are in generals . . .

361. In man there are all affections of love, and thence all perceptions of wisdom **compounded** in the most perfect order . . . Since the human form is **compounded** of these . . .

I. 16². Discrete degrees are generations and **compositions** of the one from the other ; as for example, of a nerve from its fibres, and of a fibre from its fibrils ; or of a piece of wood, stone, or metal from its parts, and of a part from its particles.

T. 412. Man in the **composite** . . . is the neighbour. Gen.art.

— Those who enter into a society **compose** as it were one body.

775. The man of the Church in the compound—*concreto*, or **composite** . . . is the Church among many . . .

Ad. 654. Nothing can exist in the **composite** or in the general, unless it be from its simples or parts . . .

662. The lower things of life are more obscure in proportion as they are more **composite**; from their very **composition** and form they derive the fact that the life is such as it appears.

D. 987. This whole **composite** idea . . . 4037.

4011. (A kind of **composite** animal described.)

D. Love xi². Every **composition** in nature has been effected through these degrees; for if you unroll anything **composite** you will see that therein one thing is from another, to the outermost . . .

Comprehend. *Comprehendere.*

Comprehension. *Comprehensio.*

Comprehensible. *Comprehensibilis.*

See APPREHEND.

A. 2208^e. Rational truth not able to **comprehend**. Sig.

2275. The Spiritual consists in **comprehending** things abstractedly from the letter . . .

2533². It involves more than the universal Heaven is capable of **comprehending** . . .

2553. This is not **comprehended** . . .

2719. Without appearances, the Spiritual Church would not **comprehend** doctrine . . .

3358. Divine good and truth cannot be **comprehended** . . . unless they are in appearances. Tr.

3404². The finite is not capable of **comprehending** the infinite or the eternal . . . wherefore they are presented before the Angels in finite appearances, which, however, are far above man's **comprehension**.

3819. Without a general idea of a thing, man **comprehends** nothing singular . . .

3938. Without an idea from finite things, principally from the things of space and time, man can **comprehend** nothing concerning Divine things, still less concerning the infinite.

3982. What is historical ought to be as nothing for the things not historical to be **comprehended** in their series.

4592². They see indefinite things which man can never **comprehend**.

—³. These things can never be **comprehended** by one who is not in the light of Heaven . . .

4692². They could not **comprehend** how the Human could be Divine . . . For whatever they did not **comprehend** by some idea received through the external sensuous things of the body, they supposed to be of no account.

5094³. The rational natural man **comprehends** that there are a Heaven and a Hell . . . He **comprehends** that there are Spirits and Angels who are invisible . . . But the sensuous man does not **comprehend** . . . —⁴.

5168². He can have no faith, for there is no **comprehension** . . .

6104^e. This can scarcely be **comprehended** . . . H.265. 379².

8037. They do not at all **comprehend** . . . H.380².

9094. These are such things as can be **comprehended** by Angels . . .

H. 130². At last I perceived such things as I could not even **comprehend** by thought from natural light.

239. The ideas of their thought **comprehend** such things as man cannot apprehend—*capit*.

240². Hence every (angelic) word **comprehends** in it so many things.

268. Cannot be **comprehended** in thought . . .

268^e. They then understood such things as they could not **comprehend** before. 455.

308^e. This arcanum is **comprehensible** only to those who are in spiritual light . . .

354. They who had at heart denied the Divine . . . had become so stupid that they could scarcely **comprehend** any civil truth, still less any spiritual truth.

364^e. They said they had not **comprehended** . . . this . . .

379^e. This cannot be **comprehended** with the understanding by any such . . .

395. It could not have been **comprehended**, because it would have fallen into an unknown idea . . .

519. Spiritual ideas, which **comprehend** a number of things together . . .

J. 24². They who think from wisdom cannot believe unless they in some way **comprehend** . . .

F. 2. If he does not **comprehend** that it is true, he says, I do not know whether it is true, therefore I do not as yet believe; I do not **comprehend** how I am to believe . . .

3. It is a common saying that no one can **comprehend** spiritual or theological things, because they are supernatural; but spiritual truths can be **comprehended** equally as natural truths . . .

W. 7. This cannot be **comprehended** by a merely natural idea, but it can by a spiritual idea: the reason it cannot be **comprehended** by a natural idea is that there is space in that idea . . . S. III.

—². Still, man is able to **comprehend** this by natural thought, provided he admits into it something of spiritual light.

8. The reason man is able to **comprehend**, is that it is not his body that thinks . . .

115. This cannot be **comprehended**, unless . . .

228. Abstract things, being universals, are usually better **comprehended** than applied ones.

279. Unless these things be demonstrated, they may indeed be acknowledged, but not **comprehended**, and what is not **comprehended** is like a wheel turned by the hand.

834. 'The beast was taken' (Rev.xix.20).

843. It is said that the dragon was 'laid hold of' (Rev.xx.2) . . . by which is signified that those who are meant by him were collected together and withheld.

T. 296. They then cannot interiorly **comprehend** any Divine truth.

336. They who thus **comprehended** this matter . . .

343. Thus may be more clearly **comprehended** . . .

[T.] 349. In order that this may be rightly **compre-**
hended . . .

403². Who does not **comprehend** that . . . 412. 445.

711. From these things when understood may be **comprehended** . . .

759^e. Every man is such that he can see and **com-**
prehend truth when he hears it ; but he who is confirmed
in falsities cannot bring it into the understanding so
that it will stay there . . .

E. 294¹⁶. That those who are in falsities of evil do not
so perceive or receive it, is meant by 'the darkness
comprehended it not' (John i.5).

Compress. *Comprimere.*

Compression. *Compressio.*

A. 4433. 'To **compress** her' (Gen.xxxiv.2)=to be
conjoined, but not in the lawful way of betrothal.

4444³. He who **lay** with a virgin was to give a dowry
and marry her (Ex.xxii.16).

5146². What is purer and grosser may exist in the
same degree, both according to extension and **com-**
pression, and according to determinations.

7217. In the external sense, 'straitness of spirit' is
a **compression** of the breast . . . That a state of **com-**
pression of the breathing corresponds to anxiety on
account of the deprivation of truth and good . . .

W. 302. As the atmospheres decrease in their pro-
gression downwards, it follows that they continually
become more **compressed** and inert, and at last in
ultimates so **compressed** and inert that they are no
longer atmospheres, but substances of rest . . .

P. 319. The heart and lungs, where there are alternate
expansions and **compressions** . . .

—². The expansions and **compressions**, or reciproca-
tions (of the organic forms of the mind), are relative . . .

E. 863⁴. 'The women in Zion are **ravished**' (Lam.
v.11).

Compute. *Computare.*

Computation. *Computus.*

A. 487². This was a **computation** of the states of the
Church. 575. 2252². 5265². 6175. H.263(y).

10217⁸. 'To **compute** the number of the beast' (Rev.
xiii.18)=to examine and know these falsified truths of
the Church. R.608.

E. 845. 'To **compute**' (Rev.xiii.18)=to inquire. Ex.

Conatus. See ENDEAVOUR.

Concatenated. *Concatenatus.* W.392^e. T.644.

Conceal. *Celare.*

See under HIDE.

A. 2225. 'Shall I **hide** from Abraham what I am
doing?' (Gen.xviii.17)=that nothing ought to be **con-**
cealed before the Lord.

2343⁸. For in the other life no one can **conceal** what
he is thinking.

3857⁶. However he may have **concealed** his thoughts
before men . . .

5695. The Angels do not at all want to **conceal** what
they are thinking . . .

6132. 'We will not **hide** it from the lord' (Gen.xlvii.
18)=that it is known to the internal . . . The Natural
has all that belongs to it from the internal, so that
nothing can be **concealed** from it.

H. 492. From his infancy man is accustomed . . . to
conceal the real thoughts of his will . . .

T. 123². Are **concealed** under figures . . .

E. 315¹⁸. These things are said of the day of visitation
or judgment, when the iniquities of all shall be disclosed ;
which is meant by, 'The earth shall reveal her bloods,
and shall no longer **hide** her slain' (Is.xxvi.21).

Concede. *Concedere.*

A. 139^e. He who desires is already in evil, and it is
conceded to him.

997^e. Hence it is evident that all pleasures are **con-**
ceded to man, but for the sake of use . . .

1772. It has been **granted** to me . . . H. 455³.

8533². When the Lord **grants** this . . .

H. 410. It was **granted** them to perceive it . . .

Conceit. See PRIDE—fastus.

Conceive. *Concipere.*

Conception. *Conceptio, Conceptus* *.

A. 20. When man is **conceived** anew . . . 21.

261. 'Conception' * (Gen.iii.16)=all thought.

264. 'Conception' * in the Word=the thought and
the production of the heart.

946. Man has no other **conception** * of his life after
death . . .

978. They have no other **conception** * of the internal
man . . .

1053^e. These things are incredible to those who have
no other **conception** * of life . . .

1387. They could not **conceive** what perception was . . .

1414. The Lord was **conceived** from Jehovah . . .
1793. 1815. 1893. 1904³. 3704⁷. 4065^e. 4641. 5005.
5041. 6716². 6866². 7058³. 10052².

1533. They could have no other **conception** *.

1895^e. This is the **conception** of the rational man with
everyone.

1910. 'She **conceived**' (Gen.xvi.4)=the first life of
the Rational. 'Conception'=the first life. 1911.

1921. The Rational was **conceived** from the internal
man, who was Jehovah, as a father . . .

—³. He who is **conceived** from Jehovah, has no
other internal, that is, has no other soul, than Jehovah.
Jehovah, or the Divine essence, cannot be divided, like
the soul of a man's father, from which offspring are
conceived.

1996. The Lord's internal man was Jehovah, because
conceived from Him. 1999⁵.

2018. Jehovah was in Him, because He was one with

Him from the first **conception** and birth, for He was **conceived** from Jehovah, and hence His internal was Jehovah.

202⁴. The Lord's soul was life itself, or the being itself which is Jehovah, for He was **conceived** from Jehovah . . .

2083. The Rational, being **conceived** by the influx of the internal man into the affection of knowledges of the external . . .

2093. How the Lord's Rational was first **conceived** and born . . . (Signified by the **conception** and birth of Ishmael.)

—³. (Afterwards) the Lord's Divine Rational was **conceived** and born from the influx of good into truth, thus through truth. (Signified by the **conception** and birth of Isaac.) 2094.

2508. From the heavenly marriage are **conceived** with man the Intellectual, the Rational, and the Scientific, for without **conception** from the heavenly marriage, man can never be imbued with understanding, reason, or knowledge.

2584. In the internal sense of the Word nothing but spiritual and celestial things are signified wherever there are mentioned '**conception**,' or '**to conceive**,' etc. III.

2586. All the **conception** of doctrine is from good as a father, and its birth is through truth as a mother.

2592². He was born as a man, but **conceived** from God.

2621. '**She conceived**, and brought forth (Isaac)' (Gen. xxi.2)=that it was, and was manifested.

— . Everyone and everything has its being from **conception**, and its manifesting from birth, thus, as **conception** is prior to birth, so is being prior to manifesting.

—². Nothing ever exists, which has not its **conception** in order to be, and its birth in order to be manifested.

2628². The Lord's Divine Human was not only **conceived** from Jehovah, but was also born . . . 2649².

2629. Birth, or manifesting, is from the Divine Spiritual; and **conception**, or being, from the Divine Celestial . . .

2649². The Divine being of life, or Jehovah, was in the Lord from **conception**. 4571.

3288. '**Rebekah his woman conceived**' (Gen.xxv.21)=from Divine truth as a mother . . . '**To conceive**'=the first origin of the Divine Natural as from a mother . . .

3293². '**In the womb**,' in the internal sense,=**conception**. 3299.

3298. The case with good and truth is the same as it is with offspring; they are **conceived**, etc. . . After **conception**, the efficient, or **conceived** seed, begins to produce the effect . . . 3308.

3736. The Divine itself, in which the Lord was from the very **conception** . . .

3860. '**Leah conceived** and bare a son' (Gen.xxix.32)=spiritual **conception** and birth from the external to the internal . . . '**To conceive** and bear'=to be regenerated; for the man who is being regenerated, is **conceived** and born anew . . .

3919. '**Bilhah conceived**, and bare Jacob a son' (Gen. xxx.5)=reception and acknowledgment. '**To conceive**'

=reception . . . For in the spiritual sense, **conceptions** and births are receptions of truth from good, and thence acknowledgments. 3925. 3955. 3959. 3968. 4879.

4735. His proprium from **conception** was what He had from Jehovah His Father, and was Jehovah Himself . . .

—². The Lord's Human, after being glorified . . . cannot be **conceived** of as human, but as the Divine love in a human form.

4821. '**(Shuah) conceived** and bare a son' (Gen. xxxviii.3)=that thence came falsity of the Church. '**To conceive**, and bear'=to acknowledge in faith and in act.

4823. '**She conceived** again, and bare a son' (ver.4)=evil.

4904. Seed=the truth of faith, and the **conception** of it, reception.

4918². '**Bearing in the belly**' (Rev.xii.2)=the truth of the Church **conceived**.

5157². The Voluntary in the Lord . . . from **conception** was Divine.

6718. '**The woman conceived**' (Ex.ii.2)=the first origin of the Divine law in the Lord's Human. '**To conceive**'=the first origin.

8552. Unless a man, as to the spiritual life, is **conceived** anew . . . from the Lord, he is damned . . .

8878. The Lord, from **conception**, was the Divine love, which therefore was the inmost being of His life . . .

9146. The truth and good of faith in **conception**. Sig.

10264⁵. The very Divine good of the Divine love which was in the Lord from **conception**. Sig.

10265. From the influx and operation of the Divine itself which was in the Lord from **conception**. Sig.

10738³. The being of His life was the Divine itself, for He was **conceived** from Jehovah, and the being of everyone's life is from him from whom he is **conceived**.

10825. That the Lord was **conceived** from Jehovah the Father, and was thus God from **conception**, is known in the Church.

H. 395. They had **conceived** so gross an idea . . .

N. 298. The Divine was in the Lord from **conception** itself. Refs.

L. 3². The Lord came into the world in order to . . . unite the Human to the Divine which was in Him from **conception**.

20. His being sent by the Father into the world means that He was **conceived** from Jehovah the Father.

— . Except by a Human **conceived** from Jehovah . . .

327. '**The Father**,' wherever mentioned, means the Divine which was in the Lord from **conception**. III. B. 32².

W. 6. Since man is . . . a recipient of life, it follows that the **conception** of a man from his father is not a **conception** of life, but only a **conception** of the first and purest form receptive of life . . . D. Love ii.

432. The nature of the initiant of man from **conception**. Gen.art.

R. 193². When He went out of the world, He fully

united the Divine truth to the Divine good which was in Him from **conception**.

M. 172. Lest the man should leave his wife after **conception** . . .

219. Women have a state of preparation for reception, and thus for **conception**.

245^e. Between the disjoined souls of two married partners, conjunction is effected in an intermediate love, otherwise there would be no **conceptions** with human beings.

393^e. To which there is adjoined the love of **conceiving**, from the delight of which a wife is prepared for reception.

403. Wives have one state of love before **conception**, and another after it up to the birth. Gen.art.

T. 75^e. From these Relations an idea of the creation of the universe by God may be **conceived**, and from **conception** some birth representing it may be produced.

583. Regeneration is effected in a manner analogous to that in which man is **conceived**, carried in the womb, born, and educated. Gen.art.

584. Man's seed is **conceived** interiorly in the understanding, and is formed in the will . . .

Ad. 913. 'Thus **conceived** the flock near the rods' . . . This is taken from what exists in the **conception** of human fetuses; for it is known that women, while they are **conceiving**, and after **conception** . . .

E. 434⁷. 'Leah **conceived** and bare a son'=spiritual **conception** and birth. 444¹¹.

710². 'The womb'=the inmost of marriage love, because there the fetus is **conceived** . . .

721¹⁴. 'From the birth . . . and from **conception**' (Hos.ix.11)=from ultimates to primes.

—²⁷. 'I will multiply thy sorrow and thy **conception**' . . . 'Conception'=the reception of the truth which is from good.

D. Wis. iii. 1. The Lord conjoins Himself with man in the womb of the mother from the first **conception**, and forms him. Gen.art.

Concentrate. *Concentrare.*

A. 1871. When they are **concentrated** in the cylinder . . .

2057³. They **concentrate** all delight in themselves . . .

5985. A subject is one in whom the thoughts and speech of a number are **concentrated** . . .

6388². They **concentrate** the influx of happiness from Heaven in themselves . . .

H. 2^a. They who have not made that idea one, and **concentrated** it in the Lord . . .

253³. Thus they **concentrate** their thoughts, which the Spirit utters.

W. 23. All things of human reason . . . as it were **concentrate** in this . . .

M. 161^e. When the wife only is loved, the love is **concentrated**.

T. 29². **Concentrated** on the point of a hair . . .

67. Everything of order has been . . . **concentrated** in man.

Concern. *Concernere.*

H. 212. As to what **concerns** the form of Heaven . . . 297. 324.

W. 104. Therefore as **concerns** . . .

249. As **regards** the first kind . . .

P. 251⁴. All spiritual things **concern** the Church.

Concert. *Concentus.*

A. 4197⁷. As a single tone does not produce any **concert**, still less harmony . . .

7191². In all angelic discourse there is a **harmony** like that of songs . . .

H. 56². All beauty, pleasantness, and delight . . . come forth and flow from the **concert** and harmony of many concordant and consentaneous things, whether they co-exist in order, or follow each other in order.

242. In angelic speech there is a certain **harmony** which cannot be described. This **harmony** is from this; that the thoughts and affections, from which is speech, pour forth and diffuse themselves according to the form of Heaven . . .

W. 26. Since the universal Heaven and all things of Heaven have relation to one God, angelic speech is such, that by a certain **harmony** which flows from the **harmony** of Heaven, it ceases in one.

T. 344². The **harmony** of truths (a part of the manifestation of the faith of the New Church).

353². The exaltation of faith by an abundance of truths, may be illustrated by comparison with the exaltation of sound and melody which are simultaneously produced by a number of musical instruments in **concert**.

Conclude. *Concludere.*

Conclusion. *Conclusio.*

A. 203. Spiritual Angels . . . never **draw conclusions** about matters of faith from intellectual, rational, and scientific things.

1769. As I could **infer** from the fact . . . 4329².

1899. 'Jehovah hath **restrained** me from bearing' (Gen.xvi.2).

1902. As may be **inferred** from the fact . . .

2552^e. The **conclusion** of the thought, or the answer, comes from perception or conscience . . .

2562. All things which he would afterwards **conclude** concerning rational truth. Sig.

— The state of **conclusion** concerning rational truth is here treated of.

3923². When he consults scientifics, and **forms conclusions** from them. Sig.

4329². They looked into everything with me which was [a matter serviceable for forming] a **conclusion**, from which they formed a **conclusion** so dexterously concerning the interiors of my thoughts and affections, that I began to be afraid of thinking anything more, for they disclosed things I did not know I had, but which I could not but acknowledge from the **conclusions** which they made.

4424². When they **form conclusions** about the truths of faith from their own fallacies . . .

4570². The internal of the Natural is formed by those things which are analytically and analogically **inferred** . . .

5094². He who thinks and **forms conclusions** from the interior Natural, is rational in proportion as he imbibes through the Rational; but he who thinks and **forms conclusions** through the exterior Natural, is sensuous in proportion as he imbibes from sensuous things.

—e. By sensuous things being rejected . . . is meant that the **conclusions** concerning interior things thence derived are to be rejected. Sig.

5119. Those things which are in the interior Natural are called forth by the Rational, and through these those which are in the exterior Natural; not that the very things which are there are called forth, but those which are **inferred** or as it were drawn out of them . . .

5124. What is provided, and thence **concluded**. Sig.
—e. 'To lift up the head' = to **conclude**, and in the supreme sense, to provide; for the Divine **conclusion** and the execution of the thing **concluded** is Providence. 5155. 5162.

5456. 'He **shut them up** in custody' (Gen.xlii.17) = separation from himself. 'To give or **shut up** in custody' = rejection, thus separation.

5580^e. Intellectual and sensuous things arise by a method of extraction; for intellectual things are **inferences**, which, when made, are separated, and advance to what is more lofty . . .

6383. Through [the representation of] Zebulon it here treats of those in the Church who **form conclusions** about spiritual things from scientifics, and thus strengthen them in themselves . . .

6384. 'He shall dwell at the haven of the seas' = the life in which there is the **conclusion** of truth from scientifics.

8134. 'The wilderness hath **shut them in**' (Ex.xiv.3) = that darkness has taken possession of them.

8861². Natural truths, which are **conclusions** from the objects of the external senses, especially sight . . .

10061². By this was represented that to act and teach from good is to **conclude** innumerable things which are of truth, but not contrariwise.

10602. A **conclusion** concerning the Israelitish nation. Sig.

10624^e. It is the evil of falsity when man has confirmed evil in himself, and has **concluded** that it is not evil, and therefore does it . . .

H. 335. From which it may be **concluded** as to the rest.

355. It may be **concluded** from this alone . . . 376. 390. 395^e. 415. 416^e. 435.

W. 239. It follows that there are three degrees of will and understanding and of **conclusion** therefrom; for the will is the receptacle of love, the understanding of wisdom, and the thing **concluded** is the use from these.

274². When they are opened towards Hell, the reigning love which is of the will gains the highest or inmost place; the thought of falsity which is of the understanding from that love gains the second or middle place; and the **conclusion** of the love through the thought, or of the will through the understanding, gains the lowest place.

275². The things **concluded** from their two degrees, which are either laid up in the memory as knowledges, or determined into acts in the body, make the ultimate degree in the Heavens.

280. These three things are in every word, because a word is something **concluded**, having in it sound, articulation, and meaning.

363². There are a number of things which belong to both love and wisdom; as consent, **conclusion**, and determination to act . . .

413. By this faculty, which is the faculty of interiorly understanding things, and **forming conclusions** as to what is just and fair, and good and true, man is distinguished from beasts . . .

R. 843. The dragon 'shut up' (Rev.xx.3) = that they are altogether removed.

M. 132^r. They said, Form a **conclusion** from these things . . . 134^e. 135^e. 233^r.

T. 37^e. They **conclude** eggs in which are birds of night . . .

42^e. There are some who do not perceive truth, but **conclude** it from confirmations through appearances . . .

132^e. From one **established principle** theorems of the same sort are deduced . . .

459¹⁷. From which comes the **conclusion** . . .

503⁵. The notion that . . . God the Father **included** all mankind under a sentence of damnation.

577^e. What is there considered, **concluded upon**, and determined into act . . .

603^e. In a moment man can think and **conclude** what he cannot express in an hour.

641⁵. The same may be clearly **inferred** from this . . .

658⁴. The will enters the understanding by the intention, and prompts it to occupy itself with and consider means, and to **conclude** on such as tend to effects.

E. 391¹⁵. That falsities and evils had entered into all things of the Church, is signified by 'He hath **shut up** into the hand of the enemy the walls of her palaces' (Lam.ii.7).

503⁴. 'He **shut up** their beast to the hail' (Ps.lxxviii.48).

569²³. Reasonings from the spiritual man, which are rather to be called **conclusions** from reasons and from truths . . .

654⁴⁸. 'I will **shut up** Egypt in the hand of a hard lord' (Is.xix.4) = that there will reign the evil of falsity.

675¹⁴. 'To **shut up** the city and its fulness' (Amos vi.8) = to condemn the doctrine because it is full of the falsities of evil, and obsessed by them.

Concord. See AGREE—*Concordare*.

Concrete. *Concretus*.

R. 421. Like the concreted foam of the sea . . .

M. 14². New wines solidified . . .

T. 775. It is the same with the man of the Church in the compound or in the composite . . . Man in the compound or composite is the Church among many . . .

Concubine. *Concubina*.

Concubinage. *Concubinatus*.

A. 2868. 'He had a concubine, and her name was Reumah' (Gen.xxii.24)=the Gentiles who are in idolatrous worship and in good.

—². The handmaids given to the husband by the wife . . . were called 'concubines.'

—³. The reason their procreation of children by handmaids or concubines was at that time tolerated, was that thus were represented those who are outside the Church, also those who are in a lower degree within the Church. 899⁵.

3246. 'To the sons of the concubines which Abraham had, Abraham gave presents' (Gen.xxv.5)=the spiritual adopted by the Lord's Divine Human, that they had shares in the Lord's Spiritual Kingdom.

—³. Hence it is that the spiritual are here called 'the sons of the concubines' . . .

—³. In order that both the celestial and the spiritual might be represented in their marriages, it was granted to have a concubine besides a wife; that concubine was given to the husband by the wife, and was then called his woman . . .

—⁴. That these ancients had concubines besides a wife . . . was of permission, and for the sake of the representation, namely, of the Celestial Church by the wife, and of the Spiritual Church by the concubine. It was of permission, because they were such as to have no marriage love . . .

4601. 'Reuben went, and lay with Bilhah his father's concubine' (Gen.xxxv.22)=the profanation of good by faith separated. E.434¹⁶.

898³. This was a mere coupling like that of a concubine . . .

900². In order that the conjunctions and subordinations of such affections under one spiritual truth might be represented, it was permitted the Israelitish and Jewish nation to have a number of concubines.

H. 380 (q). The reason the Israelitish nation was permitted . . . to join concubines to their wives, but not Christians, is that that nation was in externals without internals, but Christians can be in internals. Refs.

P. 245. Solomon permitted and instituted the worship of many other nations, by which were represented the varieties of religion in the world. Similar was the signification of his wives who were seven hundred in number, and his concubines who numbered three hundred (1 Kings xi.3); for a wife in the Word=the Church, and a concubine a religion.

M. 216³. The wife said, I am no longer a wife, but a concubine . . .

462. On concubinage. Chap.

—¹. By concubinage is here meant the conjunction of a married man . . . with a woman . . .

463. There are two kinds of concubinage, which are very different from each other, one conjointly with a wife, and the other apart from a wife. Gen.art.

464. Concubinage conjointly with a wife is unlawful for Christians, and detestable. Gen.art. 465. 466.

466². In proportion as love towards a married partner is transcribed into love towards a concubine, it is rent, exhausted, and emptied.

—³. A Christian cannot love a concubine and a wife equally, like a Mohammedan polygamist; but in proportion as he loves a concubine, or grows warm towards her, he does not love a wife, that is, he grows cold to her; and what is still more detestable, in the same proportion he at heart acknowledges the Lord as only a natural man, and as the son of Mary, and not at the same time as the Son of God; and in the same proportion also he undervalues religion. But it is to be well remembered that this takes place with those who add a concubine to a wife, and conjoin themselves actually with both; but not at all with those who, from causes lawful, just, and truly weighty, separate themselves . . . as to actual love, from the wife . . .

467. Concubinage apart from a wife, when it takes place from causes lawful, just, and truly weighty, is not unlawful. Gen.art.

468. The lawful causes of this concubinage are the lawful causes of divorce, the wife being nevertheless retained at home. Gen.art.

470. The just causes of this concubinage are the just causes of separation from the bed. Gen.art.

471. The weighty causes of this concubinage are real and not real. Gen.art.

475. They who from causes lawful, just, and really weighty are in this concubinage, can be at the same time in marriage love. Gen.art.

—³. This concubinage is only a veiling round of marriage love, because the love of concubinage is natural, and the love of marriage is spiritual . . .

476. So long as this concubinage is going on, actual conjunction with the wife is not allowable. Gen.art.

D. 6110²¹. The delight of having a concubine before marriage . . .

Concupiscence. *Concupiscentia, Concupiscere*.

A. 999. His will is nothing but evil, wherefore 'flesh' . . . =all cupidity, or all concupiscence . . . Such therefore was the representation of the flesh which they lusted for in the wilderness . . . 'The mixed multitude lusted a lust, saying, Who shall give us flesh to eat?' (Num.xi.4) . . . 'And they called the name of that place, The graves of lust, because there they buried the people that lusted' (ver.34).

1798³. To covet what belongs to the neighbour is also contrary to the disposition of those who are in the life of charity . . .

3301⁷. That concupiscences had destroyed it, is signified by its being 'burnt with fire.'

3470³. Until its **concupiscences** grow languid . . .

3474³. By which man is like animals as to **concupiscences** and phantasies . . .

3928. The external man lusts for nothing but corporeal and worldly things . . .

4063³. As man is brought from the state of the old man into that of the new, the **concupiscences** of the world must be put off, and the affections of Heaven must be put on . . . For his **concupiscences** are to be extirpated, and heavenly affections insinuated . . .

4174². When the external man with its **concupiscences** is removed . . .

4225. All who are in the love of self and the love of the world, and thence in **concupiscences** . . .

5071. 'Eternal fire' . . . is the **concupiscence** of evil; for the **concupiscences** with man are the spiritual fires which in the life of the body consume him, and in the other life torture him . . .

—². The reason it is **concupiscence**, is that all fiery vitality is from the loves with man . . .

5647². The natural man is to be subjugated, that is, all his **concupiscences**, together with those things which confirm them, are to be extirpated . . .

5660^e. He who is endowed with a heavenly proprium . . . knows that **concupiscences** do not infest him.

5979. With the man who is in the **concupiscences** and delights of the love of self and of the world . . .

7236². The fallacies which are of the external senses adjoin themselves, and also the falsities which are of **concupiscences**.

7272². In the **concupiscence** of depriving others of their goods . . .

7374. They who are in this love envy others their goods, and **covet** them.

7643. Thence comes the **concupiscence** of domineering over all, and of possessing all things which belong to others.

8364². The diseases which affect the spiritual life are evils, and are called cupidities and **concupiscences**.

8408. 'To sit at the flesh-pot' = life according to one's pleasure, and as one **lusts**, for this life is the life of the proprium.

8409. 'Flesh' = man's proprium, thus the evil of self-love, and thence the cupidities or **concupiscences** of that love. —⁴.

8452². By a seabird and its flesh is signified natural delight, and in the opposite sense the delight of **concupiscence** . . .

—³. It is called the delight of **concupiscence** when the delight of any corporeal or worldly love is dominant and takes possession of the whole man, so as to extinguish the good and truth of faith with him . . .

8487. 'When the sun waxed hot, it melted' = that it vanished according to the degree of the growing **concupiscence** . . . In the opposite sense, 'the sun' = the love of self and of the world, and the heat from the sun in that sense = **concupiscence**.

—². How it is that the good of truth vanishes according to the degree of the growing **concupiscence**. Ex.

—³. But the **concupiscences** into which those who are in Heaven are remitted when it is evening with them, are not the **concupiscences** which are opposite to celestial good, but are **concupiscences** which in some measure agree with that good, for they are the delights of doing good in some abundance, and thence of some glory, in which however there are benevolence and the endeavour to be of service; they are also the delights of having magnificent houses, garments, etc. Such are the things which do not destroy the good of celestial love, but which yet hide it, and at last, according to the degree in which the man is being regenerated, become the ultimate planes of celestial good; and then they are no longer to be called **concupiscences**, but delights.

8910. 'Thou shalt not **covet** thy neighbour's house, thou shalt not **covet** thy neighbour's wife, and his servant and his handmaid, and his ox and his ass, and everything which is thy neighbour's' = that we are to beware of the love of self and of the world, and thus lest the evils which are contained in the preceding commandments become of the will, and thus go forth. 8912.

—¹. 'To **covet**' = to will from an evil love. The reason 'to **covet**' has this signification, is that all **concupiscence** is of some love, for nothing is **lusted** for unless it is loved, and therefore **concupiscence** is what is continuous of love, here, of the love of self or of the world, and is as it were its life of respiration; for that which an evil love breathes is called **concupiscence**, but that which a good love breathes is called longing. Love itself belongs to the second part of the mind, which is called the will . . . whereas **concupiscence** belongs to both . . . but is properly of the will in the understanding.

—⁴. That **concupiscence** is of the will, thus of the heart, is evident from . . . 'He who shall look on a strange woman so as to **lust** for her, hath committed adultery with her already in his heart' (Matt.v.28). 'To **lust** for' here means to will, and unless the fears which are external bonds prevent, to do . . . M.153.

—⁵. The **concupiscence** of evil is also meant by 'the right eye offending;' and the **concupiscence** of falsity by 'the right hand offending.'

—⁶. The affection of evil, or its **concupiscence** . . .

—⁷. 'Gehenna' = the Hell of **concupiscences**.

8966. Through temptations also the **concupiscences** which are of the loves of self and of the world are mastered.

9055³. **Concupiscence** is also signified by 'burning' (Is.iii.24).

9088². Purifications from these loves can only be effected through the truths of faith, because these teach that all **concupiscences** are from these loves.

9144⁴. If the affection of evil breaks forth into anger, and betakes itself to the falsities of **concupiscences**. Sig.

—⁵. 'Thorns' = the falsities of **concupiscences**. Ill.

—⁶. 'The prickly brier' = the falsity of the **concupiscences** of self-love; 'thorn,' the falsity of the **concupiscences** of the love of the world.

—⁷. The falsities of **concupiscences**, which are signified by 'thorns,' are falsities which confirm those things which are of the world and its pleasures, for these falsities are pre-eminent for taking fire and blazing

up, because they are from **concupiscences** in the body which are felt . . .

[A.] 9425^e. They call that truth which favours the fallacies of the senses; and that good which favours **concupiscences**.

9589. Infernal freedom is to be led by the devil, and this freedom is the love of evil and falsity, properly **concupiscence**.

10283¹². Whether you say voluntary evil, or **concupiscence**, is all the same, for voluntary evil is **concupiscence**, since man's proprium desires nothing but its own . . .

10676. 'Neither shall anyone desire thy land' (Ex. xxxiv. 24) = aversion for such things as are of the Church with those who are in evils and falsities of evil.

10732. From these loves comes all **concupiscence**.

Life 62. Murders, adulteries, thefts, false witnesses of every kind, together with the **concupiscence** for them, are the evils which are to be shunned as sins. Gen. art.

63². On account of this thought (that no one can fulfil the law), man is in **concupiscence** for all these evils, and only abstains from doing them for the world's sake; wherefore after death, although he has not committed them, he yet lusts to do them, and also does them when the external which he had in the world is taken away. All **concupiscence** remains in man after death; hence it is that such act as one with Hell, and cannot but have their lot with those who are in Hell. Very different is the lot of those who do not will (to commit these evils) because to do so is against God; these, after some combat against them do not will them, thus do not **lust** to do them . . .

66². As he had not fought against **concupiscences** . . . the Lord said . . . that he should 'take up his cross' (Mark x. 21), by which is meant that he should fight against **concupiscences**.

—^e. No one can shun evils as sins . . . unless he fights against evils, and thus removes **concupiscences**.

86⁴. So long as man does not shun evils as sins, the **concupiscences** of evil block up the interiors of the natural mind on the part of the will, which are there like a thick veil, and like a black cloud beneath the spiritual mind, and prevent its being opened . . .

—⁵. So long as the **concupiscences** of evils block up the interiors of the natural mind, man is in Hell; but as soon as these **concupiscences** are dispersed by the Lord, man is in Heaven. Further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is natural; but as soon as these **concupiscences** are dispersed by the Lord, man is spiritual. Further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is animal . . . but as soon as these **concupiscences** are dispersed by the Lord, man is man, because he thinks what is true in the understanding from what is good in the will. And further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is like a garden in winter-time; but as soon as these **concupiscences** are dispersed by the Lord, he is like a garden in summer-time.

90. 'The seed in the midst of thorns' exists with those who are in **concupiscences** of evil.

—^e. Hence it is evident, that the truth of the Word cannot be rooted in those . . . who are in **concupiscences** of evil, but in those with whom the **concupiscences** of evil have been dispersed by the Lord: with these the truth is rooted in their spiritual mind.

91. Can any murderer, adulterer, thief, or false witness have faith so long as he is in the **concupiscence** of these evils; and can the **concupiscence** of these evils be otherwise dispersed than by willing not to do them because they are sins, that is, because they are infernal and diabolical?

92. From inborn **concupiscence** man loves evils and is carried into them . . .

94. He who combats acts from within and against the **concupiscence** itself which constitutes the root of the evil; for he who fights against anything does not will it, and to **lust** is to will.

97. This combat is not grievous, except with those who have loosened all the reins to their **concupiscences**, and have indulged them of set purpose . . .

110. The **concupiscences** of evil, which constitute the interiors of man from birth, are not removed except by the Lord alone. For the Lord flows in from the Spiritual into the Natural; but man of himself from the Natural into the Spiritual, and this influx is contrary to order, and does not operate into **concupiscences** and remove them, but shuts them in more and more closely in proportion as it confirms itself . . .

112. In each of these evils there are innumerable **concupiscences**, which man does not see except as a single one . . .

W. 246. For so long as man is in evils, he is also in the love of them, for he is in **concupiscence** to them, and the love of evil and **concupiscence** are in a love opposite to spiritual love and affection; and this love or **concupiscence** cannot be removed except through shunning evils as sins . . .

273². The reigning love with its **concupiscences**, which is the universal state of the natural mind, is as the devil is in Hell . . .

P. 33². It follows that the Lord cannot conjoin Himself more closely than as the love of evil with its affections, which are **concupiscences**, is removed . . . Anyone can see from reason that **concupiscences** with their delights block up and shut the doors against the Lord, and that they cannot be cast out by the Lord, so long as the man himself is keeping the doors shut . . .

—³. So the influx of Hell is into the love of evil and its affections, which are **concupiscences**, and through these into the perceptions and thoughts . . .

35^e. A man has the love of wisdom in proportion as he feels aversion for the diabolical crew, which are the **concupiscences** of evil and falsity.

38. No man who is in the delights of the **concupiscences** of evil can know anything about the delights of the affections of good . . . Every love has its own delights; even the love of evil with those who are in **concupiscences** . . . These delights are from the **concupiscences** which beset the interiors of the mind

... Thence from the delight of the mind according to **concupiscences** there arises the delight of the body.

39². These happinesses enter as man removes the **concupiscences** of the love of what is evil and false as if of himself but still from the Lord, for these happinesses are the happinesses of the affections of good and truth, and these are opposite to the **concupiscences** of the love of what is evil and false.

40. The delights of the **concupiscences** of evil, and the delights of the affections of good, cannot be compared... (except that) the delights of the **concupiscences** of evil may be compared to the lascivious delights of frogs in ponds, and of serpents in stenchies...

83⁴. The delights of evils are from the **concupiscence** of them, which continually breathes them, and also produces them, when no fear restrains. So long as evils remain in the **concupiscences** and thence in the delights of their love, there is not any faith, charity, piety, worship, except solely in externals...

106². The derivations of infernal love are affections of evil and falsity, properly **concupiscences**... The affections of infernal love, which are properly **concupiscences**, are as many as there are evils.

107. Infernal love with its affections of evil and falsity, which are **concupiscences**, together with the delights of these **concupiscences** and the thoughts thence derived, may be compared to a spider and the web about it; the love itself is the spider, the **concupiscences** of evil and falsity with their interior cunning are the retiform threads nearest the spider's seat, and the delights of these **concupiscences** with deceitful machinations are the more remote threads, where the flies are caught, bound, and devoured.

109. The life's love sets a deputy below itself which is called the love of the means, and enjoins on it to take heed that nothing from its **concupiscences** appears...

111. The internal cannot be purified from the **concupiscences** of evil so long as the evils in the external man are not removed, because they obstruct. Gen. art.

— Now as **concupiscences** together with cunning constitute the internal of thought with the evil, and the delights of the **concupiscences** together with machinations constitute the external of thought with them, and as the latter are conjoined with the former as into one, it follows that the internal cannot be purified from **concupiscences** so long as the evils in the external man are not removed. It is to be known that it is the internal will of man which is in **concupiscences**, and that it is his internal understanding which is in cunning; and that it is the external will which is in the delights of **concupiscences**, and the external understanding which is in machinations from cunning. Everyone can see that **concupiscences** and their delights make one, and that cunning and machinations make one, and that these four are in one series... from which it again follows, that the internal, which consists of **concupiscences**, cannot be cast out except by the removal of the external, which consists of evils. Through their own delights, **concupiscences** produce evils...

112. Hence it may be evident, that for man to be purified from the **concupiscences** of evil, evils are by all means to be removed by the external man, for before

this there is no outlet for **concupiscences**, and if there is no outlet, the **concupiscences** remain within, and breathe forth delights, and thus drive man to consent, and so to the deed. **Concupiscences** enter the body through the external of thought, wherefore, when there is consent in the external of thought they are at once in the body...

—² **Concupiscences** with their delights may be compared to fire, which the more it is fomented the more it blazes... The **concupiscences** of evil are also compared in the Word to 'fire,' and the evils thence to a conflagration; for in the Spiritual World the **concupiscences** of evil with their delights appear as fires; infernal fire is nothing else. They may also be compared to floods and inundations... to gangrene and ulcers...

—³ By examples it clearly appears, that if the evils in the external man are not removed, **concupiscences** with their delights grow and abound. A thief, in proportion as he steals lusts to steal, until at last he cannot desist...

113. Man cannot perceive the **concupiscences** of his own evil; he does indeed perceive their delights, but reflects little about them... In proportion as he confirms evils as allowable, he enlarges the court of the reigning love... which is constituted of **concupiscences**, for these are as it were its ministers and attendants, through which it governs the more exterior things which constitute its kingdom.

—^e Can such a state of man be changed otherwise than by the removal of the evils in the external man? for so also are removed the **concupiscences** which cohere with those evils. Otherwise, there is no outlet open for the **concupiscences**, for they are shut in, like a besieged city, and like a closed ulcer.

117. If they do not shun evils from a principle of religion, because they are sins, and against God, the **concupiscences** of evil with their delights remain with them, like impure waters shut in and stagnant: let them examine their thoughts and intentions, and they will find them, provided they know what sin is. Such are many who have confirmed themselves in faith separated from charity... Such also are natural moralists... Such also are they who studiously affect the name and reputation of honesty and sincerity for the sake of honours or gain. They who are of this character, and have at the same time despised religion, after death become Spirits of **concupiscences**, who appear to themselves as if they were men, but to others at a distance as priapuses; and they see in the dark, and not at all in the light, like owls.

119. The Lord then purifies man from the **concupiscences** in the internal man, and from the evils themselves in the external. Gen. art.

— The Lord cannot purify man before, for evils are in the external man, and the **concupiscences** of evil in the internal, and they cohere together as roots do with the trunk; wherefore, unless evils are removed, there exists no opening, for they block up and shut the door, which cannot be opened by the Lord except by means of the man; but when the man as of himself opens the door, the Lord at the same time extirpates

the **concupiscences**. So long, therefore, as the ultimates are kept closed by the man himself, no purification can be effected by the Lord, but only an operation in the interiors such as is that of the Lord in Hell, in the form of which is the man who is in **concupiscences** and at the same time in evils . . .

[P.] 120. The operation (of the Lord into all things of the mind) is continual, but still the Lord cannot purify man from any **concupiscence** of evil in his spirit or internal man, so long as man keeps the external closed . . .

126. When a heavenly life's love has been implanted by the Lord in place of the infernal life's love, then in the place of the **concupiscences** of evil and falsity are implanted affections of good and truth, and in the place of the delights of the **concupiscences** of evil and falsity are implanted delights of the affections of good . . .

139⁷. As the loves of self and of the world are infernal loves, and the fountain-heads of all evils, it is evident what is the real quality of the internal of thought with those with whom these loves are the life's loves . . . namely, that it is full of the **concupiscences** of evil of every kind.

145². When man desists from evils, the door is opened, and then the **concupiscences** of evil which had occupied the internal of thought are cast out by the Lord, and in their place are implanted affections of good; this in the internal of thought; but as the delights of the **concupiscences** of evil, which occupy the external of thought, cannot be cast out at the same time, a combat takes place between the internal and external of thought . . .

147. It shall be briefly stated how the Lord casts out the **concupiscences** of evil which occupy the internal man from birth, and in their place implants affections of good, when man as of himself removes evils as sins. Fully ex.

152. In the spirit . . . are evils in their origin and in their root, that is, in their **concupiscences** and in their delights, and unless they are seen and acknowledged the man is still in evils, however little he may have committed them in externals . . .

206². As self-love wills to be the sole lord of the world . . . the **concupiscences** of evil, which are its derivations, have life in them from it; in like manner the perceptions of the **concupiscences**, which are craftinesses; in like manner also the delights of **concupiscences**, which are evils, and their thoughts, which are falsities . . .

207. The love of self is the devil, and **concupiscences** and their delights are the evils of his kingdom, which is Hell. This being removed, the Lord enters with the affections of the love of the neighbour . . .

227². The reverse takes place with those who are inwardly good, but who, like other men, have outwardly . . . favoured some **concupiscences**; with these, good and evil are not mixed together . . .

279⁵. They do not know that evil is the delight of the **concupiscences** of acting and thinking contrary to Divine order . . . and that there are myriads of **concupiscences**

which enter into and compose each evil . . . and that these myriads are in such an order and connection in the interiors of man, that one cannot be changed unless they are all changed at the same time.

296. The spirit (of an evil man) is itself an evil, which appears to himself as one, but as many as are the innumerable things in that spirit, so many are the **concupiscences** of that evil, for every man is his own evil or his own good from head to foot: since, therefore, an evil man is such, it is evident that he is one evil which is composed of various innumerable things, which are distinct evils, and are called the **concupiscences** of evil . . .

—². Every **concupiscence** of evil appears in Hell, when represented, as a hurtful animal . . . In like manner appear the **concupiscences** of evil with an evil man, when they are looked at by the Angels. All these forms of **concupiscences** have to be individually converted; the man himself . . . is to be converted . . . and each **concupiscence** of evil is to be converted, so as to appear as a lamb, sheep, or dove . . .

—⁹. They are the evils of the **concupiscences** of his life's love . . .

—¹⁰. The delights of **concupiscences**, of which man knows nothing, are emitted in companies and in bundles into the interior thoughts, which are of man's spirit, and thence into his exterior thoughts, in which they appear under some sense of pleasure . . . and are there commingled with his natural and sensuous delights . . . These delights, being of his love in the external man, are the means of the separation, purification, excretion, and withdrawal of the delights of the **concupiscences** of evil of the external man. Examp.

—¹². If anyone were to see the delights of the **concupiscences** of evil together in some form, or were distinctly to perceive them with some sensation, he would see and perceive them in such a number that they could not be defined; for the whole Hell is nothing but a form of the **concupiscences** of evil, and there no **concupiscence** of evil is exactly like another, nor can there be to eternity; and of these innumerable **concupiscences** man knows scarcely anything, still less how they are connected together. The Lord, however, by His Divine Providence, is continually permitting them to come forth, to the end that they may be withdrawn, which is effected in the most perfect order and series . . .

300. All who are in Hell are nothing but **concupiscences** of evil and thence imaginations of falsity, which are so arranged that they are exactly opposite to the affections of good and thoughts of truth which are in Heaven . . . They who are in Hell make the **concupiscences** of evil the head, and the affections of good the feet, but they who are in Heaven make the affections of good the head, and the **concupiscences** of evil the soles of the feet.

—^e. Everyone is his own affection or **concupiscence**; an Angel is his own affection, and a Spirit of Hell his own **concupiscence**.

302. The arrangement of affections in Heaven, and of **concupiscences** in Hell, is marvellous, and known to the Lord alone. Both are distinguished into genera and

species, and are so conjoined together as to act as one ; and as they are distinguished into genera and species, they are distinguished into societies greater or less ; and as they are conjoined together so as to act as one, they are conjoined together as are all things with man . . .

326¹². 'The lowing of the kine in the way' = the difficult conversion of the **concupiscences** of evil of the natural man into good affections.

R. 153³. Until they come into a Society which corresponds to the **concupiscences** of their own love . . .

323. (The destruction of all the good of the Church) through **concupiscences**, etc. Sig.

—. 'The beasts of the earth' = the **concupiscences** from that love.

382. That henceforth they shall have no **concupiscence** to evil, nor to the falsity of evil. Sig.

—. The understanding loves falsity, and burns from the **concupiscence** of confirming it.

422. The falsities of the **concupiscences** of the natural man which spring from the evils of their loves. Sig.

452. That in their thoughts and discourse, viewed inwardly, there is nothing, and from them there comes forth nothing, but the love of self and of the world, which is the proprium of the will ; the conceit of their Own intelligence, which is the proprium of the understanding ; and the **concupiscence** of evil and falsity, which is the common proprium that flows forth from the two former ones. Sig.

—. 'Brimstone' = the **concupiscence** of evil and falsity, which is the common proprium that flows forth from the two former ones.

458. That thus they are in the evils of their **concupiscences**, and make one with their like in Hell. Sig.

—. 'Demons' = the **concupiscences** of evils which originate from the love of the world. Ex. and Ill.

—². 'Ziim,' 'Ijim,' 'Ochim,' and 'the daughters of the owl' = various **concupiscences**.

678². All **concupiscences** of evil are in simultaneous order within the evil which man perceives in himself ; wherefore, when man rejects evil, he at the same time rejects its **concupiscences**, not from himself but from the Lord ; man can indeed reject evil of himself, but not its **concupiscences** ; wherefore, when he wants to reject evil, by fighting against it, he must look to the Lord, for the Lord operates from inmosts to ultimates . . .

863. They perished by the **concupiscences** of infernal love. Sig.

875³. Faith without charity is merely natural faith . . . and conjoins itself with merely natural affection, which is nothing but **concupiscence**.

952². By 'dogs' in general are signified those who are in **concupiscences** of every kind, and who indulge them.

M. 267. I there walked meditating about those who are in the **concupiscence** and thence the phantasy of possessing the things of the world . . . I then saw two Angels . . . They said they were conversing about

phantasy, **concupiscence**, and intelligence . . . They said that everyone is inwardly in **concupiscence** from birth, but is outwardly in intelligence from education ; and no one is inwardly in intelligence, still less in wisdom . . . except from the Lord ; for everyone is withheld from the **concupiscence** of evil, and is held in intelligence according to his aspect towards the Lord, and at the same time according to his conjunction with Him ; without this, man is nothing but **concupiscence** : but still he is in intelligence from education in his externals, because he **lusts** for honours and wealth, and he cannot attain them unless he appears to be moral and spiritual, and so intelligent and wise . . . which is the reason why as soon as he goes into company he inverts his spirit, and removes it from **concupiscence** . . . and takes the greatest possible care lest anything of the mad **concupiscence** in which his spirit is should come forth . . . When such persons become Spirits, and thus emancipated, they become the madneses of their own **concupiscences** . . . wherefore, to prevent such from becoming mere **concupiscences**, and thus not men, it is permitted them in the Spiritual World to think from the fear of the loss of their reputation, etc. . . and also to apply their minds to some study or work . . . I asked, whether all who are in **concupiscence** are also in its phantasy. They replied, that those are in the phantasy of their own **concupiscence** who think inwardly, and indulge their imagination too much, talking to themselves . . .

269. The Angels related a number of memorable things concerning the **concupiscence** which is not visionary or fantastic in which is every man from his birth ; while they are in it they are like fools, and yet seem to themselves to be most eminently wise ; from this folly they are by turns remitted into the Rational which they have in externals, and in that state they see, acknowledge, and confess their insanity ; but still they are very desirous to get out of their rational into their insane state . . . Thus it is **concupiscence**, not intelligence, which inwardly pleases them.

293⁴. To put off all **concupiscence** for other women . . .

305. In the lowest region of the mind, which is called natural, reside all **concupiscences** of evil . . . In the higher region, which is called spiritual, there are not any **concupiscences** of evil . . .

455⁶. Whatever a man does at the beginning is from **concupiscence**, because from the natural man ; and who does not know that that **concupiscence** is not imputed to him, while, from natural, he is becoming spiritual ?

529. If he does evil from inexperience or from some prevalent **concupiscence** of the body, it is not imputed to him, because he has not deliberately purposed it, nor does he confirm himself in it. T. 523.

T. 302. By 'the six days of labour' (in the commandment) are signified combat against the flesh and its **concupiscences** . . .

313. That merely to feel **concupiscence** is 'to commit adultery,' is evident from these words of the Lord. 'Whosoever shall look at a strange woman, so as to lust after her, has already committed adultery with her in

his heart.' The reason is, that **concupiscence** becomes as deed while it is in the will, for into the understanding there only enters allurements, but into the will intention, and the intention of **concupiscence** is deed.

[T.] 316. There are various causes which make a man appear chaste, not only to others, but even to himself, while he is wholly unchaste; for he does not know that when **concupiscence** is in the will it is deed, and that it cannot be removed except by the Lord after repentance; abstinence from doing does not constitute chastity, but abstinence from willing when he is able to do, because it is a sin, does constitute it. Ex.

325. (The two commandments commencing, 'Thou shalt not covet,' explained in their natural, spiritual, and celestial senses.)

326. These two commandments relate to all the preceding ones, and teach and enjoin that evils are not to be done, and also that they are not to be **lusted after**, consequently, that they are not only of the external man, but also of the internal; for he who does not commit evils, and yet lusts to do them, still does them; for the Lord says, 'If anyone shall **lust** for the wife of another, he hath already committed adultery with her in his heart;' and the external man does not become internal, or does not act as one with the internal, until **concupiscences** have been removed. This also the Lord teaches, saying . . . 'Cleanse first the inside of the cup and of the platter' . . . The internal things which are Pharisaic are the **concupiscences** for those things which are commanded not to be done in the first, second, fifth, sixth, seventh, and eighth commandments.

— The internal things of the Church are not to **lust after** evils; and the Lord taught thus in order that the internal and external man may make one. This is being born 'born again,' of which the Lord spoke to Nicodemus . . .

328. The **concupiscences** of the flesh, of the eyes, and of the rest of the senses, when separated from the **concupiscences**, that is, the affections, desires, and delights of the spirit, are exactly like the **concupiscences** of beasts . . . Wherefore, in proportion as anyone indulges the **concupiscences** of the flesh, he is a beast, and a wild beast . . . The **concupiscences** of the flesh may be compared to scorched and withered grapes . . . also to stables in which there are asses, he-goats, and swine . . .

—^e. **Concupiscence** and deed cohere together like blood and flesh, like flame and oil; for **concupiscence** is in deed, as air from the lungs is in the breathing and in the speech . . . and as the wind is in the sail . . . and as the water is on the water-wheel . . .

382. Man's proprium is the **concupiscence** of his flesh . . .

455a. Every man who has not openly connected himself with evildoers . . . but has led a civil moral life . . . and yet has not bridled the **concupiscences** which reside in the internal man, may believe that his friendship is not (like a viper hidden in bread, etc.); but still that it is so in varied degree with them all . . .

539². There are innumerable **concupiscences** inherent, as in a ball, in every evil, which cannot be removed in a

moment, but successively, as the man suffers himself to be reformed and regenerated.

568³. Have you ever examined your internal man, and perceived any **concupiscences** . . . For if these **concupiscences** remain in the internal man, thus in the will, and thence in the thought . . . then with you evil is above good, and good is below evil . . .

574. Hence it necessarily follows, that the natural man with its **concupiscences** must be mastered, subjugated, and inverted . . .

— A natural man differs from beasts as to the understanding; this can be elevated above the **concupiscences** of the will, and not only see, but govern them . . .

596. The flesh with its **concupiscences** must be mastered, before the spirit can act, and the man become new.

597. When the external man is subjugated, **concupiscences** are dispersed, and in their place are implanted affections of good and truth . . .

611. The things of the flesh . . . construct the first house of the mind, in which **concupiscences** dwell, like wild beasts in their dens; they first dwell in the outer courts, and by turns steal as it were into the underground rooms of that house, and afterwards they make their way up by ladders, and form chambers for themselves; and this is done by successive stages . . . Who does not see that this house . . . in which **concupiscences** dance with joined hands . . . cannot be destroyed in a moment, and a new house built in its place? Must not the **concupiscences** which hold each other by the hands, and so sport, be first removed, and new desires which are of good and truth be introduced in the place of the cupidities which are of evil and falsity? That these things cannot be done in a moment, every wise man sees from this alone, —that every evil is composed of innumerable **concupiscences** . . . Wherefore, unless one evil is brought forth after another, and this until their connection is broken up, man cannot be made new.

612. From birth man inclines to evils of every kind, and from inclination **lusts after** them . . .

674². Circumcision also signified the rejection of the **concupiscences** of the flesh, and thus purification from evils.

D. 2024^e. Thus was he taught that nothing is to be **coveted** except from use . . .

E. 982. Evil loves in their continuity are called cupidities, and also **concupiscences**.

1021². On the commandment, 'Thou shalt not covet thy neighbour's house.'

— There are two loves from which all **concupiscences** spring and perennially flow, like streams from their fountain-heads, the love of the world and the love of self; **concupiscence** is love continually willing, for what a man loves he continually desires; but **concupiscences** are of evil love . . . It follows, therefore, that the ninth commandment forbids the **concupiscences** which flow forth from the love of the world, and the tenth, the **concupiscences** which flow forth from the love of self. By not **coveting** the neighbour's house, is

meant not to **covet** his goods, which in general are possessions and wealth, and to appropriate them by evil arts; this **concupiscence** is of the love of the world.

1022^e. On the tenth commandment, 'Thou shalt not **covet** or long for the wife of thy companion, his manservant, or his maid-servant, his ox or his ass.' These **concupiscences** are for a man's own proper things . . . But as to **covet** and long for these affections is to will and desire to subject the man to one's own authority, or to make ourselves the master of him, it follows that by **concupiscences** for these things are meant the **concupiscences** of self-love, that is, of the love of exercising command.

C. 206^e. The Lord then operates into him through the inmosts even to the outermosts, and removes the **concupiscences**, which are the roots of evil; this man cannot do from himself . . .

Conv. with Angels 1. One evil contains within it infinite **concupiscences**, interior and exterior, of which man knows nothing. All these are removed by the Lord when man looks to Him, and shuns evils as of himself. Inv. 8.

Concur. *Concurrere*.

A. 2768^e. (In what sense God **concur**s with temptations.)

5081. These things inwardly **concur** in man . . .

9394⁵. All the muscles and the moving fibres . . . are so arranged, as to **concur** in every action . . .

D. 1252. On the multitude of Spirits who **concur** to one single action of man.

Concurrent. *Adjutrix*. W. 382.

Concussion. See SHAKE—*Concutere*.

Condemn. *Condemnare*.

Condemnation. *Condemnatio*.

A. 741. Evil Spirits excite all the wrong deeds of a man . . . and **condemn** him; than which nothing is more delightful to them . . .

1011. 'Shall his blood be shed'=his **condemnation**.

— The internal sense is, that he who bears hatred against his neighbour, is thereby **condemned** to Hell.

— When charity is extinguished, man is left to his own proprium . . . and when external bonds are loosed, as takes place in the other life, he rushes into the most cruel and filthy things, thus into self-**condemnation**.

1079^e. When they who are in no charity come into the other life . . . they are constantly animated with a disposition to **condemn**, punish, and torment.

1088^e. Evil Spirits never excite anything but man's evils and falsities, and **condemn** him.

1363. It is the internal idolatrous worships which **condemn** man; the external ones not so much; the more interior and idolatrous worship is, the more it **condemns**; but the more exterior it is, the less.

1728^e. Truths **condemn** everyone to Hell . . .

1850⁵. With the man who is judged to death, each and all things **condemn** him . . .

3934⁷. Hence it is evident that works are what save man, and what **condemn** man; namely, good works save him, and evil ones **condemn** him.

3994². Wherefore, he despises others in comparison with himself, nay, he even **condemns** them . . .

7272^e. These evils **condemn**, but not to such a degree as evils from an evil origin . . .

8700². It is according to order, that those will be saved who have lived well, and those **condemned** who have lived evilly.

9160. 'The word of them both shall come even to God, whom God shall **condemn**' (Ex.xxii.9)=inquiry and judging between them by truth. . . 'To **condemn**' =to judge between them, and award the penalty to him who has done wrong.

10766. Everyone with whom the Church is, is saved, and everyone with whom the Church is not, is **condemned**.

R. 495. That he who **condemns** (these two essentials of the New Church), shall be in like manner **condemned**. Sig.

874. That those who have not lived according to the Lord's precepts in the Word, and have not believed in the Lord, are **condemned**. Sig.

M. 489^e. (In this case) those would be **condemned** who are condemned—*damnantur*—in the world.

D. 3169. On those who **condemn** others within themselves, and utter different things with the mouth.

4753. On the devastation and **condemnation** of the evil; that they are effected by themselves.

E. 629¹⁴. That we are not to think evilly about good and truth, is meant by, 'Judge not, that ye be not judged; **condemn** not, that ye be not **condemned**' (Luke vi. 37).

655¹⁰. 'To **condemn** Him, and to deliver Him to the gentiles' (Matt.xx.18,19)=to adjudge the Divine truth and the Divine good to Hell, and to deliver over to the evils and falsities thence.

Condemn. *Damnare*.

Condemnation. *Damnatio*.

A. 243. Made corporeal, and thus **condemned**. Sig.

249^e. 'Dust'=what is **condemned** and infernal. 275. 2327.

270^e. Dead men, if subjected to temptation . . . would precipitate themselves into a still deeper infernal **condemnation**.

279. **Condemnation** thence. Sig.

301. In the other life he is so **condemned** that there is no hope of his salvation.

561^e. If man had no remains, he could never but be in eternal **condemnation**.

751². When man is being tempted as to intellectual things . . . the evil Spirits excite, accuse, and **condemn**. 761.

1103. Such . . . **condemn** those who do not observe the externals of the Church.

1327³. The profanation of what is holy is attended with eternal **condemnation**.

[A.] 1798^e. Such **condemn** all who do not say that they believe, as they call it, as they do.

1838². **Condemnation** is predicated of the Lord . . . when yet it is of the man of the Church, who **condemns** himself; for it appears to man as if the Lord **condemned** him.

1986². Purification must precede, otherwise there is no conjunction, but **condemnation**. Sig.

2015¹⁰. Government from truths alone **condemns** everyone to Hell.

2051^e. Hence the danger of **condemnation** is greater to those who are within the Church. 2056^e.

2220. Their **damnation** is described by the overthrow of Sodom and Gomorrah.

2258. Divine truth **condemns** all to Hell; wherefore unless the Lord's mercy was eternal, which is of good, all men whatever would be **damned**. 2447². 2769^e.

—³. The reason the wicked are **condemned** to Hell, is not that the Divine good is separated from Divine truth, but it is because the man separates himself from the Divine good . . .

2335². To be judged from truth is to be **condemned**, because they have rejected good . . . When they are judged according to the acts of their life, and according to their thoughts and ends, they cannot but be **condemned**.

—³. Mercy itself, and good itself (which the Lord is), can never **condemn** anyone; but it is man, because he rejects good, who **condemns** himself. Sig. 2447².

2338². In this combat, the man seems to urge the Lord . . . to deliver from **damnation** . . .

2395. The states of evil in which they were, would **condemn** them. Sig.

2426. It could not be otherwise than that he would be in evil (and good) at once, and thus be **condemned**. Sig. . . If man is in evil and good at the same time, he cannot but be **damned** to eternity.

2444. 'To rain'=to be **damned**. 2445, Ex.

3398². Therefore those with whom this (profanation) takes place, have continually in themselves that which **condemns** them, thus their own Hell.

3402. The danger of eternal **condemnation**, if Divine truth and Divine good be profaned. Sig.

4031². When he reasons concerning . . . the **damnation** of many . . .

4190². Christians think . . . that all who are outside the Church will be **damned**.

4468. Then he who is of one doctrine **condemns** another, sometimes to Hell . . . But he who is in goodness of life, does not **condemn** another who has different sentiments . . . for he says in his heart, that ignorance can **condemn** no one . . .

4728². 'Hell'=where the **damned** are; their **damnation** is compared to . . .

—⁵. 'The excisions of the mountains' (Jon.ii.6)=where the most utterly **damned** are.

4779³. 'Dust on the head'=what is **condemned** on account of evil; 'to roll in ashes'=what is **condemned** on account of falsity.

4818². **Damnation** from falsified truth from evil. Sig.

5044¹¹. Hanging represented the **damnation** of profanation.

5156. 'He shall hang thee upon wood'=rejection and **damnation** . . . for hanging upon wood was a curse, and a curse is rejection by the Divine, consequently, **damnation**.

5432⁴. They seek nothing but blemishes, in order to accuse and **condemn** . . . They laugh at and **condemn** the veriest truths.

—^e. Such never **condemn** others . . .

5508². Thus are truth and falsity conjoined together in the interior man, and the truth is profaned, which has eternal **damnation** in it.

5605. 'Not to die'=to be no longer **damned**, or to be out of a state of **damnation**; for in the internal sense no other death is meant than spiritual death, which is **damnation**. 5759.

5759. That he is **damned** who does such a thing. Sig.

— Those who are outside of Heaven are **damned**.

— But this law is from judgment from truth; but when judgment is effected from good at the same time, they who do what is true and good, and through ignorance or simplicity attribute it to themselves, are not **condemned**, but in the other life are delivered through a method of vastation . . .

5899. Deliverance from **damnation**. Sig.

6097. All temptations appear evil, because they are interior anxieties and pains, and as it were **damnations**.

6119. Hence there arises from the shade an image of spiritual death, that is, of **damnation**. That 'death'=spiritual death, or **damnation**. Ill. 7021^e.

6140. No longer any fear of **damnation**. Sig. 'To die,' here,=the fear of **damnation**, because, in a state of desolation, while man is being regenerated, there is not **damnation**, but the fear of **damnation**.

6144. Through despair it is effectively and sensibly acknowledged that there is nothing of what is good and true from themselves, and that of themselves they are **damned**, but that they are delivered from **damnation** by the Lord . . . For when they come out of that state, they are like those who are delivered from prison after having been **condemned** to death.

6148⁶. Divine truth separated from Divine good **condemns** everyone, but Divine truth united to Divine good saves; by truth Divine man is **condemned** to Hell, but by Divine good he is taken out thence and raised into Heaven; salvation is of mercy, thus from Divine good; but there is **condemnation** when a man repels mercy, and thus rejects the Divine good from himself; thus he is left to the judgment of truth.

6358. Grievous aversion to good, and consequent **damnation**. Sig.

— 'To be cursed'=**damnation**, for he who is cursed is **damned**.

6534⁴. The pale horse, and he that sat upon him=**damnation** thence.

6588^e. 'Visitation'=recompense, thus **damnation**.

7039^e. Their afterwards perishing in the Red Sea

represented the subsequent state of **damnation**, or of spiritual death of such . . .

7102. The avoidance of the **damnation** of evil and falsity. Sig.

—³. 'Pestilence'=the **damnation** of evil ; 'sword'=the vastation of truth, also the punishment of falsity, thus also **damnation** ; for the punishment of falsity, when truth has been devastated, is **damnation**.

—². As 'pestilence'=punishment, it also=**damnation**, for this is the punishment of those who persevere in evil.

—³. 'To die in the wastes by the sword'=to be in the vastation of truth, and thence in the **damnation** of falsity ; 'he who is upon the faces of the field to be given to the wild beast to be devoured'=the **damnation** of those who are in evil from falsity ; 'they who are in forts and caves to die by the pestilence'=the **damnation** of the evil which fortifies itself by falsity. Further Ill.

7155. A state near **damnation**. Sig. and Ex.

7206°. By these 'judgments' are **condemned** those who are in falsities from evil, and are saved those who are in truths from good ; not that the truths which proceed from the Lord **condemn** anyone, for all the truths which proceed from the Lord are from His Divine good, thus are nothing but mercies ; but as they do not receive the Lord's mercy, they expose themselves to **condemnation**, because they are then in evils, and evils **condemn**.

7264. It treats (in Ex.vii. *et seq.*) concerning the vastation, and at last the **damnation** of those who are in falsities and evils.

7272°. They believe evil not to be evil, or not to be **condemnatory-damnabile**.

7273. The **damnation** of those who are in evils, when they come into the other life, does not take place in a moment ; but after they have first been visited, that is, examined. The examinations take place in order that they themselves may perceive that they cannot but be **damned** . . . The order of truth Divine which exists with those who are being **damned**, differs from that which exists with those who are being saved ; the difference is, that the order which exists with those who are being **damned**, is that of truth Divine separated from Divine good, thus from mercy, because they have not received Divine good, and thus have rejected mercy . . . By degrees, as the evil are examined according to order, so are they judged and **damned**.

7320°. If falsities are a little removed, together with faith in them, truths **condemn**.

7418. 'Smite the dust of the earth'=that he should remove those things which are **damned** in the Natural. See Dusr.

—³. Humiliation, when genuine, is such as to acknowledge and perceive itself to be **damned**, but to be recovered from **damnation** by the Lord. Sig.

7474°. They who are in temptations are held in a state of **damnation**, hence their anguish and pain.

7522. The **damnation** of these falsities in the natural mind. Sig.

7763. It treats in this chap. (Ex.xi.) of the **damna-**

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tion of those who are in faith separated from charity, which is signified by the death of the first-born in Egypt.

7766. The end of vastation, which is **damnation**. Sig.

—². After vastations they are in **damnation** ; the **damnation** is perceived by the stench which exhales from them, more than from those with whom such things had not been matters of faith.

7784. With those who are of the Spiritual Church there will be not the least of **damnation** and lamentation. Sig. and Ex.

7790. When those who have infested the upright are **damned**, all truth Divine departs from them, for they are then in the state of their own evil . . . Previous to their **damnation**, they did indeed know the truths of faith . . .

7795. The reason why the evil undergo so many states (of vastation, before they are **condemned** and sent into Hell.)

—². Justice reigns there ; no one is **condemned** until he himself knows, and is inwardly convinced, that he is in evil, and that he is utterly incapable of being in Heaven . . .

— (An evil man there) is deprived of the power of doing evil by means of falsifications of truth and simulations of good, which is effected successively from one degree to another, and at last **condemnation** follows, and sending down into Hell : this takes place when he comes into the evil of his own life.

7822. It treats in this chapter (Ex.xii.) of the deliverance of those who are of the spiritual Church, and of the **damnation** of those who are in faith separated from charity : the **damnation** of the latter and the deliverance of the former are represented by the passover.

7823. In the supreme sense, by the passover is represented the **damnation** of the unfaithful, and the deliverance of the faithful by the Lord, when He was glorified.

7851. 'In that night'=when the **damnation** of the evil took place. 'Night'=a state of devastation of truth and good, thus **damnation** ; for when there is no longer any truth and good, but only falsity and evil, there is **damnation** ; here, the **damnation** of those who have infested those of the Spiritual Church.

7871. 'I will smite all the first-born in the land of Egypt'=the **damnation** of those who are in faith separated from charity. 'To smite'=**damnation**, for to smite is to kill or put to death, and by death in the spiritual sense is signified **damnation**.

7877. 'I shall see the blood'=the apperception of that truth by those who bring **damnation** . . . that is, by the infernals. —³,Ex.

7878. 'I will pass by you'=that it will flee thence, namely, the **damnation** which is from the Hells . . . The sphere of **damnation**, which flows forth from the Hells, flees past those who are in truth and good from the Lord ; for **damnation** flows in with those who are in evil and falsity, because they are in a state of reception, but not with those who are in truth and good . . .

7879. That the **damnation** from Hell shall not flow in. Sig.

[A.7879.] With regard to Hell bringing **damnation**, the case is this : the devastation of the evil in the other life, also **damnation**, and also casting down into Hell, do not come immediately from the Spirit who is in evil, but from the Hells. Ex.

7889. 'Even that soul shall be cut off from Israel'=that he shall be separated from those who are of the Spiritual Church, and that he shall be **damned**.

—^e. When they are to be delivered from those who have infested them, **damnation** flows in from every side, and they who are in genuine good, or in good without falsity, will pass unharmed through the midst of **damnation**.

7909. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently, no deliverance from **condemnation**.

7926. 'To inflict a plague upon Egypt'=whence comes **damnation** to those who are in faith separated from charity.

— In the other life, such are devastated as to all things of faith . . . and are at last **condemned**, which **condemnation** is meant in the internal sense by the death of the first-born in Egypt.

—². As it is said that 'Jehovah will pass through to inflict a plague upon Egypt,' and as by this is signified the presence of the Divine, whence comes the **condemnation** of those who are in faith separated from charity, it shall be explained how this is. The Lord does not present Himself before those who are in Hell in order to inflict **damnation** on them, but still it is His presence which does it. The Hells are continually in the desire of infesting the good . . . When the infernals let themselves in where the Lord is present . . . they cast themselves into the evils of vastation, and at last into **damnation** . . .

7952. That all the **damned**, when let into mere falsity from evil, perceive aversion and fear for those of the Spiritual Church. Sig.

— Whether you say a state of mere falsity from evil, or **damnation**, it is the same thing, for they who are in that state are **damned**.

7955. 'To call,' here,=afflux, because it is said of those who are in a state of **damnation**, that is, who are in a state of mere falsity from evil . . .

7969^e. They who were in **damnation** were completely devastated of such things. Sig.

8018. 'Jehovah brought forth the Sons of Israel out of the land of Egypt'=that the Lord delivered from **damnation** those who were in the good of truth and the truth of good.

8039. To this end the Spiritual Church were first safely conveyed through the midst of **damnation**, and then they underwent temptations, the Lord being constantly present. The passage through the midst of **damnation** is signified by the passage of the Sea Suph.

8099. 'The Sea Suph'=**damnation**, which they first passed through. . . As the Sea Suph=Hell, it also=**damnation**. 8333.

— (The passage of the spiritual through **damnation**. Ex.)

8132. The thought of those who are in **condemnation**. Sig.

— 'Pharaoh'=those who infest through falsities, here, those who are in **condemnation**, that is, in mere falsities from evil, for they who are merely in these are in **condemnation**.

8146². In the preceding chapters it treated of vastation . . . and at last of reduction to a state in which they were in mere falsities from evil, thus in **condemnation**; in this chapter it treats of their being cast down into Hell, for casting down into Hell follows **condemnation**.

8165. If there is **condemnation**, it is all the same whether it comes through the falsities of those who infest, or from a state of temptations in which they would yield. Sig.

—^e. For they who yield in temptations come into a state of **condemnation**. Ex.

8169. **Condemnation** through the violence of falsity in a state of infestations, was to be preferred to the **condemnation** which comes through yielding in a state of temptations. Sig.

—^e. The greatest and most direful **condemnation** of all is **condemnation** from profanation.

8237. 'Israel saw the Egyptians dead on the sea-shore'=the aspect of the **damned** scattered here and there. Ex.

8265^e. **Condemnation** from the mere presence of the Lord. Sig. 8306.

8311. With these, falsities do not **condemn**, unless they are such falsities as are against good, and as destroy the very life of good.

8333. It is said that they came into the sea, and afterwards that Jehovah brought back upon them the waters of the sea, by which is signified that they sank down into Hell; for they come into **condemnation** before they come into Hell.

8388. To confess sins is to know evils . . . and to **condemn** ourselves on their account.

8478². These cares are not only forbidden, but **condemned**. . . That they are **condemned** is signified by what was left of the manna breeding worms, and becoming putrid.

8552. Unless man is . . . created anew, he is **damned** . . .

8620. By the Divine forgetfulness or oblivion, is signified **damnation**.

9008. 'Dying he shall die' (Ex.xxi.12)=**damnation**. 'The reason death'=**damnation**, is that with those who are **damned**, the truths of faith and the goods of love are extinguished . . . and then in their place there succeed falsities and evils . . . which are of spiritual death, which is **damnation**, Hell, and eternal unhappiness. 9020.

9014. 'Thou shalt take him from Mine altar, that he may die' (ver.14)=**damnation** although he flee to the worship of the Lord, supplicate for forgiveness, and promise repentance. Ex.

9020. The reason they are **damned** who apply the truths of faith to evil . . . is that they had first acknowledged them . . .

9069. Evil from the Voluntary, and not at the same time from the Intellectual, does not **condemn**. Sig. and Ex.

9075. The **damnation** of the internal man. Sig.

9077. Deliverance from **damnation** is here treated of; and man can only be delivered from **damnation** by the removal of evil.

9093⁴. Belshazzar's being slain in that night, signified the deprivation of the life of truth and good, thus **damnation**.

9192². They who are in genuine truths are often **damed**.

9286. Permanent worship and thanksgiving of the Lord on account of deliverance from **damnation**. Sig.

—². The successive degrees of deliverance from **damnation** are circumstanced as are the successive degrees of regeneration . . .

9330. The flight and **condemnation** of falsities. Sig. and Ex.

9723^o. In the opposite sense, 'ashes'=what is **condemned** remaining after combustion by the fire of self-love.

9965². **Condemnation** because sins are not removed. Sig.

— . No one is **condemned** on account of the omission of external rites, but on account of evils of heart, thus on account of the omission of external rites from evil of heart. Sig.

10623. The rejection and **condemnation** of evils and thence of falsities in a long series. Sig.

— . 'To visit'=the casting out and **condemnation** of evils.

— . The casting out and **condemnation** of evils and thence of falsities, means the casting out and **condemnation** of those who are in evils and thence falsities . . .

—³. The reason 'visitation'=casting out and **condemnation**, is that it follows the consummation of evils, and precedes the **condemnation** itself which is meant by 'the Last Judgment.'

10624. The **condemnation** of falsities, and thence of evils. Sig.

S. 12². 'Death'=eternal **condemnation**.

92. Heresies themselves do not **condemn** men, but an evil life; also the confirmations from the Word of the falsities which are in the heresies, and by reasonings from the natural man. . . To live evilly, and to confirm falsities even to the destruction of genuine truth, **condemns** . . . T.254.

Life 65. All nations that do not live their precepts from religion are **condemned**.

P. 83². The first state of man, which is a state of **condemnation**. Des.

86^o. Hence it is evident, that evils do not **condemn** a regenerate man, and that goods do not save him.

313³. By the **condemnation** of the serpent is signified the **condemnation** of man's Own love and Own intelligence; by the **condemnation** of Eve, the **condemnation** of man's Own Voluntary; and by the **condemnation** of Adam, the **condemnation** of man's Own Intellectual.

340⁵. By this faith **damnation** is imputed to the Lord. Ex.

R. 321. The extinction of spiritual life, and thence **damnation**. Sig. E.383.

634³. All that which enters only into the thought and understanding does not **condemn**, but that **condemns** which enters into the will, for this enters the life and becomes permanent . . .

676⁴. Wherefore, they reject the goods and truths of Heaven . . . and at last **condemn** them, because they have felt as it were infernal torment from them.

783. The state before **damnation**. Sig.

853. With these there is no **damnation**. Sig.

873. With these there is **damnation** itself. Sig.

I. 10⁴. Spiritual death is **damnation**, and there is **damnation** with those who believe life to be from nature . . .

T. 14. The man who does not acknowledge God, is excommunicated from the Church, and **condemned**. Gen.art.

—^e. Hence it is evident, that he who denies God, is already among the **damed**, and that after death he is gathered to his own people.

72. Say, therefore, from whom and in whom is the cause of the **damnation** of those who perish.

118. To redeem signifies to deliver from **damnation** . . .

341². As it is impossible for God to **damn** anyone who lives well, and believes rightly, so it is impossible for God to save anyone who lives evilly, and thence believes falsities . . .

403³. No man of sound reason can **condemn** wealth . . . nor can he **condemn** the honours which are attached to offices . . .

514^o. If they sink in **damnable** evils . . .

526^o. Otherwise the reception of the holy Communion does nothing else but increase your **damnation**.

582. (They believe that such) are not under the **condemnation** of the law . . .

D. 228. On the state of the **damed** in Hell. A.699.

2583. Man is **condemned** to eternal suffering, for he has deserved it; but of the Lord's mercy, **damnation** is at last taken away, but through vastations and sufferings . . .

E. 272³. Lamentation is here described by 'anger' and '**condemnation**' (Ps.lxxxix.39).

Condensation. *Condensatio*. A.8197.

Condescend. *Condescendere*.

Condescension. *Condescendia*.

A. 4245. The **condescension** and humiliation of truth before good. Sig.

4368³. They are sad because they are deprived of **deference**.

4472. **Condescension** as to life. Sig.

—^e. Hamor **condescended** to the external things of the sons of Jacob.

4474. A desire to **condescend** to it, thus to accept it. Sig.

4755. 'His brethren hearkened'=deference.

[A.] 883⁵. To bend the wills of others by ideas variously formed to **condescension**.

Condition. *Conditio*.

A. 933³. Such is the **condition** of man . . . D.2629.

944. Women who from a sordid and low **condition** have become rich . . .

4145³. An equal **condition** on both sides, or a desired **condition**.

4870. What is reciprocal with a **condition**, Sig.

H. 358. Man is permitted to dwell magnificently according to his **condition**. 359.

M. 287. Marriages of a dissimilar state and **condition** . . .

320⁶. Limited to their equals in state and **condition** . . .

D. 1167. On the difference of the **condition** of men and Spirits, as to societies. 2406.

1221a. According to the **condition** of each . . . 2513.

1260⁶. He had been a man of small **condition** . . .

Conduce. *Conducere*.

A. 2477. Whether it is advantageous for Spirits to use the exterior memory . . .

2479. Whatever **conduces** to the use of eternal life, H.465.

3951. 'Because in hiring I have hired thee in my son's mandrakes' (Gen.xxx.16) = that thus it was stipulated.

5224². What profit is there in knowing this . . .

5293. All that which **conduces** to use . . .

8966. Temptations **conduce** to confirm the truths of faith . . .

H. 278³. They know that they receive as much as is profitable for them; few things, they for whom little is profitable, and many things, they for whom much is profitable; and they do not know what is profitable for them, but the Lord alone . . .

400³. If it **conduces** [to any good purpose].

479⁵. It imbibes such liquids as **conduce** to its vegetation.

W. 420³. The blood nourishes itself with profitable things—*conducibilibus*—from the air . . .

M. 296. To choose what is profitable—*conducibile* . . .

T. 362². Whatever **conduces** to his temporal and his eternal life . . .

376. Charity and faith do not profit a man while . . .

Cone. *Conus*.

A. 958. (The punishment of the **cone**.)

5389. Their method of operating is . . . sharp-pointed in the form of a **cone**; the evil Spirits who are cast within that **cone**, especially at the upper part, are miserably tormented by reciprocal turnings in different ways. D.870.

Confasciculation. *Confasciculatio*.

W. 195. By confasciculations, or conglobations . . . See 207.

P. 180². There is a perpetual confasciculation of all things . . . —4.

T. 351³. The perpetual confasciculations of the fibrils . . .

Confederacy. *Liga*. H.229. T.611⁶.

Confederate. *Confoederatus*. M.358². Coro.47.

Conference. *Colloquutio*.

A. 1791. Internal conference with Jehovah . . .

2802. The conference of the Lord with His Father . . .

6752⁹. Conference with the Lord is through the Word.

Confess. *Confiteri, Fateri*.

Confession. *Confessio*.

Confessor. *Confessor*.

A. 226⁶. In order that man may acknowledge and confess.

383. A kind of confession that he is in evil, from a certain internal pain. Sig.

427. Confession, Sig.

983⁶. Affections of truth are signified by 'confession, and the voice of them that play' (Jer.xxx.19).

2329. Interior acknowledgment and confession of the Lord's Divine Human and holy proceeding. Sig.

— Interior confession is of the heart, and comes forth in humiliation, and at the same time in the affection of good; but exterior confession is of the mouth, and can come forth in mock humiliation, and in a mock affection of good; as with those who confess the Lord for the sake of self-honour and gain . . .

2694⁴. When they are reduced to such a state that they perceive Hell in themselves . . . they can be brought into a true confession of faith . . .

3120. These are words of acknowledgment and confession, and all acknowledgment and confession are from the perception of influx.

3861⁶. The confessing from which Judah was named.

3868⁶. In the confession which is called the Apostles' Creed . . .

3880. 'This time will I confess Jehovah' (Gen.xxix.35) in the supreme sense, = the Lord; in the internal sense, the Word; in the external sense, doctrine thence derived; here, the Divine of love and His Celestial Kingdom. That 'to confess,' in the external sense, = doctrine from the Word, is manifest; for confession is nothing else, even in common discourse, than a declaration of one's faith before the Lord; thus it comprehends in it those things which a man believes, and thus those which to him are doctrine. That 'to confess,' in the internal sense, = the Word, follows therefrom; for all the doctrine of faith and of charity must be from the Word . . . That 'to confess,' in the supreme sense, = the Lord, is because the Lord is the Word . . . Hence it is, that 'to confess Jehovah' = the Divine of love, and His Celestial Kingdom; for the Lord is Divine love itself, and the influx of this makes His Kingdom, and this through the Word which is from Him. 'Judah,' who was named from the confessing of Jehovah, = the Divine of love, and the Lord's Celestial Kingdom.

—². But what 'to confess,' and 'confession' are, is evident from the places in the Word where they are mentioned. Ill.

—⁴. 'Confession,' and 'to confess,' (are celestial expressions).

— Hence it is evident that 'confession' involves the Celestial of love; and that genuine confession, or that which is from the heart, is solely from good. Ill.

—⁷. The very confession of the heart, being from celestial love, is confession in the genuine sense. The man who is in this confession acknowledges that all good is from the Lord, and all evil from himself. . . When confession takes place from this state, it is then from celestial love.

—⁸. The sacrifices of confession which there were in the Jewish Church, were thanksgivings, and in a universal sense, were called eucharistic and retributory sacrifices, which were of two kinds, namely, of confession, and votive. That the sacrifices of confession involved the Celestial of love, is evident from their institution (Lev. vii. 11-15). All the things here mentioned = the celestial things of love and faith, and confessions thence, and that they must take place in humiliation.

399¹⁰. After confession, has been told by his confessor that he is cleansed . . .

4221. One who had confessed God with the mouth, yet had not acknowledged Him with the heart.

4295². This the Angels openly confess . . . —.

4779⁸. Humiliation is effected through the confession of the heart that he is such . . .

5323³. 'Crying' is an act which corresponds to living confession, or acknowledgment from faith. Ill.

5470⁶. With those who are in anxiety, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confession, and at last repentance.

5747³. It is one thing to confess from doctrine, and quite a different thing to confess from faith; many can confess from doctrine, even they who are not in good . . . but none can confess from faith except those who are in spiritual good . . .

5785. Confession. Sig.

6563. The confession that they had sinned. 6565.

7272². Confesses the Lord's mediation.

7293⁵. For the sake of commanding and profiting, they confess the truths and goods of faith with the mouth.

7857⁶. The glorification of the Lord . . . proceeds from the affection of the truth which is of faith, as also does all confession.

8387. He who wants to be saved must confess his sins, and do repentance. N. 159.

8388. To confess sins is to know evils, to see them in ourselves, to acknowledge them, to make ourselves guilty of them, and to condemn ourselves on account of them; when this is done before God, it is to confess sins. N. 160.

8390. He who only universally acknowledges that he is a sinner, and makes himself guilty of all evils, and does not examine himself, that is, see his sins; makes confession, but not the confession of repentance, for he lives afterwards as he did before. N. 162.

9391⁴. Confession and thanksgiving from a good heart. Sig.

9475. Those things of worship which are perceived as grateful; as confessions, adorations, prayers, and the like. Sig.

9670⁶. By the confession of sins upon the living goat, which was sent forth into the wilderness, is signified the separation and casting out of evil by good in every possible way.

10023⁵. By the laying on of their hands upon the burnt-offering and upon the sacrifice, was signified the whole of the worship of him who was making the offering, namely, the acknowledgment of sins, confession, thence purification, the implantation of good and truth, thus conjunction with the Lord . . .

10219³. In order to be delivered from evils, this acknowledgment must not be a confession of the month only, but a confession of the very heart.

H. 482. They afterwards confessed that . . .

L. 55³. The life of all Heaven, and the wisdom of all the Angels, are founded upon the acknowledgment and the consequent confession of one God . . .

Life 49. They themselves confessed that they had no faith.

P. 278a. On those who confess themselves guilty of all sins, and do not investigate anything in themselves.

— He believes that after confessions he is clean and washed, when yet he is unclean and unwashed from head to foot; for a confession of all things is a lulling of all things, and at last a blinding; and is like a universal without any singulars, which is not anything.

R. Pref. IV. (The doctrine of the Roman Catholics concerning confession, stated.)

112. As by Antipas the martyr is signified a confessor of the truth . . .

170. 'I will confess his name before the Father, and before His Angels' (Rev. iii. 5) = that those are to be received who are in Divine good and Divine truths from the Lord . . . 'To confess the name' of anyone, is to recognize his quality. E. 200.

224⁶. To do repentance is . . . once or twice a year to examine one's self, to see one's evils, to confess them before the Lord . . .

253. The confession that to the Lord belong . . . Sig.

276. The confession of the Lord's Divine Human from spiritual truths. Sig.

—². (The term confess ill. from the Word.)

277. The confession of the Lord's Divine Human from spiritual goods. Sig.

— Whether you say worship, or confession, is all the same, for all worship is confession.

286. The confession and glorification of the Lord by the Angels of the lower Heavens. Sig.

288. Confession from the heart that to the Lord as to the Divine Human belong . . . Sig.

367. Confession from Divine truths. Sig.

522. A confession and glorification by the Angels of Heaven . . . Sig.

[R.] 616. A confession of the Lord from gladness of heart by the spiritual Angels in the lower Heavens. Sig.

662. A confession from charity, etc., concerning the Divinity of the Lord's Human. Sig.

803. Thanksgiving, confession, and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the Babylonians. Sig.

923. They who enter bring with them **confession**, acknowledgment, and faith that . . . Sig.

T. 1107. I asked . . . whether he **confessed** that God is one. He replied that he **confessed** it. I said, But I fear that the **confession** of your heart is that there is no God . . . The **confession** of the mouth that God is one expels the thought that there are three, and the thought of the mind expels from the mouth the **confession** that He is one . . .

172. The idea of a trinity of gods cannot be abolished by the oral **confession** of one God. Gen.art. 173.

342². The Lord said that His Church should be built on the truth and **confession** that He is the Son of God.

516. The mere oral **confession** that one is a sinner is not repentance. Gen.art. 529.

519^e. This general **confession** precedes and follows reformation and regeneration.

538. **Confession** ought to be made before the Lord God the Saviour, and afterwards supplication for aid and power to resist evils. Gen.art.

539. There are two obligations incumbent on man after examination ; supplication and **confession** . . . The **confession** must be, that he sees, knows, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need to enumerate sins before the Lord, or to beg for their forgiveness . . . because the man has searched them out and seen them in himself, and therefore they are present with the Lord because they are present with the man. Moreover, the Lord led him in the examination . . .

—^c. But still it does no harm for one who is burdened in conscience to enumerate his sins before a minister of the Church, for the sake of absolution ; because he is thus introduced into the habit of self-examination . . . But this **confession** is natural ; whereas that described above is spiritual.

562². I asked some who were attached to the Roman Catholic religion about their actual **confession** before their ministers, whether it was made with resistance ; and they replied that after they were initiated into it, they did not fear to recount their trespasses to a **confessor** who was not severe, and that they gathered their trespasses together with a kind of pleasure, telling the lighter ones cheerfully, but the more serious ones somewhat timidly . . . Some of the same Church, but who lived in countries where there were the Reformed ; and who . . . did not make a special **confession**, like their brethren elsewhere, but only a general **confession** . . . said that they were quite unable to search themselves . . .

D. 1261. He had not dared to **confess** it to a priest . . .

2660. (The **confession** of filthy sins corresponds to the manuring of the soil.)

E. 3237. **Confession** from spiritual good and from spiritual truth is here expressed by, 'Answer ye to Jehovah by **confession**, and play to our God on the harp' (Ps.cxlvii.7).

326³. 'To sing,' and 'to sing a song'=acknowledgment and **confession** from joy of heart. Ill.

391¹². 'To make the voice of **confession** to be heard' (Ps.xxvi.7)=worship from truths.

392³. On the man's part the **confession** of the Lord, and the acknowledgment of His Divine in His Human. Sig.

431⁸. Worship thence is signified by 'confessing the name of Jehovah.'

C. 206. The **confession** of one's sins before the Lord effects conjunction with Him, and the reception of influx from Him . . .

Confidence. *Confidentia.*

Confide, Trust. *Confidere.*

Confidently. *Confidenter.*

See TRUST.

A. 1076². Some suppose faith to be **confidence**.

1679^e. Self-justification, and **confidence**, are the evils thence derived.

1788. Relatively to man, 'a shield'=**confidence** in the Lord's protection. —², Ill.

—³. 'O Israel, trust thou in Jehovah . . . O house of Aaron, trust in Jehovah . . . Ye that fear Jehovah, trust in Jehovah' (Ps.cxv.9-11).

—'. 'My God, in Him will I trust . . . Under his wings shalt thou trust' (Ps.xci.2,4).

1812. From inmost **confidence** and continual faith, that as He was combating for the salvation of the universal human race, from pure love, He could not but overcome. Sig.

3938⁶. He believes that if at the last hour he has the **confidence** of faith . . . he can come into Heaven.

4007^e. There are two things which all who enter Heaven put off, proprium and thence **confidence**, and self-merit.

4352². As there is never anything of faith, except with those who are in the good of love, so neither is there any **confidence** or trust. The trust or **confidence**, which is called faith, with others than those who are in love and charity, is either spurious, or is such as may exist with diabolical Spirits, when in a state of fear or suffering, or in a state of persuasion from the love of self and of the world. But as at this day they have made faith without the goods of charity saving, and yet they see from afar, that the truths of faith cannot save, because they exist also with the evil, they therefore acknowledge **confidence** and trust, and call it faith, not knowing what it is, and that it too is possible with the evil, and that there is no spiritual **confidence**, except that which flows in through the good of love and of charity ; not when a man is in fear and suffering, or in persuasion from the love of self and of the world, but when he is in a free state ; nor with any others than those with whom good is conjoined with truths, and is inrooted by the preceding course of life ; thus not in diseases misfortunes, danger

to life, or at the point of death. If that **confidence**, or trust, which makes its appearance under compulsion, would save man, all mortals would be saved, for every-one could easily be reduced to it . . .

4500. '**Confidently**' (Gen. xxxiv. 25) = from trust; here, from the trust of falsity and evil.

4683². They place the saving power of faith in **confidence** . . . not knowing that all **confidence** derives its being from the end of life, and that genuine **confidence** is not possible except in good; and as they still further separate faith from charity, they also persuade that the mere **confidence** of a single moment . . . saves.

4690³. But they who think that the doctrinal things of faith, or the knowledge of them, cannot save anyone, and that few are in the life of faith, call faith **confidence**; but these are more learned than others.

5286³. All the law and the prophets are founded in love to God and the neighbour . . . thus not in faith alone, consequently neither in **confidence**, for this is not possible without charity towards the neighbour. If it should appear with the evil during danger to life, or when death is at the door, that **confidence** is either spurious or false, for in the other life not a whit of that **confidence** appears with them, however much, when death was near, they had with apparent ardour made profession of it. That faith, whether you call it **confidence**, or trust, effects nothing with the evil, the Lord Himself teaches in John i. 12, 13. Ex.

5963⁸. Without such faith or **confidence** in the Lord, no one can ever come to the tranquillity of peace.

6272². Life makes the Church with man, but not doctrine without life, thus neither does **confidence**, which is eminent faith, for genuine **confidence** is possible only with those who are in charity, and the life of **confidence** is thence derived.

7272². If only before expiring, from apparent **confidence**, he confesses the Lord's mediation . . .

7762. The **confidence**, or trust, which is said to be of faith, and is called faith, is not spiritual **confidence**, or trust, but natural. Spiritual **confidence** or trust has its essence and life from the good of love, but not from the truth of faith separated therefrom. The **confidence** of separated faith is dead; wherefore true **confidence** is not possible with those who have led an evil life. The very **confidence** that there is salvation through the Lord's merit, whatever the life has been, is not even from truth.

8455. Peace has in it **confidence** in the Lord . . . A state of peace takes away all evil, especially self-**confidence**.

8764⁸. 'To trust under His wings' (Ps. xvii. 8) = the **confidence** which is of faith.

8798. Those who through any self-**confidence** infuse themselves. Sig.

8987³. The learned believe that faith is the **confidence** or trust that they are saved through the Lord's having suffered for them . . . and they who have this **confidence** they call saved . . . But they do not consider that the **confidence** of faith cannot exist except with those who live the life of charity. N. 115.

9188⁶. 'Sorcerers' = those who are learned from themselves, and **confide** in themselves alone.

9241. As to the trust and **confidence**, which is called faith itself, the case is this; they who are in the love of self and of the world, that is, who are in evils and thence in falsities, cannot have that faith, for their heart is not towards God, but towards themselves and the world. But they who are in charity towards the neighbour, and in love to the Lord, can have such faith, for their heart is towards the Lord. This the Lord teaches in John i. 12, 13. N. 115.

9242. The **confidence**, which in an eminent sense is called faith, appears as if it were spiritual **confidence** with the evil also, when they are in danger to life, and when they are ill; but these, because they are then thinking about the state of their life after death, either from fear of Hell, or from self-love in respect to Heaven, have not the **confidence** of faith. Ex.

—^e. Hence it is evident, that the faith which is called **confidence**, is possible only with those who are in charity towards the neighbour, and in love to the Lord.

9243. Hence it is evident again, that neither is there the **confidence** of faith with those (who are in evils from the love of self and of the world).

9244. All who are in heavenly love, have **confidence** that they will be saved by the Lord . . .

10283⁵. 'To trust in man, and make flesh his arm' (Jer. xvii. 5) = to trust in himself, and in his own proprium.

H. 526³. (No one who has led an evil life is received into Heaven) however much he has spoken in the world from that trust—*fiducia*—or **confidence** which is meant by faith in an eminent sense.

M. 155a³. Wives are as it were ardent zeals for the preservation of marriage friendship and **confidence** . . .

162. The love of the spirit, and that of the body from the spirit, is insinuated into the souls and minds of married partners together with friendship and **confidence**; when these two conjoin themselves with the first love of marriage, there is effected marriage love . . .

167². Marriage love would then be banished to such a degree, that there would no longer remain any hope of friendship, **confidence**, and the bliss of dwelling together . . .

180. That the states of marriage love are . . . full **confidence**, etc.

333. Except with one wife, marriage love is not possible, consequently neither are true marriage friendship, **confidence** . . . Gen. art.

334. As true marriage love conjoins the souls and hearts of two, it is united with friendship, and through this with **confidence**, and makes them both conjugal, which are so pre-eminent to other friendships and **confidences**, that as that love is the love of loves, so is that friendship the friendship of friendships, and in like manner that **confidence**.

T. 137⁵. The Lord causes faith to become, in such as believe in Him, conviction, trust, and **confidence**; thus natural faith becomes spiritual . . .

344. The being of the faith of the New Church is,

first, **confidence** in the Lord God the Saviour Jesus Christ; second, trust that . . .

D. 1386^e. This signified such **confidence**, with pride . . .

E. 163^d. 'They who **trust** in the mountains of Samaria' (Amos vi. 1)=those who trust in themselves, and hatch doctrines from their Own intelligence.

283^e. 'To **trust** under the deep' (Ps. xci. 4)=scientific truth, which is the Divine Spiritual Natural.

316¹⁰. 'The fortress and the rock in which he will **trust**' (Ps. xviii. 2)=protection.

326³. Occurs. 654^{5d}. 746⁶. 815^d. 911¹⁴.

355³⁶. As they **trust** in themselves . . .

365⁷. Therefore the Lord says, 'Be of good courage, I have overcome the world.' 806⁵.

406⁶. 'The isles shall hope in Me, and upon Mine arm shall they **trust**' (Is. li. 5)=the accession of those to the Church who are remote from the truths of the Church, and their trust in the Lord Who has all power. 724²².

555²⁰. 'Ye **careless** sons' (Is. xxxii. 9)=falsities with those who trust in their Own intelligence. See 919³.

556. The sensuous man is in self-**confidence** and in faith that he is wiser than everybody else . . . and when he has persuaded himself of this, in all things he says there are this **confidence** and faith; hence his speech, being resonant with these things, fascinates and infatuates the minds of others, for the sound of **confidence** and faith produces such an effect, as especially manifests itself in the Spiritual World, where man speaks from his spirit; for the affection of self-**confidence** and thence of the faith that it is so, is in the spirit of man, and the spirit of man speaks from affection; it is otherwise in the natural world . . .

627¹². Their **confidence** is signified by, 'the staff of a reed.'

650². 'To dwell **confidently** in the wilderness, and to sleep in the woods' (Ezek. xxxiv. 25)=that they will be safe from infestation by these things, although they are in them and among them. 701¹⁸.

684¹³. 'Blessed are all they that **put their trust** in Him' (Ps. ii. 12)=salvation through love and faith in the Lord. 850³.

799⁸. 'I will **trust** in the covert of Thy wings' (Ps. lxi. 4)=in Divine truths.

Confine. *Coarctare, Coarctatio.*

A. 6610. With such the ideas of thought are exceedingly **confined**.

7810. There was a painful **contraction** around the middle of the belly . . .

10492². The abdomen **contracts** itself, together with the respiration . . .

H. 169. The thoughts are finited and **confined** in proportion as they derive from time, space, and matter. 266².

P. 319. The stretching and **closing together** of the lobules of the lungs.

Confine. *Compingere.* A. 6620. T. 184.

Confines. See BORDER.

Confirm. *Confirmare.*

Confirmation. *Confirmatio.*

Confirmer. *Confirmator.*

A. 11. The fifth state is that in which he speaks from faith, and thence **confirms** himself in what is true and good.

63. Through combats, the Lord **confirms** him in what is true and good.

128⁶. He **confirms** himself through rational, scientific, sensuous, and natural things; and the things which are not **confirmatory**, he separates. D. 2604.

129. Thus is he **confirmed** in falsities.

—^e. One ought to believe the Word, and **confirm** spiritual and celestial truths by means of natural truths . . .

208. They would not believe things revealed, unless they saw them **confirmed** by sensuous and scientific things.

589. It is one thing to **confirm** false principles from the Word, and another to believe simply what is in the Word. He who **confirms** false principles, first assumes a principle . . . 845².

794. Who is there that adopts a principle of falsity who does not **confirm** it by much of the knowledge he has, and even by the Word? Is there any heresy which does not lay hold of things **confirmatory**?

845². The case is worse with those who have **confirmed** themselves in falsities from cupidities . . .

984^e. Every regenerate man may know the nature of this multiplication (of truths), for things **confirmatory** are always coming forward, from the Word, the Rational of man, and from scientifics, and he thus **confirms** himself more and more.

1106. (The duration of the vastations) is according to the principles which they have **confirmed** with themselves . . .

1109. They who have completely **confirmed** themselves in false principles, are reduced into total ignorance, and then there prevails with them what is dim and confused, to such a degree, that when they merely think about those things in which they have **confirmed** themselves, they feel inward pain. After a lapse of time, they are as it were created anew, and imbued with the truths of faith.

1110. They who have placed righteousness and merit in good works . . . and have **confirmed** themselves therein in thought and life . . . seem to themselves to be cutting wood . . .

1295. The falsities thence derived do not do much harm, provided he has not **confirmed** himself by many things . . .

—². But falsity is of cupidities when the origin of the falsity is cupidity . . . as when anyone seizes on a certain doctrinal thing . . . and **confirms** it both by reasonings from scientifics, and from the literal sense of the Word.

1366. They who are born in any heresy, and have **confirmed** themselves in its falsities so that they have completely persuaded themselves, can with difficulty, if ever, be brought to receive truths which are contrary to their falsities.

1668. Evils, or evil Spirits, rebel in proportion as the man who wants to be in goods and truths **confirms** with himself any evils and falsities . . .

1679². The very life of man is what desires . . . When he **confirms** with himself this life, cupidity, or love, all things **confirmatory** are falsities, and are implanted in his life.

1695². When evil Spirits have been conquered . . . they at once perceive that what is good and true has been **confirmed** with the man . . . From the very sphere of a man who is **confirmed** in what is true and good, they know at once how the case is . . .

1712². It is otherwise if this is done from ignorance not **confirmed**, for then these evils and falsities are easily dispersed; but if they **confirm** themselves in the idea that they can do good and resist evil of their own strength . . . this remains adjoined to them . . .

1740². The reason evils and falsities are conquered through combats . . . is that they are thus dissipated, and then goods and truths succeed them, which are afterwards more and more **confirmed**, and so they are strengthened.

1802⁴. (General truths **confirmed** by particulars.)

2094³. The spiritual (Angels) are also **confirmed** by such things as are contained in the internal sense . . .

2165³. Thus in their external worship they are **confirmed** in the goods which are signified by 'bread.'

2220³. That they have no mercy, is described by 'their not **strengthening** the hand of the poor and needy' (Ezek. xvi. 49).

2261². The worst men . . . can seize on truths of faith, and **confirm** them by many things . . .

2272. Temptations take place, not only that man may be **confirmed** in truths . . . 2334.

2284². Good and truth are received variously, according to the life of evil, and according to the principles of falsity in which the man has **confirmed** himself.

2333. **Confirmation** in good and truth. Sig. 2340; Sig. 2343.

2338. In temptation . . . the good Spirits and Angels . . . at last **confirm** the affirmative.

2348. Falsities and evils, recent and **confirmed**. Sig. —. 'Old men' = **confirmed** truths; 'old women,' **confirmed** goods.

2385³. Any principle . . . once taken up, can be **confirmed** by innumerable things . . . Hence come heresies, from which, when once **confirmed**, one never recedes. 2477.

—. When a false principle is **confirmed** by truths, they become truths falsified.

—⁴. It is quite otherwise if the truth itself is accepted as a principle, and this is **confirmed** . . .

2538². It is one thing to believe from the Rational . . . and another to **confirm** and corroborate that which is believed, by rational, scientific, and sensuous things.

2540. Clear perception, and the light of **confirmation** from celestial good. Sig.

2542. Exhortation to things **confirmatory** thence. Sig. —. The Rational only acknowledges from things **confirmatory**, hence it is that when rational things are being reduced to obedience, exhortation to things **confirmatory** takes place.

2567². The celestial and spiritual things of the Word and of doctrine . . . made to serve for **confirming** falsities and evils. Sig.

2568². To regard rational things from the doctrine of faith, is first to believe the Word, or doctrine thence, and afterwards **confirm** the same by rational things . . . —³.

2588³. They can then enter into whatever rational, scientific, and sensuous things they like, and the more they enter, the more they are **confirmed**, for universal nature is full of **confirmation**. But they who deny this first and chief thing of doctrine, and want first to be convinced that it is so by rational and scientific things, are never convinced . . . and the same at last so blind themselves by **confirmations** of their principle . . .

—¹⁵. Hence it is evident what the quality of man's Rational and Scientific is, when they are subordinated to Divine truths, and serve for **confirming** them.

2689³. With those who are able to become spiritual men, this affirmative is **confirmed** by scientifics and Knowledge . . .

2715⁶. The spiritual man . . . still debates whether it is so, unless he is **confirmed** by much experience: which the celestial never do . . .

2718². They who are in the affection of truth . . . debate whether it is so, and when they are **confirmed** that it is so, they . . . debate what it is.

2760, Pref. Everyone **confirms** his own dogma from the literal sense of the Word. 6222².

2857. Every temptation in which man conquers elevates his mind, for it **confirms** goods and truths . . . 4586^e.

2935². Everything which asserts and **confirms** love and charity is truth.

3175. Even an instructed man . . . **confirms** by many things that (these evils) are to be done.

—⁴. This truth is to be **confirmed** and illustrated by many things, before it can be elevated from the natural man into the rational.

3203². When (truth) becomes of life, it is able to command scientifics, and to take thence innumerable things which **confirm**.

3310⁴. Before man has arrived at adult age . . . he cannot be regenerated, for he can only be **confirmed** in the truths of doctrinal things by ideas from scientific and sensuous things . . .

3388. With these, the first **confirmation** of truth, is that it is called Divine, for then they at once have the idea of what is holy, which gives a universal **confirmation** to everything that is said, and this although they do not apprehend it . . . For it is not enough that a man should know that it is; he also wants to know what it is, and what its quality is, in order that thus

some confirmation may be added to the intellectual part, and, contrariwise, by it; otherwise, it may indeed be induced on the memory, but remains there merely as a dead thing; and unless some things **confirmatory** have fixed it there . . . it is dissipated . . .

[A.] 3463². They are not in any perception of good, but in a species of persuasion that what their doctrinal things dictate is true; and when they are **confirmed** in these things, they may just as likely be in falsity as in truth, for nothing **confirms** a man as to truth, except good . . .

3465. The conjunction of **confirmed** truth thereby. Sig. —. 'Shebah,' in the Original Language, is 'oath,' which = **confirmation**.

— . It is said the conjunction of **confirmed** truth, when interior truths conjoin themselves with exterior truths, which are doctrinal things from the literal sense of the Word.

3466. 'Beersheba' means 'the well of the oath,' thus = the doctrine of **confirmed** truth.

3900¹⁰. 'Wherever the carcass is, thither will the eagles be gathered together' = that **confirmations** of falsity through reasonings will be multiplied in the devastated Church.

3923. But a regenerate man . . . is in spiritual good itself, and thence regards as last that it is so, for the holy things of faith and the goods of life are **confirmed** with him.

3928². Before regeneration, man is possessed as to his natural man by infernal Genii and Spirits, however . . . he may believe himself to be **confirmed** in the truths and goods of faith.

4096⁶. In proportion as affection prevails, he is led to the affirmative, and is then at the same time **confirmed** in truths by these doubts.

410². Evil Spirits . . . are adjoined, in order to induce the negative things which are to be dispersed; in order that the man may be better **confirmed** in truths and goods; and when the man begins to be **confirmed** in them, they perceive what is undelightful.

4156². With those who are in a life of evil, scientifics are the means of being insane, for by scientifics they **confirm** not only the life of evil, but also principles of falsity . . .

—³. The same light also illuminates scientifics, so that they **confirm** . . .

4172. Evil of guilt, or the evil which man has contracted through actual life, and has also **confirmed** in thought, even to faith and persuasion, cannot be amended, but remains to eternity. But evil not of guilt, which man has not **confirmed** in thought . . . does indeed remain, but adheres only in externals.

4174. They who suffer themselves to be regenerated, do not **confirm** this in thought . . .

—². But if, when a man comes to adult age, he **confirms** this in thought, and entirely persuades himself that he has merit . . . this evil remains inrooted, and cannot be amended . . .

4197. 'A witness' = the **confirmation** of good by truth, and of truth by good. —³, III.

—⁴. The good in which is truth, and the truth which is from good, both **confirmed** in hearts. Sig.

—⁷. This is founded in the Divine law, that one truth does not **confirm** good, but a number of truths; for one truth without connexion with others is not **confirmatory**. Sig.

4201. **Confirmation**, here, by the Divine. Sig.

4214². Many believe that those are enlightened men, who can . . . **confirm** scientifics by many things . . .

4274². They who yield in temptation, come into the **confirmation** of evil, and into the persuasion of falsity . . .

4364. The special things which are here signified, are nothing but things **confirmatory** that truths are truths, and goods are goods.

—³. Unless (truth) be **confirmed** by special things, it is not accepted. Examp.

—^e. He can **confirm** this truth by many experiences, if he is once in the faith that it is so.

4368². Most remain in their own dogma, which they merely strive to **confirm** by their reading of the Word.

4416. They who have known truths, and have also **confirmed** them with themselves, and yet have lived a life of evil, appear in a cold snow-white light . . .

4599⁶. The falsities from which they combat, and by which they **confirm** their religion, are expressed by 'towers.'

4658². To **confirm** whatever they will . . .

4677^c. Without the internal sense, anyone can **confirm** from the Word whatever dogma he likes.

4729. Things **confirmatory** then corroborate it.

—². Whatever a man wills, he thinks, wherefore when he wills evil from cupidity, he thinks and **confirms** it; things **confirmatory** of evil by thought are what are called falsities from the life of cupidities . . . and when he has **confirmed** these falsities with himself, truths appear to him as falsities . . . But if he has not **confirmed** these falsities with himself, the truths which his understanding had before imbued stand in the way, and do not permit them to be **confirmed**.

4741³. They believe that those are wiser than all others, who, having once received a dogma, whatever it be, are able to **confirm** it by various things . . .

— . A rational man can see as from above, whether what is **confirmed** is true or false; and as he sees this, he accounts as nothing the things which are **confirmatory** of what is false . . .

—^c. In a word, nothing is further from being the part of a wise man, or from what is rational, than to be able to **confirm** falsities; for it is the part of a wise man, and it is rational, to see first whether a thing is true, and afterwards to **confirm** it.

4747². They who are within the Church, and have **confirmed** themselves against Divine truths, especially against these, that the Lord's Human is Divine, and that works of charity contribute to salvation, if they have **confirmed** themselves against them, not only in doctrine, but also in life, have reduced themselves as to their interiors into such a state, that they can never afterwards be brought to receive them; for the things which are

once **confirmed** in both doctrine and life at the same time, remain to eternity. They who do not know the interior state of man, may suppose, that anything whatever, however one may have **confirmed** one's self against it, may afterwards be easily received, provided one is convinced; but that this is impossible, it has been given to know by much experience with such in the other life; for that which is **confirmed** in doctrine imbues what is intellectual, and that which is **confirmed** in life imbues what is voluntary, and that which is inrooted in both these lives of man . . . cannot be rooted out . . . But they who are outside the Church . . . have not **confirmed** themselves against these truths . . . wherefore those of them who have lived in mutual charity, easily receive Divine truths. 9256. —³.

—³. 'Joseph's' 'brethren' represented those within the Church who have **confirmed** themselves against these Divine truths . . .

4760. When those who are in the affirmative . . . consult scientifics, they **confirm** truth by them.

— . If those who have no interior intuition consult scientifics, they do not see the **confirmation** of truth in them . . . But those who have an interior intuition, see the **confirmations**. Examp.

4768. The **confirmation** of falsity against Divine truths. Tr.

— . The **confirmations** of falsity by interpretations from the sense of the letter of the Word, are all appearances . . .

4952. Some have said that they did not know what to believe, because the lot remains with everyone according to the life, and also according to the thoughts from **confirmed** principles . . .

4988³. This also reason **confirms** in many things, with those who are truly rational.

5008³. All Divine truths can be **confirmed** from the literal sense of the Word, and also by rational or intellectual things with those who are enlightened . . . But a natural man believes simply, that everything is true which can be **confirmed** from the Word, and most of all that which he has himself **confirmed** thence. In this therefore they are agreed, that all Divine truth can be **confirmed**; but this general truth is regarded differently by them. The merely natural man believes as Divine truth whatever he has himself **confirmed** with himself, or what he has heard **confirmed** by others, not knowing that falsity can just as well be **confirmed** as truth, and that falsity **confirmed** appears exactly like truth, and even more true than truth does, because the fallacies of the senses come forward . . .

—⁶. Further, a natural man calls all things falsities, by which a spiritual man **confirms** ultimate truth; for he cannot see whether what he **confirms** is so . . .

5033. **Confirmation**. Sig.

— . It is known that falsities can be **confirmed** so as to appear just like truths . . . The falsities in every heresy, by **confirmations** with those who are in the heresy, appear as truths. . . They who are of no religion completely **confirm** themselves against the things of the Church . . .

—⁹. They who are in merely natural good, more

easily suffer themselves to be persuaded and **confirmed** than others . . .

5038. Temptation is the vastation of falsity, and at the same time the **confirmation** of truth.

5077². It is then all over with the man; for then internal sensuous things are regarded merely as drudges, which serve to **confirm** those things which external sensuous things command.

5096. They who have **confirmed** themselves in falsity, are no longer in any freedom to choose and accept truth; and they who have much **confirmed** themselves, are not even in freedom to see it . . . This has been made evident to me from much experience in the other life with those who, through **confirmations** with themselves, have been in the persuasion of what is false; they are of such a nature as never to admit truths . . .

—². But those who are not in **confirmed** falsity, that is, in the persuasion of what is false, easily admit truths . . .

5128³. To the simple, such sometimes appear to be rational, for by means of that snow-white wintry light, they can, by reasonings, dexterously **confirm** falsities, even so that they appear like truths. The learned above all others are in such a persuasion, for they have **confirmed** falsities with themselves by syllogistic and philosophical things, and finally by many scientifics.

5135². When a man begins . . . to think for himself, he as it were ruminates over those things which he had previously learned and believed, and either **confirms** them, or entertains doubts about them, or denies them. If he **confirms** them, it is a sign that he is in good . . . Examp.

—⁴. This evil . . . takes away the goods and truths which were there before, and applies them to **confirm** evils and falsities . . . If evil steals the goods and truths there, and applies them to **confirm** evils and falsities, especially if it does this from deceit, it consumes these remains . . .

5276⁶. Knowledges do not become truths with man, until they are acknowledged in the understanding, which takes place when they are **confirmed** by him . . .

5317. What is **confirmative** of power. Sig.

— . 'A ring' = what is **confirmative**. III.

5356². Temptations **confirm** goods and truths. Ex. 6574². Ex.

5378. I perceived from their conversation that they were such as to want to know all things, and to desire to explain all things, and so to **confirm** themselves that it is so.

5432². The reason he seems to himself to believe these things to be true, is that he puts faith in others, and the things which are of others he **confirms** with himself; to **confirm** the things which are from others, whether they are true or false, is very easy, being the work of mere ingenuity.

—⁴. When once they have **confirmed** with themselves the doctrinal things of their own Church, are they anything but 'spies'? . . . When such read the Word, they search it with the sole end of **confirming** doctrinal scientifics, for the sake of gain.

[A.] 5991. By these things they have completely confirmed themselves against the Divine . . .

6047². The leaders have said so, and the followers confirm it.

—³. Afterwards, when he is confirmed, and thus in the affirmative from the Word that these things are truths of faith, it is then allowable for him to confirm these things by all the scientifics that are with him . . .

6125³. Scientifics from the Intellectual . . . are scientifics which confirm those things which the man intellectually apprehends and perceives, whether they are evil or good. Ex.

6222⁵. It is believed that those have what is intellectual in the things of the Church, who know how to confirm the doctrinal things of their own Church by many things . . . But this is not what is intellectual of the Church; for to confirm dogma is not of what is intellectual, but of ingenuity in what is sensuous, and is sometimes characteristic of the worst men; those can do it who believe nothing at all, and those also who are in downright falsities; to all of these, nothing is more easy than to confirm whatever they like . . . But what is intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true or not, and then confirming it. This is the Intellectual which is represented by 'Ephraim.'

6225. 'Israel strengthened himself' (Gen. xlviii. 2) = new forces through spiritual good. 'To strengthen himself' = to receive new forces . . . The truth of the Natural which is of faith there, is strengthened by spiritual good . . . The external of the Church is strengthened, and receives forces, from no other source, than from its internal.

6317. They had confirmed themselves by scientific and philosophical things against the life of the spirit after death . . . If after they had confirmed themselves against those things which are of the life after death, the greatest truths had been told them, they would have behaved towards them as blind men . . . The unlearned, who have been in the good of faith, are not like these, for they have not confirmed themselves by any scientific and philosophical things against the things of the Church . . .

6318. There are also men who are worse than sensuous, being corporeal; these are they who have completely confirmed themselves against the Divine . . .

6359. Aversion to truth, that it was confirmed. Sig.

—, 'Hard' = what is confirmed; for the falsity which is confirmed even to persuasion, is hard. . . With Spirits and Angels . . . falsity from evil is presented as hard, and harder in proportion as it is more confirmed; when through confirmation by many things it has become a matter of persuasion, that hardness appears there like the hardness of bone . . .

6500. The man of the Spiritual Church . . . reasons about truths, or confirms those things which doctrine says, and this without perception whether what he confirms is true or not true, and when he has confirmed it with himself, he altogether believes it to be true, although it might be false; for there is nothing which cannot be confirmed, for this is the work of ingenuity, not of

intelligence, still less of wisdom; and falsity is better able to be confirmed than truth, because it favours cupidities, and agrees with the fallacies of the senses.

6580^e. With such, the scientifics which are confirmatory of truth and good are rejected to the sides . . .

6589³. 'To swear' = to confirm from the Divine. Refs.

6635. The implantation and confirmation of truth from good thence. Tr.

6663². He who defends his opinion against others who attack it, confirms himself more and more in his opinion, and also then finds many things confirmatory of his opinion which had not before occurred to him . . .

6791. 'To eat bread' = confirmation in good. Ex.

—, Feasts were held among the ancients within the Church, for the sake of conjunction, and of confirmation in good. Refs.

6865³. These believe themselves enlightened, when they have confirmed with themselves the doctrinal things of the Church; but it is sensuous lumen . . . which then deceives them; for doctrinal things can be confirmed, of whatever sort they are . . . and when they are confirmed, they appear to them in sensuous lumen as truths themselves. But they who are in the light of Heaven, are in enlightenment from the Lord, and before confirmation perceive, by looking into the scientifics which are below and are there arranged in order, whether the truth is confirmable, or not.

6870. 'A sign' = the confirmation of the truth, and thence the Knowledge that it is so. 7273.

6959². If a man has faith in the doctrine of the Church from the Word, from himself, that is, through confirmations with himself; if then he afterwards recedes from it, and denies with himself what he had before believed, especially if he lives contrary to the truth which he had confirmed with himself, and either explains it in his own favour, or rejects it altogether, he profanes truth. Ex.

7012. 'With which thou shalt do signs' (Ex. iv. 17) = enlightenment thence, and the confirmation of truths. 'A sign' = the confirmation of truths. The reason it also = enlightenment, is that the confirmation of truths is effected through enlightenment by the Lord when man studies the Word with the end of knowing truths.

—, They who are in externals without an internal . . . cannot be enlightened, thus not confirmed in truths. But they who are in externals and at the same time in internals, when they read the Word, are enlightened, and in the enlightenment see truths, in which they are afterwards more and more confirmed . . . Hence also it is, that those who are in no affection of truth for the sake of truth . . . are not at all enlightened when they read the Word, but are only confirmed in doctrinal things, of whatever sort they may be . . .

7019. Enlightenment and confirmation from the Divine in the . . . state of the truth of simple good. Sig.

7055². They who think and teach according to the doctrine of their Church confirmed with themselves, and do not know that they are truths from any other source

than from the fact that they are the doctrine of the Church . . . with these there can be truth proceeding immediately from the Divine ; but still this is not conjoined with the truth which proceeds immediately from the Divine ; for if it were conjoined with it, they would have the affection of knowing truth for the sake of truth, and especially for the sake of life, and then they would be gifted with a perception whether the doctrinal things of their Church are true before they **confirm** them with themselves, and would see in every particular whether the things **confirmatory** agreed with the truth itself.

7064. **Confirmation** to the apprehension. Sig.

7127. They know things **confirmatory** of faith alone . . . but these **confirmatory** things are nothing but reasonings . . . for everything can be **confirmed** by reasonings, and also by the arts of speaking and forming conclusions . . .

7192. **Confirmation** by the Divine, which is irrevocable. Sig.

— . Jehovah cannot **confirm** anything, except by Himself . . . In order that there may be Divine **confirmation**, which is eternal and irrevocable, it must be by the Divine itself. Such **confirmation**, namely, 'I am Jehovah,' often occurs. Ill. 7242.

7290. 'Give a prodigy' = that they want to be **confirmed**.

—². If the internal man afterwards denies that which miracles have **confirmed** . . .

7298². It is according to the laws of order, that no one ought to be persuaded about truth in a moment, that is, that truth should be so **confirmed** in a moment that there is no doubt left. Ex.

7306. Elevation to things more **confirmatory**. Sig.

7318². There does not exist a single truth which cannot be falsified, and the falsification **confirmed** by reasonings from fallacies.

7437². What a man loves he **confirms** and defends ; and evils cannot be **confirmed** and defended, except through falsities. Sig.

7668. They should be left who are in **confirmed** truths, to worship the Lord. Sig. and Ex.

7680². Infernals can indeed **confirm** their evils, and also their falsities ; but this is not perception . . . It is phantasy which causes the appearance of perception, and by which such know how to **confirm** falsities and evils by such things as are obvious to the senses, and favourable to concupiscences.

7778². When the scientifics of the truth and good of faith are applied by them to **confirm** falsities and evils, they are no longer the truths and goods of faith with them . . .

7950². He who believes that those who are in evil of life can be also in enlightenment as to the truths of faith, is most greatly deceived. They can be in a state of **confirmation**, that is, they can **confirm** the doctrinal things of their own Church, sometimes skilfully and ingeniously ; but they cannot see whether the things which they **confirm** are true or not.

8013². The latter see truths and **confirm** them from

enlightenment ; but the former do not see truths and **confirm** them from enlightenment, but from a persuasion about the doctrinal things of their Church that they are true ; and as they do not see them from enlightenment, they can equally **confirm** falsities and truths, and after they are **confirmed**, they see them altogether as truths.

8078¹. Spiritual faith is that which is insinuated through an internal way, and at the same time through an external way ; insinuation through an internal way causes it to be believed, and then that which is insinuated through an external way causes it to be **confirmed**.

8098. Under the Divine auspices, they were led to **confirm** the truths and goods of faith by temptations. Sig.

8148². (Such as are in persuasive faith) **confirm** doctrinal things, of whatever sort they are ; and when they have **confirmed** them, they persuade themselves that they are truths, not thinking that truths and falsities can equally be **confirmed**. Refs.

8179². He who conquers in temptations is **confirmed** in that truth. 8557.

8313¹. They see only the things **confirmative** of their own principles.

8349². There are indeed those who live evilly, and yet want to be instructed in truths ; but there is no affection of truth with them, but only the affection of **confirming** the doctrinal things of the Church, for the sake of their own glory . . .

8521². (The man of the Spiritual Kingdom) has no perception whether truth is truth, except that he may seem to himself to have it from the fact that he has **confirmed** it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of the ideas which are favourable to the opinion he has taken up ; not thinking that there is nothing which cannot be **confirmed**, even until it appears as truth, even falsity itself. Refs.

8628². As there reigns the love of self and of the world . . . knowledges are with them a means of being insane, namely, of **confirming** for nature against the Divine, and for the world against Heaven.

8643². When he acts from truth, he is tempted, in order that the truths with him may be **confirmed** ; and when they have been **confirmed**, they are reduced by the Lord into order . . .

8694². They who are not in good cannot be taught from the Word, but can only be **confirmed** in such things as they have been instructed about from infancy, whether they are true or false.

8702. What good wills, truth **confirms** ; (as) what the will wills and loves, the understanding thinks and **confirms**.

8725. The truths with which good can be conjoined are **confirmed** truths.

8780³. They who are in the affection of truth from evil . . . do not see truths, but only see things **confirmatory** of the doctrinal things of their own Church, whether they are true or false. Examps.

8902¹⁶. Truth not yet **confirmed**. Sig.

8904. 'Thou shalt not commit adultery' = . . . that the Word is not to be applied to **confirm** falsities and evils.

[A.] 8908. 'The witness of a lie'=the **confirmation** of what is false. 'A witness'=**confirmation**.

8924. All spiritual temptation teaches and **confirms** such things with man . . . When a man overcomes evils and falsities, he is **confirmed**. Ex. 8966.

8975. A state of labour and of some combat, and thence of the **confirmation** of truth. Sig.

—. The reason it also=the **confirmation** of truth, is that spiritual truth, which is called the truth of faith, is **confirmed** through labour and combat.

8976. A state of **confirmed** truth without his works. Sig. and Ex.

8993³. Such stick fast merely in **confirming** the doctrinal things of their own Church in which they were born, whether they are true, or whether they are not true.

9009. Evils of will and foresight are much worse than those which are not of foresight ; for the man sees that they are evils, and therefore could desist from them, but will not, and he thereby **confirms** them with himself, and **confirmed** evils imbue a nature, and afterwards can scarcely be extirpated. Ex.

—³. The evils which proceed only from the will . . . are not imputed to the man, unless he has **confirmed** them in his intellectual part ; but when they have been **confirmed** in this part, they are inscribed on the man, become his Own, and are imputed to him. But these evils can only be **confirmed** with a man in his intellectual part during adult age . . .

9043. If (good) be still **confirmed** in the Natural. Sig.

—. 'Births'=goods from truths scientifically and perceptibly acknowledged, and thus **confirmed**.

9166. 'An oath'=**confirmation** through truths.

—². The **confirmation** of truth, when it falls into the external man separate from the internal man, is effected through an oath.

—. The celestial Angels . . . do not **confirm** truths even by reasons. Ex.

—³. Truths Divine are to be **confirmed** by the Lord, and not by man ; which takes place when they are internal men, and not external ; for external men **confirm** them by oaths, but internal men by reasons ; and they who are still more interior men do not **confirm** them, but only say that it is so, or that it is not so. Sig.

—⁵. They who perceive and see truth from the Lord do not otherwise **confirm** it. Sig. 10124².

9213⁶. We are not to bind or incite another to **confirm** our own truths. Sig. and Ex.

9256². They who have **confirmed** themselves against the truths and goods of faith, as do all those who live evilly, close their internal man above, and open it below.

9300⁵. They who are in truth and good which are not genuine, and also they who are in falsities and evils, can indeed **confirm** the truths of the Church, but cannot see and perceive from within whether they are true. Hence it is that most men remain in the doctrinal things of their own Church, in which they were born, and only **confirm** them ; and they would have **confirmed** themselves in the greatest heresies, as for instance, in Socinianism, or Judaism, if they had been born of such parents.

9330². The good which comes out of this (combat), is that those who are in truths from good are thereby **confirmed** in truths against falsities ; and those who are in falsities from evil are **confirmed** in falsities, and thus devastate themselves.

9340⁶. Those who are in the Knowledges of good and truth, which they apply to **confirm** evils and falsities. Sig. —.

9394². Hence it is evident that scientifics and Knowledges . . . serve those who are in these (evil) loves, as means for **confirming** falsities against truths, and evils against goods . . .

9688⁵. To **confirm** falsities. Sig.

9982. To **confirm** themselves in this idea when they become adults is hurtful.

10124³. To reason about truths whether it is so, is not from good, for then truth is not perceived, but is only believed from authority and thence **confirmation** with one's self . . . That which is only believed from **confirmation** thence, after **confirmation** appears as truth, although it might be falsity.

10227³. By the capacity of being wise is not meant the capacity of reasoning about truths and goods from knowledges, thus not the capacity of **confirming** whatever one likes . . .

—. As such are unable to look into truths themselves, they stand outside, and **confirm** whatever they accept, whether true or false . . . The more they attribute all things to themselves, the more insane they are, for they **confirm** falsities in preference to truths, and evils in preference to goods . . .

10422². That is called truth which **confirms** what is loved.

10443. **Confirmation** by the Divine. Sig.

10551³. Such do not perceive whether a thing is true, except from others through **confirmations** . . .

10624². Falsities are what **confirm** evils . . .

—. There is the evil of falsity when a man **confirms** evil with himself. Examp.

10640². A man appropriates (falsity) to himself when he **confirms** it with himself . . .

H. 3. Those within the Church . . . who have **confirmed** themselves in such a faith are out of Heaven.

204^c. The extension (into the Societies of Hell) is according to the amount of the **confirmation**.

352. Spurious intelligence and wisdom . . . is merely to believe that to be true and good, and that to be false and evil, which are said to be so by others, and then to **confirm** it . . . Whatever is **confirmed** puts on the appearance of truth, and there is nothing which cannot be **confirmed**. The interiors of these persons are open only from below, but their exteriors are open in proportion as they have **confirmed** themselves. . . In natural light, falsities can shine like truths ; indeed, when they are **confirmed**, they can be resplendent, but not in the light of Heaven. Of this class, those are less intelligent and wise who have **confirmed** themselves much, and those are more intelligent and wise who have **confirmed** themselves little . . . But they are not of this class . . . who see the truth before they **confirm** it.

—^e. The Spirits who had **confirmed** themselves in faith alone . . . could not understand it, because the light of **confirmed** falsity with them had bedimmed the light of truth.

455^e. As the state of men is such that they can understand truths provided they are willing to do so, it has been granted me to **confirm** the spiritual truths which are of Heaven and the Church, even by rational things . . . for to **confirm** spiritual truths by rational things is allowed to all who are in truths.

513^e. (Sufferings in the Lower Earth) of those who have **confirmed** themselves in falsities, and yet have led a good life.

N. 357. Understanding is to see and perceive whether it is truth before it is **confirmed** ; not to be able to **confirm** anything.

— . The light of **confirmation** without previous perception of the truth is natural light, and is possible with those who are not wise . . . but are evil. 257⁴.

— . To see and perceive whether it is truth before it is **confirmed**, is possible only with those who are affected with truth for the sake of truth, thus who are in spiritual light.

— . All dogmas even when false can be **confirmed**, even until they appear as truths. Refs.

257⁸. Doctrine made by one who is enlightened may afterwards be **confirmed** by rational things, and is thus more fully understood, and is fortified. Refs.

—⁴. To **confirm** dogma is not the part of one who is wise, but to see whether it is true before it is **confirmed**, and this is done by those who are in enlightenment. Refs.

J. 61⁴. Some of the Babylonians had as it were a millstone round their left arm, which was a representative that they had **confirmed** their wicked dogmas from the Word.

C. J. 46². He could not recede from that dogma, because it was **confirmed**.

—^e. I heard him say that all are insane from the conceit of their Own intelligence who **confirm** themselves in this heresy.

S. 50. The doctrine of the Church is to be drawn from the sense of the letter of the Word, and to be **confirmed** thereby. Gen.art. 53.

52. I have seen such examined by the Angels, and they were found to be able to **confirm** from the Word whatever they would . . .

54^e. If doctrine is not **confirmed** from the sense of the letter of the Word, the truth of doctrine appears as if only the intelligence of man were in it . . .

60. Nothing blinds man but his proprium, and the **confirmation** of what is false . . . The **confirmation** of what is false is thick darkness counterfeiting light . . .

91. Heresies may be taken from the sense of the letter of the Word, but to **confirm** them is hurtful. Gen. art. 96, Ex.

— . Appearances of truth . . . may be taken for naked truths ; which when **confirmed** become falsities . . . To be wise is to see whether it is truth before it is **confirmed**, but not to **confirm** whatever one likes ; this do they who are clever at **confirming** . . .

92. Heresies themselves do not condemn men, but an evil life with **confirmations** of falsities from the Word . . .

—^e. **Confirmed** falsity remains, and cannot be extirpated ; for falsity after **confirmation** is as if the man had sworn to it . . .

93. I spoke with some . . . who lived many ages ago, and had **confirmed** themselves in the falsities of their religion, and I found that they still remained constant to them. I have also spoken with some of the same religion . . . but who had not **confirmed** its falsities with themselves, and I found that on being instructed by the Angels they had rejected the falsities . . . After death everyone is instructed by the Angels . . . and they see truths who have not **confirmed** themselves in falsities ; but they who have **confirmed** themselves do not want to see truths . . .

F. 11. The faith of what is unknown is only knowledge . . . which if **confirmed** becomes persuasion . . . They think it is true because it has been **confirmed** ; and yet falsity can be **confirmed** equally with truth, and sometimes more strongly. To think it is true because it has been **confirmed**, means to think that what another says is true, and then not first to examine it, but only to **confirm** it.

W. 262. He then **confirms** all these [falsities] by his Rational ; and after the **confirmations** he either perverts, suffocates, or rebuts the goods and truths of Heaven and the Church . . . When a man is such, he successively shuts up the spiritual mind closer and closer ; **confirmations** of evil by falsities especially shut it up. Hence it is that **confirmed** evil and falsity cannot be extirpated after death ; they are extirpated only in the world through repentance.

267. An evil man abuses these faculties to **confirm** evils and falsities, and a good man uses them to **confirm** goods and truths. Gen.art.

— . From . . . rationality and . . . freedom man derives the ability to **confirm** whatever he will . . . P.286.

—². That the natural man can **confirm** whatever he will, is very plain from the multitude of heresies in the Christian world, each of which is **confirmed** by its adherents. Who does not know that evils and falsities of every kind can be **confirmed** ? It can be **confirmed**, and indeed is **confirmed** by the wicked to themselves, that there is no God, that nature is everything, and that it has created itself ; that religion is only a means whereby simple minds are to be kept in bonds ; that human prudence does all things, and the Divine Providence nothing, except sustaining the universe in the order in which it was created ; also that murders, adulteries, thefts, frauds, and revenges are allowable ; according to Machiavel and his followers. These, and many similar things the natural man can **confirm**, and fill books with the **proofs** of them ; and when they are **confirmed**, these falsities appear in their fatuous light, and truths in such shadow that they are not visible at all except as phantoms of the night. In a word, take the falsest thing, and put it into a proposition, and say to a clever person, **Confirm**, and he will **confirm** to the complete extinction of the light of truth ; but set aside the **confirmations**, come back and view the

proposition itself from your rationality, and you will see its falsehood in its deformity . . . P.286.

[W.] 268. **Confirmed** evils and falsities are permanent in the man, and come to be of his love and life. Gen.art.

—¹. **Confirmations** of evil and falsity are nothing else than removings of good and truth, and if they increase they are rejections . . . Hence also **confirmations** of evil and falsity are closings of Heaven . . . It has been given me to speak with some who ages ago **confirmed** themselves in the falsities of their religion, and I saw that they persist in the same . . . The reason is, that all the things in which a man **confirms** himself come to be of his love and life . . . Hence it is evident that a man who has **confirmed** himself in evils and falsities, is such from head to foot, and when the whole of him is such, by no inversion or retortion can he be constrained to the opposite state, and thus be drawn out of Hell.

350². They were fearful of **confirming** themselves in an opinion, lest they should ascribe evil things to God . . .

—³. But they who have made atheists of themselves through **confirmations** in favour of nature, are not to be excused, because they might have **confirmed** themselves in favour of the Divine. Ignorance indeed excuses, but does not take away **confirmed** falsity, for this falsity coheres with evil, and therefore with Hell. For this reason these same persons who have **confirmed** themselves in favour of nature . . . regard nothing as sin . . . M.422^e.

351. (How men may **confirm** themselves from nature in favour of the Divine.) 353. 354. 355. M.418. T.12.

429². But they who have not **confirmed** themselves in the faith of what is unknown . . . are instructed by the Angels . . .

P. 17. If his life has been one of the love of good, all the falsity which he had gathered in the world . . . but which he had not **confirmed** in himself, is removed . . .

87^e. An evil man can from freedom will only evil, and do it according to the thought which he makes as of reason through **confirmations**; for evil can be **confirmed** equally with good; but evil is **confirmed** through fallacies and appearances, which when **confirmed** become falsities; and when evil has been **confirmed**, it appears as if it were of reason.

98⁵. Freedom itself and rationality itself can hardly exist with those who have **confirmed** themselves much in falsities of religion, for a **confirmer** of falsity is a denier of the truth; but they can with those who have not **confirmed** themselves, in whatever religion they may be.

130^e. Such blindness and deafness are induced on the human mind by miracles. It is the same with everything **confirmed**, which is not viewed with some rationality before it is **confirmed**.

136. There are many things which when heard, because they are true, are at once perceived to be so, and are therefore affirmed; but if they are not at the same time **confirmed** by reasons, by arguments from fallacies they may be made doubtful, and at last denied.

142. In a state (of imminent death) no one can be

reformed; but he may be **confirmed**, if he was reformed before he fell sick.

168. Interior enlightenment from man is from **confirmation** alone. Ex.

—³. Exterior enlightenment (from the Lord) is an enlightenment of the thought from interior enlightenment from Him; and the thought is in this enlightenment in proportion as it remains in the perception which it has from the interior enlightenment, and in proportion as at the same time it has the Knowledges of truth and good; for from this it draws reasons, by which it **confirms**. Thought from this exterior enlightenment sees a thing on both sides; on the one it sees the reasons which **confirm**, on the other the appearances which weaken; the latter it disperses, the former it gathers together. But interior enlightenment from man is entirely different. By it, man sees a thing on one side and not on the other; and when he has **confirmed** it, he sees it in a light apparently like the light spoken of above, but it is a wintry light. Examp.

—⁵. These are blind reasoners; for they have their sight from the falsities which they **confirm** . . . Such see no truth from the light of truth . . . but only from the light of **confirmation**, which is a delusive light . . .

—^e. Exterior enlightenment from man exists with those who think and talk from mere knowledge impressed on the memory; these can scarcely **confirm** anything from themselves.

187². Those who have become natural from the **confirmation** of appearances with themselves.

220^e. The Lord conjoins Himself with uses through correspondences, and thus through appearances according to the **confirmations** of them by man. Ex.

231². The third kind of profanation is committed by those who apply the sense of the letter of the Word to **confirm** evil loves and false principles. Ex.

—¹. This is because the **confirmation** of falsity is the denial of truth, and the **confirmation** of evil is the rejection of good . . . The sense of the letter can be turned to the **confirmation** of many kinds of heresies; but he who **confirms** evil loves, does violence to Divine goods, and he who **confirms** false principles, does violence to Divine truths . . .

—⁴. Hypocrisies are lighter or more grievous according to the **confirmations** against God . . .

233¹². As self-love excels in the ingenuity of **confirming** whatever it pleases . . .

317. Everything persuaded and **confirmed** is permanent with man as his Own. Gen.art.

—¹. Many believe that no truth can be seen except from **confirmations**, but this is a falsity. Ex.

318. How man's state is changed by **confirmations** and thence persuasions, shall now be told, but in this order . . .

—². There is nothing which cannot be **confirmed**, and falsity more than truth. Ex.

—³. In order that it may be known that every falsity and every evil can be **confirmed** even so that falsity appears as truth and evil as good, let it be **confirmed**, for example, that light is darkness, and darkness light . . .

—⁴. As another example, let it be **confirmed** that a raven is white . . .

—⁵. When falsity has been **confirmed**, truth does not appear, but from **confirmed** truth falsity appears. Ex.

—⁸. To be able to **confirm** whatever one pleases is not intelligence, but only ingenuity, which is possible with the worst men. Ex.

—⁹. There is **confirmation** which is intellectual and not at the same time voluntary ; but all voluntary **confirmation** is also intellectual. Ex.

— . They who **confirm** falsity of doctrine and yet do not live according to it, are they who are in intellectual **confirmation** and not at the same time in voluntary. But they who **confirm** falsity of doctrine, and live according to it, are they who are in both voluntary and intellectual **confirmation** . . .

—¹⁰. The **confirmation** of evil which is both voluntary and intellectual, causes man to believe that his own prudence is everything, and the Divine Providence nothing ; but not intellectual **confirmation** alone. Ex.

— . There are many who **confirm** with themselves their Own prudence, from appearances in the world, yet do not deny the Divine Providence ; with them there is only intellectual **confirmation** ; while with those who at the same time deny the Divine Providence, there is also voluntary **confirmation** . . .

—¹¹. Everything **confirmed** by both the will and the understanding remains to eternity ; but not that which has been **confirmed** by the understanding only. Ex. 319.

R. 23. 'Amen'=Divine **confirmation** from the truth, thus from the Lord Himself. 28. 292. E.34. 469.

99². They are not all infested alike, but more severely according as they have **confirmed** themselves in falsities . . .

153. Relation respecting the condition after death of those who have **confirmed** themselves, in both doctrine and life, in faith alone unto justification. T.281.

159. 'Strengthen the things which remain, that are ready to die' (Rev.iii.2)=that the things of their worship may receive life, and not be extinguished. E.188.

224³. You have **confirmed** yourselves in falsities . . .

—¹². The voice was found to come from those who had **confirmed** themselves in falsities of faith . . . They reason and reason, and **confirm** and **confirm**, without ever seeing whether it is so. But human ingenuity can **confirm** whatever it will, even until it appears as if it were so . . .

339. **Confirmations** of evil through falsity, and of falsity by evil, even until they did not acknowledge anything Divine of the Lord. Sig.

—². The Lord's Divine sphere fills all things, which they cannot remove from themselves, except through **confirmations** of evil through falsity, and of falsity by evil ; the delights of evils effect this.

—^e. They who **confirm** themselves in their evils through falsities, suffer less . . .

411. This takes place only with those who **confirm** falsities through the Word, but not with those who do not **confirm**.

3 C

421. They who **confirm** this faith even to its interiors, close the higher things of their understanding, till at last they can no longer see any spiritual truth in light ; the reason is, that the **confirmation** of falsity is the denial of truth ; therefore when they hear any spiritual truth . . . they keep the mind in the falsities they have **confirmed** . . .

549. All those who have **confirmed** falsities with themselves in the world, do not receive (the truths of Heaven), wherefore they . . . sink down into Hell . . .

598^e. Every heretic who has **confirmed** himself in falsities, after **confirmation** attests that his falsities are truths ; for he then no longer sees truths, since the **confirmation** of falsity is the denial of truth, and a truth denied loses its light ; and in proportion as falsities shine from the light of **confirmation**, which is a fatuous light, the light of truth is turned into thick darkness.

634. The second degree (of faith alone) is to **confirm** it with one's self . . . To **confirm** it is of the understanding.

715. In consequence of having **confirmed** themselves in such falsities, they have denied truths to such a degree as not to be able to acknowledge them . . . Sig.

— . The reason is that . . . the **confirmation** of falsity is the denial of truth.

799². By ordinations of ministers, and by **confirmations** . . .

M. 147. Everyone sees this . . . before **confirmations** ; but as all have not common perception, it is important that it should be illustrated through **confirmations** ; the **confirmations** are . . .

233. Such with us are called **confirmers**. Examps. T.334.

—⁷. To be able to **confirm** whatever one pleases is not the part of an intelligent man, but to be able to see that truth is truth and falsity falsity, and to **confirm** it.

—^e. The **confirmations** of falsities until they appear as truths are represented there under the forms of birds of night, whose eyes are inwardly illuminated by a fatuous light, whereby they can see objects in the dark . . . There is such a fatuous light with those who **confirm** falsities even until they seem to be truths . . . All such are in posterior vision . . .

300. Presents are **confirmations**, because they are pledges of consents . . .

490. Adulteries of the third degree are those of reason, which take place with those who **confirm** by the understanding that they are not evils of sin. Gen.art.

491. The adulteries effected by these are grievous according to **confirmations**. Gen.art.

— . The understanding alone **confirms**, and when it **confirms**, it engages the will . . . and thus drives it to obedience : **confirmations** are effected through reasonings, which the mind takes from either its higher or lower region ; if from the higher region, which communicates with Heaven, it **confirms** marriages and condemns adulteries ; but if from the lower region, which communicates with the world, it **confirms** adulteries and makes light of marriages. Everyone can **confirm** evil equally as good, in like manner falsity

and truth, and the **confirmation** of evil is perceived as more delectable than the **confirmation** of good, and the **confirmation** of falsity appears more lucid than the **confirmation** of truth; the reason is, that the **confirmation** of evil and falsity derives its reasonings from the delights, pleasures, appearances, and fallacies of the bodily senses, but the **confirmation** of good and truth derives its reasons from the regions above the sensuous things of the body. Now as evils and falsities can be **confirmed** equally with goods and truths, and as the **confirming** understanding draws the will to its own side, and the will together with the understanding forms the mind, it follows that the form of the human mind is according to **confirmations**; being turned towards Heaven if its **confirmations** are in favour of marriages, and towards Hell if they are in favour of adulteries. 495.

[M.] 527². All things which are effected by the understanding, are effected by what has been **confirmed**, for the understanding **confirms**.

528. He who of set purpose or **confirmation** acts against one commandment, acts against all the rest . . . T. 523.

B. 55. (From the natural light which flows into the understanding below the memory) man can **confirm** whatever he pleases, falsities equally with truths, and after **confirmation** see falsities entirely as truths.

T. 80^e. Those are called satans who have **confirmed** falsities with themselves even to faith, and those devils who have **confirmed** evils with themselves through life.

110². After death, no one can believe anything except what he has impressed on himself through **confirmation**; this remains infixed, and cannot be got rid of, especially that which anyone has **confirmed** with himself concerning God . . .

255. The reason is, that **confirmation** enters the will, and the will is the man himself . . .

258^e. This is the reason why to **confirm** any false heresy is hurtful.

320. They who **confirm** falsities of religion by fallacies . . . may be compared to impostors . . .

345^e. Seventh, a visionary and absurd faith, which is the appearance of falsity as truth by ingenious **confirmation**.

352. It sees below it troops of **confirmations** of itself in the nature of the world.

354³. This may be **confirmed** by this experience . . .

457. They who from **confirmation** deny the Lord's Divinity . . .

508². In the New Church it is allowable to . . . **confirm** these things by the Word . . .

518. In like hypocritical worship are they who have **confirmed** with themselves the modern faith . . .

565. The learned who have deeply **confirmed** themselves in falsities, and still more they who have **confirmed** themselves against the truths of the Word, are more sensuous than all others.

591². With those who have **confirmed** themselves in this faith, there is no internal man except that natural man . . .

639^e. It is the same with all things that are fixed by persuasion and **confirmation** . . .

758². That the Christian Church is so . . . devastated, cannot be seen by those on earth who have **confirmed** themselves in its falsities; the reason is that the **confirmation** of falsity is the denial of truth. Add to this, that the natural Rational can **confirm** whatever it pleases, thus falsity equally with truth; and when it is **confirmed**, both appear in a similar light . . .

759^e. A man **confirmed** in falsity cannot bring truth into the understanding so as to remain . . .

799. They who have **confirmed** themselves in falsities of religion, and also they who have led an evil life, do not suffer themselves to be instructed there . . .

D. 2999. On the **confirmation** of heavenly truths through human scientifics. 2301. 2384. 2702. 3611.

3602. The Angels love only those things which **confirm** the Knowledges of faith, and reject objections.

3977. On things which **confirm** the Knowledges of faith. 3904.

— (The Knowledges of faith have first to be **confirmed** by sensuous and natural truths, for man cannot believe without **confirming** things; but afterwards, when they have been **confirmed**, the Lord endows him with conscience, so that he believes them without **confirming** things, and he then rejects all reasonings. This sphere is angelic, and evil Spirits cannot be in it; but they could be present before.)

4195. (How hosts of **confirming** things are excited from the memory). 4114¹. 4202. 4203.

4758. They who have faith from revelation may **confirm** it by natural truths . . .

5700. On those there who can **confirm** anything whatever. 5793. 5704.

5703. But the simple good who have not **confirmed** themselves, have openness interiorly . . .

5708. I spoke with Spirits about the light from **confirmation** . . .

5848. On **confirmation**. 5849. 5850.

5959. (Few **confirm** themselves in the doctrine of three Divine Persons.)

D. Min. 4752. On the understanding of those who only **confirm** principles which they have received. 4803.

E. 298¹⁰. 'To strengthen thy right hand' (Is. xli. 13) = the power and wisdom which man has therefrom.

340²⁴. 'An oath' = **confirmation** with one's self, and conviction that it is so, and this is effected by good through truths; from no other source than good are truths **confirmed** and made matters of conviction with man.

348^e. It is according to Divine order, that the Lord **confirms** the truths which an Angel or man speaks as of himself . . . But He **confirms** them in his heart through an affirmative which does not manifestly rise into his thought; but through a full acquiescence of the disposition which proceeds from the internal affection . . . This is the **confirmation** (from the Lord through the inmost Heaven) which is here signified.

388²⁶. 'The labouring inheritance which God will **confirm**' (Ps.lxviii.9)=the Church which is in Divine truth as to doctrine and as to life.

417¹⁰. 'Fortified cities'=the false doctrinal things which they have **confirmed**.

469. When anyone speaks Divine truth from the heart, the Lord **confirms** it; from no other source can **confirmation** come; this is signified by 'Amen,' at the end of prayer.

540⁸. '**Strengthen** thy strongholds' (Nah.iii.14)=to fortify them by such things as appear to be truths.

653¹⁰. To **confirm** evils, and their consequent power over goods, is signified by, 'to **strengthen** the hands of the evil' (Jer.xxiii.14).

684⁴⁰. 'He shall **confirm** the covenant for one week' (Dan.ix.27)=the time of the Reformation . . .

740¹². 'When thou art converted, **strengthen** thy brethren' (Luke xxii.32). 746¹⁴.

746⁶. 'Be strong' (Is.xli.6).

815⁹. '**Confirming** the word with signs following' (Mark xvi.20).

824. 'Great signs'=**confirmations** from the Word in favour of faith separated from good works.

1109. When in thought he **confirms** evils, they become destructive . . .

D. Wis. xi. 2 (2nd series). They who are in the love of truth are actually in the light of Heaven . . . All others are only in the **confirmation** of their own principles, without knowing whether they are true or false. When those who are in the love of truth read the Word, and think from it, they keep the sight of their understanding constantly in the principle itself, and thus inquire whether it is true, before it is **confirmed**; all others assume a principle from the knowledge of the memory . . . and then **confirm** it by the Word and by reason . . . Everything can be thus **confirmed** . . .

Conflagration. *Incendium.*

H. 571. An appearance as of fire with smoke, such as is seen in **conflagrations** . . .

—, Like the heat from burnt ruins after a **conflagration** . . .

585. Such as appears in the air from **conflagrations** . . .

586². In some Hells there is an appearance as of the ruins of houses and cities after **conflagrations**.

P. 112². In the Word, concupiscences are compared to 'fire,' and the evils thence to 'a **conflagration**.' E.504².

Conflict. *Conflictio, Conflictus.*

A. 835². Hence comes a **conflict** of delights . . .

P. 284. There then takes **conflict** and combat, which, if grievous, is called temptation . . .

T. 604. A **conflict** would take place . . .

647. (If these two faiths were to be together) there would take place such a collision and **conflict** . . .

D. 1316. On a tumult in the Heaven of Spirits from the **conflict** of opinions about truths.

E. 702. **Conflicts** and tumults of thoughts and reasonings in the lower parts. Sig.

Conform. *Conformare.*

Conformation. *Conformatio.*

Conformable. *Conformis.*

Conformity. *Conformitas.*

A. 1381^e. The position which is **conformable** to their general state . . .

2181. The Rational and the Natural to be **conformed** so as to make a one.

5114¹. The derivations in the lower degrees are only compositions, or more properly, **conformations** successively of the singulars and particulars of the higher degrees . . .

6574^e. In order that truth and good may be **conformed** and strengthened with those who are in temptation . . .

H. 425^e. Falsities are given agreeable and **conformable** to their evil.

459. The more interior the affection is, the more **conformable** it is to Heaven.

M. 298. The judgment (of parents) clearly sees the **conformities** and the disagreements.

T. 115². The Hells are to be subjugated before a new angelic Heaven can be **formed**, and this is to be **formed** before a New Church on earth can be instituted . . .

351⁴. The universal cause is, that Divine truths are so **conformed** . . .

Confound, Confuse. *Confundere.*

Confusion. *Confusio.*

A. 24². Thus from distinct things, he makes one **confused** obscurity . . .

842². They are first reduced into a **confused** something, as it were a chaos . . .

1321. 'Let us **confound** their lip' (Gen.xi.7)=to **confound** those things which are of doctrine . . . 'To **confound**'=not only to darken, but also to obliterate and dissipate, so that there is not any truth.

1327. 'Jehovah **confounded** the lip of the whole earth' (ver.9)=the state of this Ancient Church, that internal worship began to perish.

1382. They **confound** the Divine infinite with the infinite of space . . .

1385^e. They who in the life of the body had **confused** truth and good through scientific and philosophical things . . .

5858^e. There would be the greatest **confusion** if Spirits were to flow in from their own memory.

6338. Then instead of order there would be **confusion** of all things . . .

6484^e. Because he saw so many **confused** things . . .

6621. When such were with me, all things thought and written became **confused** . . .

8133. 'They are entangled in the land'=that they were in **confusion** as to the things of the Church.

10736. They **confuse** the ideas of their thought . . .
10786.

H. 66^e. Thus they **confuse** themselves concerning Heaven.

[H.] 152. When any evil Spirit comes among the good ones, the quarters are wont to be so **confounded**, that . . .

223. If anyone stands behind the pulpit, the preacher is **confused**; the case is the same if anyone in the congregation dissents . . .

W. 199^e. These two kinds of degrees . . . must by no means be **confounded**.

P. 4^l. That which is indistinct is **confused**, from which all imperfection of form results.

T. 121. They thus not only **confused** the ultimate Heaven . . .

519^e. But these are not to be **confounded** with those who . . .

605^e. This **confusion** has been brought about . . .

D. 155^l. Hence **confusion** or disturbance such as that of the Babylonians . . .

1006. A method of wicked **confusion** . . . 4327.

1316. There was a **confusion** of all things.

—^e. I thought with the Spirits, that all things would then be **confounded**; for it is like a **confusion** of lips . . .

1317. The sound of the **confused** murmurs was three-fold. Des.

2476. When some said that so many revelations would **confuse** the mind, it was given to reply, that if they were innumerable, they would not **confuse**, but illuminate . . . These so **confuse** themselves with many things, that everything appears to them **confused** . . .

4051. He is reduced . . . into such **confusion**, that while he thinks of these things, he is so **confused** as almost to be tortured . . . It was also shown how **confused** they become . . .

E. 697^e. 'The habitable earth shall mourn, it shall be **confounded**; the world shall languish, it shall be **confounded**' (Is.xxiv.4). 741²⁰, Ex.

Congeval. See FREEZE.

Conglomerate. *Conglomerare*.

Conglomeration. *Conglomeratio*.

M. 440^e. Conglomerated concupiscences . . .

B. 56. This heap, or **conglomeration** . . .

T. 29. By the earth's being **conglomerated** into a globe . . .

D. 2274. Clouds **conglomerated** into various forms . . .

—^e. 2765^e. 3924.

Conglutinate. *Conglutinare*.

A. 960. (Such are punished) by being **conglutinated** . . . 1271. D.3588.

2492. With such this callosity appears **conglutinated** . . . H.466. D.2763.

R. 421. Conceit **conglutinates** falsities . . .

T. 639^e. A wall **cemented together** with crumbling stones . . .

Congregation. *Congregatio*.

Gather together. *Congregare*.

See under COMPANY-coetus.

A. 2009^{ll}. Where they 'are **gathered together** in the Lord's name' (Matt.xviii.20)=those who are in the doctrine of faith concerning love and charity, thus who are in love and charity.

2468¹³. 'The **congregation** of Jehovah' (Lev.xxiii.2)= Heaven.

4292. The **congregation** in general, which is commonly called the Church . . .

5293. 'Let them **gather** all the food' (Gen.xli.35)= all things which are of use. 'To **gather**'=to bring together and preserve.

5340. 'He **gathered** all the food of the seven years' (ver.48)=the preservation of truth adjoined to good . . .

6272. One **congregation** (of the Church) says it is true, another says it is false . . .

6338. **Gather yourselves together**' (Gen.xlix.2)=that they should arrange themselves in order. 'To be **gathered together**'=to be ordered; for in the spiritual sense 'to be **gathered together**' is nothing else, because truths and goods cannot be **gathered together** unless they are also ordered . . . As soon as Angels or Spirits are **gathered together** they are at once disposed into order as of themselves, and thus constitute a heavenly Society . . .

6355. 'Into their **congregation**, my glory, be not thou united' (ver.6)=not to want to be conjoined with the falsities of their thought . . . The falsities of thought are signified by '**congregation**;' for '**congregation**,' like 'multitude,' is predicated of truths, and in the opposite sense, of falsities. E.443^e.

6524². 'The **congregation** of the people' (Ps.cvii.32) =those who are in the truths which are of intelligence; for '**congregation**' is predicated of truths.

7325. 'The **gathering** of the waters' (Ex.vii.19)= where falsities are together.

7556. 'To **gather**' (Ex.ix.19)=to collect.

7843. 'The whole assembly of the **congregation** of Israel' (Ex.xii.6)=by all in general who are of the Spiritual Church. By 'the assembly of the **congregation**' are signified the truths of good which are with those of that Church; for '**congregation**' is predicated of truth, and 'assembly,' of good. 8413.

8624³. 'Standard'=**gathering together**.

10397. 'To be **gathered together**' (Ex.xxxii.9)=to bring themselves together.

10727. 'To **gather together** that assembly' (Ex. xxxv.1)=the enumeration of all.

W. 190. The combinations, confasciculations, and groupings from which the organs and viscera arise . . .

195. The first degree, by confasciculations or conglutations, in a word, by **congregations**, produces the second . . . 184^e.

310. Their **congregates** are held together by the circumpressure of the atmospheres . . .

313. The second forms are **congregates** of these . . .

R. 831. 'Come, and gather yourselves together to the supper of the great God' (Rev.xix.17)=a calling and convocation to the New Church and to conjunction with the Lord.

858². 'To gather them together to war' (Rev.xx.8)=to excite them against those who worship the Lord and live according to His commandments. E.1003. 1010.

T. 74⁴. He disposes both into Societies and congregations according to all the varieties of their love... In like manner the congregations in Hell...

412. To love a number of men in a congregation, is to love the neighbour more than to love one person of the congregation.

678. All of the same religion are arranged into Societies... In Hell into congregations...

E. 205⁴. 'In the congregation of the saints' (Ps. lxxxix.5).

328¹⁷. 'I will gather them, because I will redeem them' (Zech.x.8)=the dissipation of falsities, and reformation through truths...

340⁴. 'Congregations' in the Word have a similar signification to 'people,' namely, those who are in spiritual truths; and abstractedly, those truths themselves.

357¹⁶. 'The congregation of great nations from the land of the north' (Jer.l.9)=direful evils rising up from Hell.

376¹². Occurs. 388¹³. —³⁰. 411¹⁶. 433⁵. 439⁵. 513¹³. 540⁶. 573¹⁰. 617²⁴. 627¹³. 630¹³. 633². 650²³. 654⁵⁶. 695²⁴. 696¹¹. 710¹¹. 721¹⁰. 734¹⁵. 783³. 799¹⁴. 811⁷. —²⁵. 849. 1100¹¹. —¹².

417¹¹. 'The congregation of the people of God' (Judg.xx.2)=consultation about the things of the Church.

418⁵. 'To gather together the elect from the four winds' (Matt.xxiv.31)=the establishment of a new Church.

426³. That the good are to be preserved, is meant by 'the gathering of the wheat into the barn' (Matt. xiii.30). 911³.

427³. 'To gather all nations and tongues' (Is.lvi.18) has a similar signification to 'the gathering of the elect from the four winds.' 'To gather'=to receive to Himself those who are His.

453⁶. 'The kingdoms of the nations gathered together' (Is.xiii.4)=the falsities of evil which they have made in order to cohere.

538¹⁰. 'The congregation' (Ezek.xxvii.27) = false doctrinal things.

654⁵². 'Thou shalt not be brought together, nor gathered' (Ezek.xxix.5)=a religion without any coherence and restoration.

714²². 'To stand in the congregation, and cry' (Job xxx.28)=among truths, and yet in falsities.

724¹⁷. 'The congregation' (Jer.xxx.20)=their conjunction and orderly arrangement in forms, such as there are with the man of the Church in the understanding.

5 M. (The state of those who are merely natural, when they are in company.)

Congress. *Congressus*. D.6110⁴⁴. De Conj.27.

Conjecture. *Conjectura*.

See AUGUR.

A. 2576. Many historical conjectures...

W. 379. Speak of it from conjecture...

R. Pref. Expositors have formed various conjectures...

I. 2. A hypothetical truth is not the truth itself, but a conjecture of the truth.

T. 183³. A curiosity for conjecturing...

Conjoin. *Conjungere*.

Conjunction. *Conjunctio*.

See COVENANT; and under GOOD, HEAVENLY MARRIAGE, RECIPROCAL, and SABBATH.

A. 50. Man's life entirely depends upon this conjunction (with the World of Spirits and with Heaven, through Spirits and Angels.) 687.

55. As the most ancients called the conjunction of the understanding and will, or of faith and love, a marriage...

—³. As faith is being conjoined with love he becomes a vegetable; and at last, when it is conjoined, he becomes a tree.

379. Charity alone, or love and mercy, are what conjoin... man with the Lord... 389. 1038. 1039.

665. There can be no other covenant between God and man than conjunction through love and faith; thus 'a covenant'=conjunction.

687. No Angel, Spirit, or Society, can ever have any life... unless there is conjunction through a number of their own Society with Heaven, and with the World of Spirits. Ex.

904². Wherever there is conjunction, there must be a conjoining medium, which is solely love and charity. Ex. 1013³, Sig.

1055. Nothing exists in nature, where there is any union and conjunction, which does not derive its origin from love...

1121. Thus is man conjoined with the Angels through their veriest life, which consists in such love.

1361⁵. This representative Church was instituted... that there might be some conjunction of Heaven with earth, or of the Lord through Heaven with man; and this after conjunction through the internal things of worship had perished.

1402. That the Lord's Human essence might be conjoined with the Divine one. Tr.

1432. Everything exists and subsists... by the conjunction of both (the Human and the Divine essences) with His Kingdom in the Heavens and on earth.

1440⁶. As the Lord conjoined the Human essence with the Divine one when He arrived at the celestial things of love...

1468. 'Wife'=truth conjoined with good; for the conjunction of truth with good is exactly as a marriage.

[A.] 1469^e. The Lord **conjoined** the Divine essence with the Human one in order that His Human essence might also become Divine.

1502³. How the Lord's Human essence was **conjoined** with His Divine one, or, what is the same thing, how the Lord became Jehovah as to His Human essence also. Sig.

1535. The external man with the Lord, which was to be **conjoined** with His internal. Tr. 1540. 1659².

1557³. As the Lord was to **conjoin** human things with Divine ones, He advanced according to order . . . at last into the celestial state of infancy, in which He fully **conjoined** the Human essence with the Divine one.

1587^e. The Lord came into the world in order to **conjoin** and unite the external man with the internal, that is, the Human essence with the Divine one.

1589². The Rational is that through which the internal man is **conjoined** with the external ; such as is the Rational such is the **conjunction**.

1608². Love and thence faith are what **conjoin**.

1616². As those things which are of the external man are **conjoined** with the celestial things of the internal man, perception grows, and becomes more interior ; **conjunction** with celestial things alone gives perception . . .

—³. His external man, or Human essence, was **conjoined** with the Divine essence by degrees, according to the multiplication and fructification of Knowledges ; for no one can ever be **conjoined** with Jehovah or the Lord, except through Knowledges ; for through Knowledges man becomes man.

1708. How after the combats of temptations, apparent goods become genuine goods, and that they can then be **conjoined** with the interior or middle man, and through this with the internal. Sig.

1731. These things announce and foretell the **conjunction** of the Lord's essence with His Divine one.

1733. The **conjunction** of the internal man, or Jehovah, with the interior and exterior. Sig.

—^e. Before plenary **conjunction** or union took place . . .

1737. The **conjunction** of the Human essence with the Divine one was effected by the Lord through continual combats of temptations and victories, and this from His Own power ; he who apprehends the method of **conjunction** and union otherwise, is much deceived . . . The **conjunction** or union was effected with the Celestial of love, that is, with love itself, which is Jehovah. The **conjunction** of men with the Lord is also effected through temptations, and through the implantation of faith in love . . . This alone is 'to follow Him,' namely, to be so **conjoined** with the Lord, as the Lord as to the Human essence was with Jehovah.

1745³. This may be illustrated by the **conjunction** of the Lord with the Angels . . . But with the Lord there was effected a plenary **conjunction** or eternal union with Jehovah . . .

1775. Revelation or the Word is a general vessel recipient of spiritual and celestial things, thus **conjoining** Heaven and earth . . .

1864. The **conjunction** of the Lord's interior man with the internal. Sig.

— . The Lord advanced more and more to **conjunction** and union with Jehovah His Father, until He became one . . .

1953^e. The Lord's interior man . . . was he who was **conjoined** with the internal, who was Jehovah. 1957.

1985. The **conjunction** of the Lord through the Human essence with the human race. Tr. 1986.

1986. Thus there would be **conjunction** with both those within and those without the Church. Sig.

— . Purification must precede, otherwise there is no **conjunction**, but damnation ; and yet **conjunction** can only take place in what is impure of man. Sig.

2004². With man also there is reciprocal **conjunction** . . . This is the **conjunction** of the Lord with man, without which man could never think, still less be rational. Ex.

—³. There was union of the Lord with Jehovah, but there is no union of man with the Lord, but **conjunction** . . . So that the Lord **conjoins** Himself with man.

2021. In order that a more distinct idea may be had about the union of the Lord's Divine essence with the Human one, and about the **conjunction** of the Lord with the human race through the faith of charity, it is allowable, here and in what follows, to call the former, union, but the latter, **conjunction** ; for there was union of the Lord's Divine essence with the Human one, but there is **conjunction** of the Lord with the human race through the faith of charity . . . When life flows into a recipient of life, there is **conjunction** . . . Man does not live from himself, but the Lord from mercy adjoins him to Himself, and thus causes him to live to eternity ; and as they are thus distinct, it is said **conjunction**.

2034. From Him there is **conjunction** of all who have faith in Him. Sig.

— . It now here treats concerning the **conjunction** of the Lord with those who believe in Him.

—². From these words it is evident that the Lord in His union with His Father would have regard to His **conjunction** with the human race. —³. 2077.

— . All **conjunction** is effected through love ; love is **conjunction** itself.

—⁵. That **conjunction** with the human race was effected of the infinite or supreme Divine through the Lord's Human made Divine, and that this **conjunction** was the cause of the Lord's advent into the world, is an arcanum . . .

—⁷. From the time of the first promise, the faith of love to the Lord about to come, **conjoined**.

— . That all such might be **conjoined** and saved . . .

2049⁴. They who are in the life of love and of charity are in the Lord's life ; no one can be **conjoined** with Him through any other.

2053. The **conjunction** of the Lord with man in his impurity. Sig. and Ex.

2063³. When man is being regenerated, that is, when he is to be **conjoined** with the Lord, he advances to **conjunction** through the truth of faith ; for no one can be regenerated, except through the Knowledges of faith,

which are the truths through which he advances to **conjunction**.

—^c. Thus is man **conjoined** with the Lord . . .

2075. Truth **conjoined** with good would do this. Sig.

—². The number 'nine'=**conjunction**, and still more the number 'ninety.' . . For 'ten' = remains, through which there is **conjunction**. 2269.

—³. These words=**conjunction** through remains.

—⁴. There is no longer **conjunction** through those things which are of faith and charity. Sig.

2083. The Rational . . . was from the Divine thus **conjoined** with the Human.

2093. Divine truth **conjoined** with Divine good. Sig.

—². It treats concerning this Rational, that it was made Divine by the Lord, through the **conjunction**, as through the marriage, of Divine good with Divine truth.

—³. The second or Divine Rational, was not so conceived and born; but through the **conjunction** of the truth of the internal man with the good of the same . . .

2102. It treats in this whole chapter . . . concerning the **conjunction** of the Lord with man through His Human essence made Divine . . .

—^c. The **conjunction** of the Divine with man cannot take place, unless man is purified from these loves; but as soon as he is purified from them, the Divine Human of the Lord flows in, and so **conjoins** the man with itself.

2112. When the Lord **conjoined** His Human Essence with the Divine one, He also **conjoined** with Himself all others who become rational from truth. Sig.

2177⁵. That Aaron and his sons should eat what was left, represented the reciprocal of man, and appropriation, thus **conjunction** through love and charity.

2183. All these things thus **conjoined**. Sig.

—². Before the Rational and the Natural are **conjoined**, man cannot be a whole man, nor in the tranquillity of peace . . .

—^c. Wherefore there is nothing that can make man blessed and happy, than that the Natural should be conformable to the Rational, and both be **conjoined**, which is effected only through charity.

2193. The **conjunction** of the Divine with the Human. Sig. 2213.

2209². Thus it is the Word which **conjoins** Heaven with earth . . .

2249. Why so much is here said of the state of the **conjunction** of the Human with the Divine of the Lord.

—². A likeness of the Lord's **conjunction** with Heaven . . .

2261^e. Such as is the **conjunction**, and thence the capacity, that these things may be perfected in the other life, such is the state of blessedness and happiness after death.

2269. It should not perish if they could be **conjoined**. Sig.

—^c. 'Forty-five'=**conjunction**.

—³. As to the **conjunction** of good with truth, it is an arcanum . . . and we shall only say a few words

about it . . . Their **conjunction** is effected according to their correspondence with each other. Ex.

—^c. In the deceitful and in hypocrites, good and evil are not far from being **conjoined**; but still the Lord takes care that they are not **conjoined** . . .

2272. Temptations take place to the end . . . that truths may be more closely **conjoined** with goods. Ex.

—^c. As the **conjunction** of good with truth is effected through temptations, and in a former verse it is said that those should be saved with whom goods can be **conjoined** with truths, therefore this follows; and indeed so, that they can be **conjoined** through temptations . . .

2342³. As the **conjunction** of the Lord with the human race is effected through love and charity, and thence faith . . .

2349². No one can be **conjoined** with the Lord except through love and charity; love is spiritual **conjunction** itself . . . 2360. 2718^e.

2444^e. Evil and falsity are so **conjoined** that . . .

2465². 'We will lie with him' = that thus they would be **conjoined**. —³.

—^c. That falsities might appear as truths, and thus be **conjoined**. Sig.

2554. That thus the celestial things of faith would also perish, if they thought that only spiritual truth could be **conjoined** with celestial good. Sig.

—^c. Although Divine good is thus united only with Divine truth, still it inflows into lower truths, and **conjoins** itself with them, but not as in a marriage; for it inflows into rational truths, which are only appearances of truth, and **conjoins** itself with them; yea, also into scientific and sensuous truths, which are hardly anything but fallacies, and **conjoins** itself with them . . . In order that Divine good might be able to **conjoin** itself with the former and the latter . . . the Lord came into the world; for without the Human of the Lord made Divine there is no **conjunction**, but through it there is **conjunction**.

2689⁴. The affection of evil and the thought of truth never **conjoin** themselves; where they appear to **conjoin** themselves, still they do not **conjoin** themselves . . .

—^c. This truth . . . is indeed born to evil, but does not **conjoin** itself with evil, wherefore it is extirpated in the other life.

2714². The spiritual are signified by . . . 'those who are **conjoined** with His feet' (Deut.xxxiii.3).

2795. 'We will come back to you' (Gen.xxii.5)=**conjunction** afterwards. 2856.

2853^e. That there might be **conjunction** of Heaven with the human race through the Church . . .

2875. **Conjunction** again with the former Rational. Sig.

—^c. After temptations, He again **conjoined** Himself with that Rational.

2863³. These and many more are truths with the gentiles, and **conjoin** themselves with the good which they have from the Lord; from the **conjunction** of which they are in a state to receive still more truths . . . The falsities with them do not **conjoin** themselves with good, but only apply themselves in such a way that

they can be separated from it. The things which are **conjoined** remain, but those which are applied are separated . . .

[A.] 2875. In its own time and order, truth is called forth from the memory by the Lord, and **conjoined** with the affection of good . . .

— . Whatever takes place in freedom is **conjoined** ; but what takes place under compulsion is not **conjoined** ; as may be evident from the fact, that nothing can ever be **conjoined**, except that with which one is affected . . .

—^e. The affection of truth and of good is the only thing which receives the truth of faith ; for they agree together ; and because they agree together, they **conjoin** themselves.

2877. Then the truth of faith **conjoins** itself with the good of charity. 2979².

2879. The Lord flows in with good through the inmost of man, and there **conjoins** truth . . .

2881. That which takes place under compulsion is not **conjoined**, thus is not appropriated.

2979. That they should receive truth **conjoined** with good from the Lord. Sig.

— . Man is regenerated when he has received from the Lord truth **conjoined** with good. Ex.

3012. There is here described the whole process of the **conjunction** of truth with good in the Lord's Divine Rational ; in this chapter, the process of initiation which precedes the **conjunction**. 3048².

3024. The Divine Rational was not to be **conjoined** with any affection which disagrees with truth. Sig.

— . 'To take a woman'=to be **conjoined** through the covenant of marriage.

— . All the **conjunction** of truth with good is effected through affection ; for no truth ever enters man's Rational, and is **conjoined** there, except through affection ; for in affection there is the good of love, which alone **conjoins**.

—⁷. Good and falsity, and evil and truth, are not to be **conjoined** ; for thence there would be profanation. Sig.

3068^e. The affection which is of love is that which **conjoins** in order that they may be in order ; for love is spiritual **conjunction**.

3091. Without the submission of those things which are in a lower place, there is no **conjunction**.

3095. Real truth is never **conjoined** with good except through its own affection ; for in affection is the life through which is the **conjunction**.

3108². Before truth is initiated and rightly **conjoined** with good, it is indeed with man, but has not become his . . .

— . The case is the same with the falsity which is being **conjoined** with evil . . .

3110². Truth is to be explored . . . before it is **conjoined** with good. Sig.

— . About the initiation and **conjunction** of truth with good with every man there is the most exquisite investigation . . . Nothing is ever admitted to the veriest good except the veriest truth ; when anything not so

true comes, it does not **conjoin** itself with good itself, but with some good which in itself is not good, but which appears as good ; if falsity comes, good betakes itself inwardly, and outwardly the falsity **conjoins** itself with some evil, which he believes to be good . . .

—^e. Evil and truth can no more be **conjoined**, than Hell and Heaven.

3123. In a state of the **conjunction** of truth with good in the Rational. Sig.

3125. It has treated of the investigation of the truth which was to be **conjoined** with good in the Rational . . .

— . He Himself explored the truth which He **conjoined** with good ; but with men truth is never **conjoined** with good from what is their Own, but by the Lord's power . . .

3161². When this takes place, truths are elevated out of the natural memory into the Rational, and are there **conjoined** with good ; and when they are **conjoined**, they are no longer of knowledge, but of life.

—³. Through the Rational as to good, the Lord begot the Natural as to truth, which He **conjoined** with good.

3167². Truth from the natural man is to be initiated and **conjoined** with good in the Rational . . .

3168. 'To eat'=to be communicated and **conjoined**, thus to be appropriated.

— . 'To drink,' also=to be communicated and **conjoined**, thus to be appropriated.

—^e. When truth is initiated to good, and still more when it is **conjoined** with it in the Rational, the good and truth of the spiritual man . . . are appropriated to the Natural.

3172. The affection of **conjunction**. Sig.

— . That the affection of truth, which is 'Rebekah,' might be **conjoined**. Sig.

3175². To this good, truth is to be initiated and **conjoined**, and this in the Rational ; for truth is initiated and **conjoined** with good when man loves the Lord and his neighbour . . .

3179². It never appears to man that there is any consent on the part of truth when this is being initiated and **conjoined** with good, that is, when man is being regenerated ; nor on the part of good that it knows its own truth, and initiates and **conjoins** this to itself . . .

3194. 'Isaac'=the Lord's Divine Rational, here, as to the Divine good therein, because there was not as yet **conjoined** with it the truth Divine called forth from the Natural which is represented by 'Rebekah.' In these things which now follow it treats of the **conjunction**.

—^e. Hence came the Lord's Divine good rational, with which He **conjoined** Divine truth from the Human.

3205. 'To meet us'=towards **conjunction**.

3211. 'He took Rebekah, and she was to him for a woman, and he loved her'=the **conjunction** of good and truth.

3308. 'The boys grew up'=the first state of the **conjunction** of good and truth. 3316². Ex.

3316². When good first desires doctrinal things, to the end that it may **conjoin** itself with them, it appears under the form of the affection of truth. Sig.

—³. Doctrinal things not yet **conjoined** with good, thus a mass without order. Sig.

3318. It treats concerning the **conjunction** of good with truth in the natural man.

— . Good cannot be **conjoined** with truth in the natural man without combats . . . 3321.

—⁴. Hence it is, that the good, at first in the rational man, afterwards in the natural, begins to be **conjoined** with truths there . . .

— . The use performed by temptation is that good from the Lord can not only flow in, but can also dispose the vessels to obedience, and thus **conjoin** itself with them . . .

3321. As to the **conjunction** of good with truth in the Natural, the case in general is this . . .

3322. 'Esau'=the good of the Natural, before the doctrinal things of truth have been so well **conjoined** with it.

—². It treats of the **conjunction** of good and truth in the Lord's Human, and of the combats of temptations through which He **conjoined** them. —,Sig.

3362. It treats of the Lord's **conjunction** with those who are in His Kingdom through truths, and in fact through the appearances of truth of a higher degree with the Angels, and of a lower degree with men; consequently through the Word . . . —. 3376.

3365. 'Isaac,' here, represents the Lord as to Divine truth **conjoined** with the Divine good of the Rational . . .

—^e. Hence is the Lord's **conjunction** with Angels and men.

3375^e. By the confirmation here, which is signified by 'an oath,' is meant the **conjunction** of the Lord with those who are in His Kingdom.

3451. The **conjunction** of the Lord's Kingdom on earth with His Kingdom in the Heavens, thus with the Lord, through the Word. Tr.

3459². With those who are in the good of truth the Lord **conjoins** Himself, but not so closely as with those who are in the good of charity; for love and charity are spiritual **conjunction**, but not faith, except through love and charity. —^e.

3465. The **conjunction** of confirmed truth thereby through doctrinal things. Sig.

— . It is said the **conjunction** of confirmed truth, when interior truths **conjoin** themselves with exterior truths . . . With such there is **conjunction** through the truths which are of faith, and not so much through the goods which are of charity.

3538². Good acts through truth united or **conjoined** with itself.

—^e. The state of the **conjunction** of good and truth, or the state before they are fully united or **conjoined**. Tr.

3542. 'The neck'=what **conjoins**. Ex. and Ill. (See NECK.)

— . If the will is of evil, good and truths disjoin, not **conjoin**; but if there is any will of good, they do not disjoin, but **conjoin** . . .

—². Hence it is that both influx and communication, thus **conjunction**, are signified by this intermediate.

— . To shut off and intercept the communication and thence the **conjunction** of higher and lower things. Sig. and Ex. —³.

—⁴. As by 'the neck' is signified this communication and **conjunction** . . .

3565. 'He blessed him'=**conjunction** thence. 3576. 3660.

— . 'To bless'=**conjunction**. Refs. (See BLESS-benedicere.)

— . But in this state **conjunction** was no other than that which is described above; there was inmost **conjunction**, but not mediate, with the truth represented by 'Jacob' . . . When the end exists, then first there is the **conjunction** of inmost with outermost things; mediate **conjunction** comes successively . . . For the Lord acts through ends, and through them disposes the intermediates into order successively; hence is the **conjunction** which is signified by Isaac blessing Jacob.

3573. 'To kiss'=union and **conjunction** from affection; the kissing which is the external is nothing but the affection of **conjunction** which is the internal, for they correspond. (See Kiss.)

— . It treats here of the **conjunction** of the Natural with the Rational; for the Natural is not regenerated until it is **conjoined** with the Rational; this **conjunction** is effected through the immediate and mediate influx of the Rational into the good and truth of the Natural . . . It treats of these **conjunctions**. Ex.

—³. When there is **conjunction**, as with those who are regenerate . . . Then the Rational as to good **conjoins** itself immediately with the good of the Natural, and through this, with its truths, and also mediately through the truth **conjoined** with itself in the Rational with the truth of the Natural, and through this with the good there; hence is effected indissoluble **conjunction**. 3576, Sig.

—^e. Hence is manifest what is the **conjunction** of the rational or internal man as to good and truth with his natural or external man.

3576^e. So long as truth is being **conjoined** with good, good takes a lower place as to the appearance . . . But that then there will be **conjunction** of the Rational with the good of the Natural, and through this, with truth . . . Thus then 'Esau' will represent the good itself of the Natural, and 'Jacob,' the truth itself of it, **conjoined** with the Rational. Sig. 3601.

3584. He who **conjoins** himself shall be **conjoined**. Sig.

3586. When the first **conjunction** has thus been effected, which is with truth. Sig.

3596. How the case is with the appropriation and **conjunction** of the truth represented by 'Jacob.'

—². With them, eating signified appropriation and **conjunction**, and their eating with anyone, or to eat of his bread, signified **conjunction** with him. Ex.

3597². Good also desired **conjunction**, although through it truth was **conjoined**. Sig. —⁵.

3601. 'To live upon the sword'=while truth is being **conjoined** with good, for **conjunction** is effected through combats, that is, through temptations, for without these truth is not at all **conjoined**.

[A.] 3603. There would then be **conjunction** through good. Sig.

3605. Natural good was averse to the inverted **conjunction** of truth. Sig.

3612. Goods and truths have a **conjunction** among themselves; as parents, brothers, etc., have in families.

3616. When the end comes, or **conjunction** . . .

3617. Otherwise no **conjunction**. Sig.

— For then truth could not be **conjoined** with good, thus good could not be united to truth in the Natural . . . For without the **conjunction** of truth with good, and the union of truth with good in the Natural, there is no regeneration. Sig.

3660². As to the **conjunction** which is signified by 'blessing' . . .

— Without corresponding goods and truths there is no **conjunction** . . .

3662. Only let it not be **conjoined** with the affections of falsity and of evil. Sig. 3683.

— 'To take a woman' = to be associated, or **conjoined**.

3667. The temptations of that truth and good through which there is **conjunction**. Sig.

3670. The **conjunction** of His Divine with the good and truth of the Natural. Sig.

3679⁶. The thought of natural good about **conjunction** through the good of truth, is thought in the Natural about the end, namely, how truth could be **conjoined** with it . . .

—⁷. In the beginning, the truth of good, which is 'Esau,' is not **conjoined** in the external form with the good of truth, which is 'Jacob' . . . Yet inmost, as to ends, they are **conjoined** . . . And as the end **conjoins**, they are **conjoined**.

3682. That there might be effected **conjunction**, reflection, and thence perception. Sig.

3734. To **conjunction** with Divine good. Sig.

3735. **Conjunction** with Divine truth. Sig.

— 'To put on' = to be appropriated and **conjoined**.

—². Hence the nature of the **conjunction** of Heaven and earth through the Word may be evident, namely, that it is such that he who reads the Word holily, through such correspondences is more closely **conjoined** with Heaven, and through Heaven with the Lord . . .

—³. In order that there might be such influx, and thence **conjunction** of man with the Lord, the Holy Supper has been instituted . . .

3808. Initiation to **conjunction** from affection; for initiation is what precedes **conjunction**. Sig.

3809. 'He brought him to his house' = to **conjunction**.

— There are here five things which constitute this process, namely, mutual acknowledgment, coming together, affection, initiation, and **conjunction**. Sig. 3810.

3812. **Conjoined** as to truths and as to goods. Sig.

— All spiritual **conjunction** is effected through truths and goods, and all natural **conjunction** has relation to them.

3824. Assiduity, and a consequent holy state, in order that it might be **conjoined** with internal truth. Sig.

— Internal truths are said to be **conjoined** with the Natural when they are learned, acknowledged, and believed . . . But they are not **conjoined** until the man is affected with them for the sake of the use of life . . . for then good is coupled with them, through which they are **conjoined** with the Rational . . .

3834. There was as yet **conjunction** only with the affection of external truth. Sig. and Ex.

— 'To bring her to him' = **conjunction** like that of marriage.

—². The Lord provides against celestial and spiritual truths being **conjoined** with other than genuine affections . . .

3848. Then the **conjunction** of good with the affection of interior truth. Sig.

— 'To give for a woman' = **conjunction**.

— As all the **conjunction** of truth with good at first apparently proceeds in order from exterior to interior things, and at last to inmost ones . . . The **conjunction** of good with the affection of internal truth first exists when the good of the Natural is **conjoined** with rational truth, and through this with rational good; this **conjunction** is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father.

3875. In the external sense, 'to cleave' = **conjunction**.

— Charity, or, what is the same, mutual love, is spiritual **conjunction**; for it is a **conjunction** of the affections which are of the will, and thence an agreement of the thoughts which are of the understanding; thus a **conjunction** of minds as to both parts.

—⁶. This word for 'cleave' = a still closer **conjunction**. Ill.

3902. The **conjunction** of natural truth, through mediums, with spiritual good. Tr.

3906. Internal truths are **conjoined** with spiritual affection . . .

—². These things are in external truth before internal truth is **conjoined** with it; which cannot **conjoined** until self-intuition begins to cease . . .

3911. 'The fruit of the belly' = the acknowledgment of truth and good in faith and act; and still more, namely, the **conjunction** of truth and good thence. That acknowledgment, and this **conjunction**, cannot come forth from the external man, but from the internal . . .

3913. This affection is the medium for **conjoining** interior truths with natural truths. Sig.

— 'The handmaids' given to Jacob . . . represented what serves, here, as a medium of **conjunction**, namely, of interior truth with external truth.

—². When man is being regenerated, the internal man is to be **conjoined** with the external, thus the goods and truths which are of the internal man with the goods and truths which are of the external . . . These cannot be **conjoined** without mediums. Ex. —⁴. —⁵.

3914. The capacity of **conjunction** with it. Sig.

— 'To come in unto her' = **conjunction**; here, the capacity of **conjunction** with the affirmative, for there must be the first of **conjunction** with the affirmative, that is, that it is so.

3915. The acknowledgment of interior truth with affection, from which comes **conjunction**. Sig.

— 'The knees,' or 'thighs'=those things which are of marriage love, thus which are of the **conjunction** of the truth which is of faith and of the good which is of love; for this **conjunction** is the marriage principle itself in the Lord's Kingdom.

— There must be affection in acknowledgment or affirmation, in order that **conjunction** may be effected, for all **conjunction** is effected through affection. Ex.

3925°. It here treats of the second general medium serving for the **conjunction** of the internal man with the external.

3928. Temptation is a medium for the **conjunction** of the internal man with the external . . .

3931. A **conjoining** affirmative medium. Sig.

— 'A handmaid'=an affirmative medium serving for the **conjunction** of the external man with the internal. 3937.

3939. This is the fourth general principle which **conjoins** the external man with the internal; for when man perceives in himself this corresponding delight, his external man begins to be **conjoined** with his internal man; there are delights which are of the affections of truth and good which **conjoin**, for without delights of affections nothing is **conjoined** . . .

— By the sons of the handmaids are signified general truths, which are the mediums serving for **conjunction**.

3941. By the four sons of Jacob from the handmaids, the mediums of the **conjunction** of the external man with the internal are treated of. It now treats of the **conjunction** of good and truth by the rest of the sons, first therefore of the mandrakes, by which is signified this **conjunction**, or marriage principle. 3942. —³. 3945.

3945. Marriage love is mutual and reciprocal **conjunction**.

3951. All **conjunction** of truth with good, and of good with truth, with man, is effected from what is foreseen, that is, from the Divine Providence. For it here treats of the **conjunction** of good with truth, and of truth with good . . . For good is not good with man until it is **conjoined** with truth . . . The Divine Providence is especially busied about this **conjunction** . . .

3952. 'He lay with her in that night'=**conjunction**.

— It treats of the **conjunction** of truth with good and of good with truth, which **conjunction** is the marriage principle understood in the spiritual sense.

— This **conjunction** is what makes the heavenly marriage. Ex.

3957. 'Reward'=the **conjunction** of good and truth.

3969°. The interior and the exterior man must be **conjoined** both ways, even so that they are not two, but as one man; this **conjunction** cannot take place until the natural man has been prepared . . . and until the good of the Natural man is **conjoined** with truths there; which **conjunction** is signified by the last son of Jacob from Leah . . . After this **conjunction** has been effected, the interior and the exterior man can enter into the heavenly marriage . . . For it is the good of the interior

man which then **conjoins** itself with the good of the exterior, and, through this, with truth there; and also the good of the interior man through the affection of truth there, with the good of the exterior man, and also with truth there; thus immediately and mediately . . . Then, for the first time, the interior man is **conjoined** with the exterior, and before this **conjunction** has been effected the interior man is as it were nothing. Sig.

3972. Collateral good from a Divine origin, through which there is **conjunction** of the interiors. Sig.

3973. There was then a longing of the Natural represented by Jacob for a state of **conjunction** with the Divine Rational. Sig.

3986. To be gifted with Divine good through **conjunction**, here, with the good of the Natural. Sig.

—². Varieties come forth from the truths with which goods are **conjoined** . . .

—³. Where the Divine is present, all things are disposed into order, in order that they may be **conjoined** with genuine goods and genuine truths, which are in the Heavens . . .

— A one is constituted . . . of various things harmoniously **conjoined**; various things harmoniously **conjoined** present every one . . .

— Love and charity are spiritual **conjunction**.

3987. Neither is good fructified, nor truth multiplied, until **conjunction** has been effected of the external man with the internal . . . Unless doing good be **conjoined** with willing good, and teaching good with thinking good . . . that is, unless the external man be **conjoined** with the internal.

3993³. The **conjunction** of both the internal and the external man through regeneration by the Lord is here treated of.

—⁴. After . . . the **conjunction** of the external man with the interior, or of the natural with the spiritual man signified by 'Joseph,' has been treated of, now, according to order, it treats of the fructification of good and the multiplication of truth, which first take place when **conjunction** has been effected . . .

—¹². With cunning and deceit good cannot be at all **conjoined** . . .

—¹³. The evils with which goods are mingled, and the falsities with which truths are mingled . . . are not **conjoined**, still less united, but are adjoined and applied . . .

3995. Truth . . . is adopted by the good which is within, and is **conjoined** with it.

4018. The ardour of affection that they might be **conjoined**. Sig. 4082.

— For spiritual things are thus **conjoined**; and moreover all the implantation of truth and good, also all **conjunction** are effected through affection . . . The greater the affection, the stronger the **conjunction**.

—³. But truths cannot be implanted and **conjoined** with good, except through the affections of truth and good.

—^e. The **conjunction** of good and truth in the natural man is here treated of. 4027³. 4029.

4029. The derivation of this word in the Original Language is **conjunction**.

[A.] 4031². All **conjunction** of good and truth is effected in freedom, or spontaneously . . . No **conjunction** of good and truth, that is, appropriation, thus no regeneration, can be effected except in man's freedom. 4364², Refs.

—³. He then **conjoins** that holy thing with evils and falsities . . .

4061. In order that this good and truth might be **conjoined** with what is Divine from a direct Divine stock. Tr.

4094. **Conjunction** with the Divine good of truth. Sig.

4096⁵. When this takes place, good **conjoins** itself with truths, and truths apply themselves, in freedom.

4097. Whether there is any longer any **conjunction**. Sig.

4108. To **conjoin** with the Divine good of the Rational, in order to make the Human Divine. Sig.

—³. As to the **conjunction** of the Rational and the Natural with man . . . their **conjunction** makes the human, and the human is such as is the **conjunction**, and there is **conjunction** when they act as one . . .

4116. A state where there is **conjunction**. Sig.

—'. 'The river,' here, the Euphrates=**conjunction**, namely, with the Divine. —

4119. The end of **conjunction**. Sig.

—'. The end of a state of **conjunction** is the beginning of the following state, which is one of separation.

4121. They do not call themselves brothers, but they are brothers through **conjunction**.

4122. Continued ardour for **conjunction**. Sig.

4124. Somewhat of **conjunction**. Sig. 4127.

—'. 'To adjoin'=**conjunction**.

—'. 'Mount Gilead'='the good which is the first of **conjunction**.

4126. He who is such' is no longer **conjoined** with another, because it is thought and will that **conjoin**, not words; in this world words do indeed **conjoin**, but only when the other believes that one also thinks and wills what is good . . .

4129. A state of good in somewhat of that **conjunction**. Sig.

—'. 'Mount Gilead'='where there is the first and last of **conjunction**.

—^e. The **conjunction** and separation of the Societies with the man who is to be regenerated. Tr.

4189. The **conjunction** of the Divine Natural with the goods of works in which are the gentiles. Sig.

—³. Although separation had been effected, there still remained **conjunction** . . .

4191. All who are in good are **conjoined** with the Lord's Divine, and on account of the **conjunction** are called 'brethren' by the Lord.

—'. All **conjunction** is through love and charity . . . for spiritual **conjunction** is nothing but love and charity. That love to the Lord is **conjunction** with Him, is evident; and so also is charity towards the neighbour. Sig.

4197. A testification of the **conjunction** of the good here signified by 'Laban' with the Divine good of the Lord's Natural; thus the **conjunction** of the Lord through good with the gentiles. Sig. and Ex.

—³. **Conjunction** with the Lord has no existence except through good, and there is no good which **conjoins** except what has its quality from truth . . . The good here is **conjunction** with the Lord by their 'choosing Him to serve Him.'

—⁹. The commandments of the decalogue were called 'the testimony,' because they were of the covenant, thus of the **conjunction** between the Lord and man, which **conjunction** cannot take place unless man keeps these commandments not only in the external form, but also in the internal.

4205. **Conjunction** is effected through good, and good flows in according to reception . . .

—². That the things which have entered are reproduced . . . together with many other things with which they have associated or **conjoined** themselves . . . For things **conjoined** cohere together.

4211. Those who were now **conjoined** in friendship. Sig.

—'. Feasts among the ancients signified appropriation and **conjunction** through love and charity.

—'. The Holy Supper . . . has an internal in it, through which it **conjoins** the man who is in love and charity with Heaven, and through Heaven with the Lord.

—². The **conjunction** of man with the Lord is not with His supreme Divine itself, but with His Divine Human . . . for everyone is **conjoined** through the thought and affection of which he has some idea . . .

—³. Still the Lord **conjoins** Himself with those who are out of the Church through their good of charity and of obedience in their gross idea . . .

—'. The **conjunction** of the Lord with man is according to the state of his thought and affection thence derived; those who are in the most holy idea concerning the Lord, and are at the same time in the Knowledges and affections of good and truth . . . are **conjoined** with the Lord as to His Divine Rational; those who are not in such great holiness, nor in such an interior idea and affection, and yet are in the good of charity, are **conjoined** with the Lord as to His Divine Natural; those who have a still grosser holiness, are **conjoined** with the Lord as to His Divine Sensual; this **conjunction** is what is represented by 'the brazen serpent' . . . and in this **conjunction** are those among the gentiles who worship idols, yet live in charity according to their religion.

4213. They who are **conjoined** as to good and truth are in tranquillity, and in peace.

4215. Where there is **conjunction** through good and truth, there is the acknowledgment of them.

—^e. He who regards self as the end . . . and wants to be **conjoined** with another as to that end, is in evil.

4224^e. At last man knows . . . from experience itself, how the case is . . . with his **conjunction** with Heaven, and through Heaven with the Lord . . . and further, how man separates himself from that **conjunction**, and **conjoins** himself with Hell.

4234. What is successive of truth, in order that it might be **conjoined** with spiritual and celestial good. Sig.

—². This **conjunction** itself, namely, of truth Divine with good Divine of the Lord's Divine Natural, is now treated of in the supreme sense.

—³. When man is being regenerated, truth is **conjoined** with good, distinctly in the Natural, and distinctly in the Rational, and this by innumerable means.

4243². It now here treats of the process of **conjunction**, thus of the inversion of the state, in the order in which it is effected when truth is being subordinated to good.

4253. **Conjunction** with Divine good and truth. Sig.

4267^e. They are called 'brethren,' because when good and truth are **conjoined**, good is presented in truth as in an image, and because they afterwards act **conjointly** to produce the effect; before they are **conjoined**, good is called 'the lord,' and truth 'the servant.'

4275. Before the **conjunction** of the natural good signified by 'Jacob' with the Celestial Spiritual, or the Divine good of truth. Sig.

4277. When celestial spiritual good is **conjoined** with the natural good signified by 'Jacob.' Sig.

—'. 'The hollow of the thigh'=where there is **conjunction**.

4283. Temptation ceased when **conjunction** was at hand. Sig.

—'. 'The dawn'=the **conjunction** of the natural good signified by 'Jacob' with the Celestial Spiritual, or the Divine good of truth.

—². The times of the day, here,=the states of **conjunction** through temptations; for when there is effected the **conjunction** of the internal man with the external, it is 'dawn' . . .

4286². The celestial Angels are in love to the Lord, and thence are the most closely **conjoined** with Him. 4750.

4300. 'The sun arose'=the **conjunction** of goods; for 'the dawn going up'=when **conjunction** is at hand, or is beginning.

—^e. When celestial love manifests itself with man, that is, when it is perceived . . . the goods of that love are **conjoined** with him.

4301. The **conjunction** of good is here treated of.

—². They who have not celestial perception cannot even have an idea of the **conjunction** of truth with good . . . But they who have perception . . . are affected with the truths which are **conjoined** with good . . . wherefore these Angels perceive all the differences and all the varieties of the insinuation and **conjunction** of truth in good . . .

—³. The things which the eye sees from no affection . . . are not inserted into the memory, thus neither are they **conjoined** with him.

4334⁴. Their state as to the appropriation of evil and falsity, and thence as to **conjunction** with them. Sig.

—'. 'To marry'=**conjunction** with evil, and 'to give in marriage,' **conjunction** with falsity.

4341. The state of **conjunction** of Divine good with truth in the Natural. Sig.

—'. All the **conjunction** of good with truth is effected through temptations.

—². The good itself which is to be **conjoined** with truth is not tempted, but the truth.

—'. The rational truths which are **conjoined** with good when it inflows into the natural. Sig.

4347². He who is puffed up in mind . . . rejects the influx of good, and thence the **conjunction** of it with truths . . . Hence it is evident, that good cannot be **conjoined** with truths, thus man cannot be regenerated, unless he humbles and submits himself.

4351. The first **conjunction**. Sig.

—'. 'To embrace'=affection, and as affection is of love, and love regards **conjunction**, it is the **conjunction** of love which is here signified.

—'. The reason it is the first **conjunction** which is signified, is that it goes on to say that 'he fell on his neck,' and afterwards that 'he kissed him,' which = closer and more interior **conjunctions** from love.

4352. A second **conjunction** of all the things which are in that universal. Sig.

—'. 'To fall on the neck'=a closer **conjunction**, for it is a closer embracing . . .

—². The **conjunction** of good with truths in the Natural is here described. Ex.

—'. Good flows in through the internal man into the external, and there **conjoins** itself with the truths which are insinuated through the external man . . . It is the love itself which is in good and with good which **conjoins**; unless love were in it and were present, no **conjunction** could ever possibly exist, for love is nothing else than spiritual **conjunction**, because it is effected through it.

4353. More interior **conjunction** from love. Sig.

—'. It treats in this verse in general of the **conjunction** of the good of the Divine Natural, which is 'Esau,' with the truth there, which is 'Jacob;' and in what follows this **conjunction** is treated of in special. 4379.

—'. As to the **conjunction** itself, it is that which makes regeneration with man, for man is regenerated through this, that the truths with him are **conjoined** with good, that is, that those things which are of faith are **conjoined** with those which are of charity; this process is here fully described.

—². It is evident that the **conjunction** of good with truths, through which comes regeneration, advances more and more interiorly, that is, truths are successively more interiorly **conjoined** with good; for the end of regeneration is that the internal man may be **conjoined** with the external, thus the spiritual through the rational with the natural; without the **conjunction** of both there is no regeneration; nor can this **conjunction** be effected until good has first been **conjoined** with truths in the Natural . . . This is the reason, that when the Natural is being regenerated, a more interior **conjunction** of good with truths is successively effected; for the Spiritual first **conjoins** itself with those things which are inmost in the Natural, and afterwards, through these, with those which are more exterior; nor can the internal of man **conjoin** itself with his external, unless the truth in the latter become the good of truth . . . The good in the internal man can be **conjoined** with the good in the external man, but good cannot be **conjoined** with truth immediately. Hence it is evident, that the truth with man must first become truth in will and act, that is, the good of truth, before the **conjunction** of the Rational

with the Natural, or of the internal man with the external, can take place. . . This **conjunction** successively becomes more interior as more interior truths are implanted in that good.

[A.] 4358. Divine good at once acknowledges the truths which it will **conjoin** with itself . . . (for good and truth) **conjoin** themselves of themselves; but such as is the good, such are the truths it **conjoins** with itself . . .

— The **conjunction** of good with truth is a marriage in the spiritual sense.

4364². The case is the same in spiritual things, or in the things of faith, when they are being **conjoined** with the good of charity.

—³. Man can be **conjoined** through affection with those things which he does not see and feel, thus with Heaven, nay, with the Lord Himself; and he who is able to be **conjoined** with the Divine can never die.

4368⁵. Hence it is evident, that the truths of faith can never be **conjoined** with anyone, unless he is in the good of genuine charity, thus with nothing but good . . .

4375. What is successive of the **conjunction** of good with truth. Sig.

4377^e. When he is a little child . . . there are only general truths . . . with which good is then **conjoined**; thus only exteriorly, and not interiorly; it is **conjoined** more interiorly successively, as he advances in age.

4380. With regeneration, which is effected through the **conjunction** of good with truths, the case is this . . . When good has applied itself to truths, and has **conjoined** itself a little with them, truth appears to react, but . . . it is the good **conjoined** or adjoined to it which reacts through truth.

4384. Until they can be **conjoined**, namely, the truth which is 'Jacob' with the good which is 'Esau'. Sig.

— 'Seir' = the **conjunction** of spiritual with celestial things in the Natural, that is, of the truth which is of faith with the good which is of charity. The good to which truth is **conjoined** in the Natural, and, in the supreme sense, the Divine Natural of the Lord as to good **conjoined** with truth there, is what is properly signified by 'Seir' in the following places. III.

4385. That something concerning the truth of good might be **conjoined**. Sig.

— 'To set with thee' = to **conjoin**.

4402². Man is made spiritual (as distinguished from celestial,) by this, that with him truths are **conjoined** with good, that is, those things which are of faith with those things which are of charity, and this in his Natural; exterior truths are first **conjoined** with good there, and afterwards interior truths; the **conjunction** of exterior truths in the Natural is treated of in this chapter, from verse 1 to verse 17, and the **conjunction** of interior truths with good, from verse 17 to the end. Interior truths are no otherwise **conjoined** with good than through enlightenment flowing in through the internal man into the external . . .

4433. (The truth of the Church from ancient times) could be **conjoined** only illegitimately with the affection of the truth signified by the sons of Jacob her brothers. Sig. and Ex. 4439. 4445.

— 'To take her, to lie with her, and to compress her' = to be **conjoined**, but not in the legitimate manner which is effected through betrothal. 4439. 4445.

4434. An inclination to **conjunction**. Sig. 4449.

— The things which are of marriage love involve spiritual **conjunction**, which is that of truth with good and of good with truth . . .

—². Betrothal and marriage here, (Rev.xxi)=the **conjunction** of the Lord with the Church.

4462². The genitals of both sexes = those things which are of the **conjunction** of good and truth, and they not only signify, but actually correspond to them.

4468. **Conjunction** also as to doctrine. Sig.

— There are two things which **conjoin** the men of the Church, namely, life and doctrine; when life **conjoins**, doctrine does not separate; but if only doctrine **conjoins**, they separate from one another . . .

4525^e. Man . . . has the power of thinking about God, and of being affected with what is Divine, and thus of being **conjoined** with Him . . . and those who are able thus to be **conjoined** with the Divine do not die, for when corporeal things . . . are separated, the interior ones remain **conjoined**.

4572. The reason that now there is comfort, is that the **conjunction** of good and truth in the Natural is effected through temptations; the **conjunction** itself causes comfort, because **conjunction** is the end of temptations . . .

—². All the **conjunction** of good with truth is effected through temptations. Why.

—^e. The joy and comfort are not on account of the victory, but on account of the **conjunction** of good and truth, for all **conjunction** of good and truth has joy in it, because this is the heavenly marriage, in which is the Divine.

4592⁶. Hence it is evident that Joseph and Benjamin were most closely **conjoined**, not because they had the same mother, but because by them is represented the spiritual **conjunction** which there is between good and truth; and as both are an intermediate between the celestial and the spiritual man, Joseph could not be **conjoined** with his brethren, or with his father, except through Benjamin, for without an intermediate there is no **conjunction**.

4601². With those who separate the things of faith from those which are of charity in the understanding and thence in the life, evil is **conjoined** with truth and falsity with good; it is this very **conjunction** which is called profanation. —³.

4606. 'Levi,' in the external sense, = **conjunction**.

4612. The Divine Natural **conjoined** with the Divine Rational. Sig.

— **Conjunction** is signified by 'he came to him.'

—². As to what concerns the **conjunction** of the Rational and of the Natural, which is treated of in what follows . . .

—⁴. Hence it is that the Natural must be regenerated before it can be **conjoined** with the Rational.

4647^e. The chief things from the **conjunction** of good and truth. Sig.

4675. The **conjunction** of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. Sig.

4683. They **conjoin** works thus, merely from doctrine, not from life.

4750°. When the loves of self and of the world had not mutually **conjoined** them . . .

4820. The tribe of Judah would **conjoin** itself with evils and the falsities of evil. Sig.

—, Marriages represent the **conjunction** of good and truth; and, in the opposite sense, the **conjunction** of evil and falsity.

—e. The **conjunction** of evil and falsity is nothing but whoredom.

4835°. 'A brother' = consanguineous good, with which was to be **conjoined** the truth represented by 'a widow'; for truth cannot be **conjoined** with any good except its own . . .

4859. The quality of truth does not appear until it is **conjoined** with its own good. Sig.

—, Wherefore Judah was **conjoined** with her as with a harlot, but not so Tamar with him. 4871°.

4871. A pledge of **conjunction**. Sig.

4874. These also are pledges of the **conjunction** of the external man.

—°. The **conjunction** of internal truth with external, or with the religion of the Jewish nation, is represented by the **conjunction** of Tamar with Judah . . . and the **conjunction** of the religion of the Jewish nation with the internal of the Church is represented by the **conjunction** of Judah with Tamar as with a harlot; these **conjunctions** also are precisely so circumstanced. —, Ex.

4912. No **conjunction** of the external with the internal, but of the internal with the external. Sig.

4914. No more any **conjunction** with the internal of the Church. Sig.

—, 'To know' = to be **conjoined**.

4928. Good . . . only flows into truth through affection according to the degree of the **conjunction** of truth with it; when therefore truth is **conjoined** with good, which is effected when man is regenerate, good manifests itself . . .

4963. Through man there is **conjunction** of Heaven with the world . . .

4989. (Natural truth not spiritual adjoined to the good of the Natural) desired **conjunction**. Sig.

—, 'To lie with me' = **conjunction**, namely, of the spiritual natural good, which now is 'Joseph,' with natural truth not spiritual, which is 'the wife of his lord;' but unlawful **conjunction**.

—, Unlawful **conjunctions** are described by harlotry.

—, The **conjunction** of these principles cannot exist in internals, but only in externals, in which it appears as if there were **conjunction**, but there is only affinity . . . For 'the garment' = what is external, through which there is as if it were **conjunction**.

4997. Disjunction, and no **conjunction**. Sig.

—, 'Evil,' and also 'sin' = disjunction, and no

conjunction, namely, when natural spiritual good is **conjoined** with truth natural not spiritual.

—, Good is **conjunction**, because all good is of love to the Lord and of love towards the neighbour; the good of love to the Lord **conjoins** him to the Lord, and consequently, all the good which proceeds from the Lord; and the good of love towards the neighbour **conjoins** him with Heaven and with the Societies there; thus also, through this love, he is **conjoined** with the Lord . . .

5002. 'To be with anyone' = to be more closely **conjoined**, or united. The reason it is to be united, is that the very being of a thing is good, and all good is of love, which is spiritual **conjunction**, or union. Hence, in the supreme sense, the Lord is called being or Jehovah, because from Him is all the good which is of love, or of spiritual **conjunction**. . . Where, therefore, there is no **conjunction**, or union, there is no being . . .

—°. The being of a society (in which everyone is for himself) is also **conjunction**, or union, but only in externals . . .

—e. It is otherwise in Heaven, where there is internal **conjunction** through love to the Lord . . . When external bonds are relaxed there, they are more closely **conjoined** together.

5114°. With brute animals there is no reception, and no reciprocal appropriation of the Divine through any acknowledgment and affection, and thence **conjunction** . . .

5117. The **conjunction** of spiritual truth with celestial good. Sig.

—, 'To ripen' = the progress of regeneration even to the **conjunction** of truth with good, thus **conjunction** . . . Their **conjunction** in the Sensual is circumstanced as is the ripening of the clusters into grapes; for in regeneration all truth tends to **conjunction** with good.

5133. By communication with the interior Natural is meant **conjunction** by correspondence. Sig.

5161. Initiation and **conjunction** with the exterior Natural. Sig.

—, 'A feast' = initiation to **conjunction**; and also **conjunction** through love, and appropriation.

—, In old times feasts signified initiation into mutual love, and thus **conjunction**; they also took place on birthdays, which represented regeneration, which is the **conjunction** of the interiors with the exteriors through love, consequently, the **conjunction** of Heaven with the world in man, for what is worldly or natural with him is then **conjoined** with what is spiritual and celestial.

5169. Not as yet complete **conjunction** with the Celestial of the Natural. Sig.

5169. 'To recollect, or remember Joseph' = the reception of faith, consequently, also, **conjunction**, because **conjunction** is effected by means of faith.

5194. After the state of **conjunction**, namely, of the sensuous things which are of the exterior Natural with those which are of the interior Natural. Sig.

—, 'The days of two years' = a state of **conjunction**; for 'two' = **conjunction**. Ex.

[A.] 5212. The scientifics which are of the Natural **conjoined**. Sig.

—. 'On one stalk' = **conjoined**; for the things which are on one stalk are **conjoined** as to their origin.

5229. The reason 'to recollect' = **conjunction**, is that in the other life, the recollection of anyone **conjoins** . . .

5270². The truths which he has learned are to be initiated and **conjoined** with good; but they cannot be initiated and **conjoined** with good so long as the evils of the love of self and of the world remain in the natural man; these loves were the first introducers, with which truths could not be at all **conjoined**; wherefore, in order that **conjunction** may be effected, the truths before introduced and retained through these loves must be exterminated . . . In the degree in which these evils withdraw, truths are replaced, and are **conjoined** with good.

5320. A significative of the **conjunction** of interior truths with exterior ones. Sig.

—. 'A necklace of gold' = **conjunction** through good.

—. A sign of the **conjunction** of interior truth with exterior truth. Sig.

5340². Truth is **conjoined** with good, when a man perceives delight in benefiting the neighbour for the sake of what is true and good . . .

5365². When truth is in need of good, truth is **conjoined** with good, and when good is in need of truth, good is **conjoined** with truth; for the reciprocal **conjunction** of good and truth, namely, of truth with good and of good with truth, is the heavenly marriage. . . At the beginning of regeneration . . . truth has no good wherewith to be **conjoined**, therefore it is indrawn . . . and according to the influx of good into the Natural there is effected the **conjunction** of truth with good; but still from this **conjunction** there is no fructification. But when the man is regenerate . . . good procures for itself truth with which it may be **conjoined**; hence comes the **conjunction** of good with truth; and when this is effected, truth is fructified from good, and good from truth. . . They are **conjoined** according to the desire and its quality . . .

5420. There was not as yet correspondence, and through correspondence **conjunction**. 5511, Sig. and Ex.

5422. No **conjunction**, because without a medium. Sig.

—e. External truths, without **conjunction** through a medium, cannot regard internal truths otherwise than from the light of the world . . .

5440. That all things of faith are thus **conjoined** together. Sig.

—. 'Brethren' = **conjunction** through good; for when truths are **conjoined** through good, they put on as it were a brotherhood one among another. If, without good, they appear to be **conjoined**, still they are not **conjoined** . . . The first and the last must **conjoin**, for there to be **conjunction**. . . And further, in order that truths may be **conjoined**, good must reign universally; for it is that which reigns universally which **conjoins**.

5469². It treats of the **conjunction** of the internal of the Church with its external, in general and in particular.

5574. The subject is continued concerning the **conjunction** of the truths of the Church in the Natural,

which are the ten sons of Jacob, with the Celestial of the Spiritual, or truth from the Divine, which is Joseph, through the medium, which is Benjamin. In this chapter it only treats of the general influx, which precedes the **conjunction**.

5596. They separated from themselves the truth of good, to **conjoin** it with the Spiritual from the internal. Sig.

—. 'To tell' = to communicate; hence also to **conjoin**, for when it passes into the will of another, **conjunction** is effected from what is communicated . . .

5643. They will be **conjoined** when they are with the medium. Sig.

5645². General **conjunction**, which is the first introduction. Sig.

—. But when the truth which flows in is perceived, there is a second **conjunction**. Sig.

5663². Consequently, they could not be **conjoined** with another Divine (than the Divine Human), for **conjunction** is effected through the thought which is of the understanding, and through the affection which is of the will, thus through faith and love. For when the Divine itself is thought of . . . no **conjunction** is effected. . . They knew also, that unless they were **conjoined** with the Divine, they could not be saved. 8705⁴.

5667. Initiation to **conjunction** with the internal. Sig.

5698. Perception of **conjunction** through the medium with truths in the Natural. Sig.

—. 'To set on bread' = **conjunction** through the medium with truths in the Natural . . . for eatings together and feasts = **conjunction**, specially, initiation to **conjunction**. . . As **conjunction** is through a medium, when he saw Benjamin, Joseph commanded that they should eat with him.

5807. The **conjunction** of new truth with spiritual good from the Natural. Sig.

—. With this new truth there cannot but be **conjunction**, because it is from that good. The **conjunction** between this truth and good is like the **conjunction** between a father and a son; it is also such a **conjunction** as exists between the willing and the understanding of the mind . . .

—. 'Love' = **conjunction** . . . for love is spiritual **conjunction**, because it is a **conjunction** of minds, or of the thought and will of two . . .

—³. The opposite loves, namely, the loves of self and of the world, are not **conjunctions**, but **disjunctions**; they indeed appear as **conjunctions** . . . but as soon as the one ceases to favour the other, there is **disjunction**.

5816. No mercy and **conjunction** with truths in the Natural (unless the truth represented by 'Benjamin,' be subjected to internal good). Sig. . . When there is no mercy, there is also no **conjunction**; for there is then no love, which is spiritual **conjunction**.

—³. Hence it is evident, that **conjunction** is effected through this truth with the truths which are beneath . . .

5869. All things now prepared for **conjunction** by the Celestial internal. Sig.

—e. In the preceding chapter, it treated of initiation to **conjunction**, in this chapter, it treats of **conjunction** itself.

5871. When **conjunction** is being effected of the

truths which are in the external man with the good which is in the internal, that is, when the truths of faith are being **conjoined** with the good of charity, all those scientifics which do not agree . . . are rejected to the sides. Sig.

5880. When the internal is being **conjoined** with the external, or good with truth, there is first effected a communication on the part of the internal with the external, but not yet a reciprocal communication; when there is this, there is **conjunction**. Sig.

5882. Here is described the act of **conjunction**. . . When the **conjunction** of the internal with the external, or of good with truth, takes place, there is for the first time given a capacity of perception that man is affected with truth and thus with good . . .

5909. Sure **conjunction**. Sig.

—'. 'To come down,' or to come to me=**conjunction**.

5911. Perpetual **conjunction**. Sig.

5926. Inmost **conjunction** with the medium. Sig.

5928. As to the **conjunction** of good with truths, and the reciprocal of truths with good, it is to be known, that when good flows into truths, and **conjoins** them with itself, it infuses into them good from its own, and, by what is its own, devotes them to itself; hence is the **conjunction**.

5954. It treats of the **conjunction** of the natural man with the spiritual. . . When the **conjunction** is effected, truths are changed, and become new . . .

5975. A longing for **conjunction** previous to a new state. Sig.

—'. 'To go and see'=to be **conjoined**; the reason 'to see'=to be **conjoined**, is that interior sight in the Spiritual World **conjoins**; interior sight is thought; and in a Society there . . . what one thinks another thinks, thus thought **conjoins**; and also when anyone thinks of another, he is presented to view, thus also it **conjoins**.

5994. It treats in this chapter of the **conjunction** of the Celestial internal, which is 'Joseph,' with spiritual good from the Natural, which is 'Israel.' Then are enumerated in their order the truths and goods of the Church with which **conjunction** should afterwards be effected. 6033.

6034. The first, and also that which is continuous of **conjunction**, is mercy. Sig.

6091. An earnest wish for the **conjunction** of truth with what is scientific in the Natural, and thence fructification. Sig. 6117.

—'. Fructification follows from **conjunction**, for when **conjunction** has been effected, good increases and truth is multiplied . . .

6195. Hence it was evident how loves **conjoin**, and that thence is the **conjunction** of all in the other life . . . Whereas truths do not **conjoin**, but the affections of truth. Hence it was evident to me, how man is **conjoined** either with Heaven or with Hell, namely, through loves . . .

6260. **Conjunction** from the affection of truth. Sig.

6261. **Conjunction** from the affection of good. Sig.

6348. Faith separated from the good of charity has filthy **conjunction**. Sig.

—'. For if faith in doctrine or understanding, which is here represented by 'Reuben,' be not initiated into and **conjoined** with good, it is either dissipated, or is initiated into and **conjoins** with evil and falsity, which is the filthy **conjunction** here signified. Ex.

6370. They who are in love towards the neighbour are most closely **conjoined** with the Lord . . .

6375. 'To bind'=to be **conjoined**.

—'. **Conjunction** with the external Church through truth in the Natural. Sig.

6435. (The **conjunction** of the two Kingdoms.) Sig. and Ex. —².

6501. The first **conjunction**. Sig.

6717. The **conjunction** with good of the truth whose origin is from good. Sig. and Ex.

6765. Combat can be carried on from truth not genuine, provided it be such that it can in some way be **conjoined** with good, and it is **conjoined** with good through innocence, for innocence is the medium of **conjunction**.

6782. **Conjunction** with the good itself of that Church. Sig.

—'. 'To come to anyone'=to be **conjoined**.

—'. The **conjunction** here signified is that of the truths of the Church with its good.

6783. **Conjunction** now sure. Sig.

6789. How, without that truth, could they be **conjoined** with the good of the Church? Sig.

—². Unless external truth be from internal truth, it cannot be **conjoined** with good. Examps.

—'. Hence it is evident, that external truth is **conjoined** with internal truth when the man is in good, he knowing nothing about it.

6806. It is charity which **conjoins** the Lord with man.

—³. 'To Know' involves **conjunction**, and man is said to be known by the Lord in the proportion that he is **conjoined** with Him . . .

7054. That (the truth of doctrine) should be **conjoined** with the truth which proceeds immediately from the Divine. Sig.

7055. **Conjunction** where there was none before, that is, of the truth which proceeds immediately from the Divine with the truth which proceeds mediately. Sig. and Ex. 7056, Ex.

7056. **Conjunction** in the good of love there. Sig.

7179. The understanding and the will . . . **conjoin** themselves together with those who are in good and thence in truth; and they also **conjoin** themselves together with those who are in evil and thence in falsity . . .

7200. It is said that they were to be delivered and elevated into Heaven for the sake of **conjunction**; for **conjunction** with the Lord is effected through faith and love . . . those who receive these are **conjoined** with Him, and those who are **conjoined** with Him cannot but be elevated to Him.

7211. Wherefore, unless in Heaven they had an idea of a human shape in connexion with God . . . they could not be **conjoined** with the Divine, neither through faith,

nor love . . . Hence it is that in the Heavens the Divine Human is the all in their regards, and thence the all in faith and love, whence comes **conjunction**, through which comes salvation.

[A.] 7290. For correspondences, representatives, and significatives **conjoin** the natural world with the Spiritual World.

—². There is then a **conjunction** of falsity and truth, thus profanation.

7319°. Profaned truth is falsity **conjoined** with truth ; and falsified truth is falsity not **conjoined** but adjoined to truth.

7507. Through charity they are **conjoined** with the Divine, and . . . what is **conjoined** with life itself and with what is eternal cannot die . . .

7757. The **conjunction** of the good of charity with the truth of faith is effected in the interiors of man . . . Without this **conjunction** charity is not charity . . .

7859². This represented that interior and exterior things must be **conjoined**, that is, act as one . . .

8367². The reason is that through temptations truths and goods are implanted, and are **conjoined**. 8557°. 8559.

8422°. After this arrangement there is **conjunction**, which is signified by 'the seventh day.' 8423. 8490°.

8423. 'To be double' = to be **conjoined** ; because 'two' = **conjunction**. Ex.

— . The **conjunction** of (the will and understanding) is called a marriage.

—^e. Hence it is evident that faith without love or charity cannot produce any fruit, but that fruit must be from both **conjoined**.

8490. Power for **conjunction**. Sig.

8495. The **conjunction** of good and truth to eternity. Sig.

— . As the **conjunction** of good and truth is effected by the Lord alone, and in a state of peace . . . 8517.

—³. The **conjunction** (of the Angels) with the Lord consists in this . . .

8496. Preparation for the **conjunction** of good . . . and for the **conjunction** of truth. Sig.

8497. The good and truth which flow in from the Lord are **conjoined** and as it were appropriated ; such is the **conjunction** of Heaven, that is, of those who are in Heaven, with the Lord.

—^e. The reason why life appears as man's own, is that the Lord from Divine love wills to give and **conjoin** with man all things which are His own, and so far as it can be effected, He does **conjoin** them.

8504. As good has been **conjoined** with truth by the Lord. Sig.

8506. The reception of truth before it is being **conjoined** with good. Sig.

— . After this state there is a state of the **conjunction** of good and truth, thus a state of rest . . . That there is then rest for the Lord also, is because when good has been **conjoined** with truth, the man is in the Lord, and is led by the Lord without labour and combat. 8510.

8516. In order that **conjunction** may be afterwards effected. Sig.

— . When man is in the **conjunction** of good and truth he acts from good, and no longer from truth.

—². Good chooses and **conjoins** with itself the truths which are in agreement with it.

8517. This was a representative of the state of peace, in which the **conjunction** of good and truth is effected by the Lord, for all the **conjunction** of good and truth is effected in that state.

—^e. If man were to lead himself, even by truth, he would dissipate the state of peace, consequently there would be no **conjunction**.

8540°. What is profane is evil **conjoined** with good.

8598. The **conjunction** of truth Divine with the good of charity, and thence influx. Sig.

— . 'To stand' = to be **conjoined**, and to flow in.

8644. In what follows, the **conjunction** of Divine good with Divine truth is treated of.

8648°. The truth which proceeds from the Lord is always **conjoined** with its own good ; but in the first state, which is before regeneration, good is not received, but truth . . . In the second state, however, which is after regeneration, good is received **conjoined** with truth.

8657. **Conjunction** in the state before regeneration, when there are temptations. Sig.

8662. Application precedes **conjunction**. Sig. 8664.

8691. When there are **conjunction** and union there is reciprocity . . .

8702. When good and truth are **conjoined**, there is consent in each and all things, namely, of good with truth, and of truth with good. Sig.

8705⁴. All **conjunction** requires an object, and the **conjunction** is effected according to the quality of the object.

8725. The choice of truths with which good could be **conjoined** with those who are of the Spiritual Church. Sig. and Ex.

— . There are truths with which good cannot be **conjoined** . . .

— . Good is not **conjoined** with truths until they are purified from the falsities which are from evil, and until they are connected with all the truths which are to be of faith with the man who is to be regenerated.

8734. Hence was evident to me what the **conjunction** of minds is, or spiritual **conjunction**, which is charity or mutual love . . .

8760. Truth from the Divine which is below Heaven **conjoining** itself with the Divine truth which is in Heaven. Sig.

— . 'To go up' = to **conjoin**, for he who goes up to the Divine **conjoins** himself with it ; as when it is said 'to go up into Heaven' the meaning is, to be **conjoined** with the Lord.

8761. 'To call to Him,' when said of the Divine, = **conjunction**, here union, because it is said of that of Divine good with Divine truth, which through **conjunction** become one.

8767. Life in good, and thence **conjunction**. Sig. and Ex.

8772². When therefore these truths are **conjoined** with good the man is regenerate . . .

8778. Correspondence and **conjunction**. Sig. and Ex.
—². All **conjunction** of natural with spiritual things, and in general of lower things with higher is effected through correspondence . . .

—^c. **Conjunction** with the Divine may be thus apprehended.

8787. The **conjunction** of truth from the Divine (with those of the Spiritual Church). Sig.

—'. 'Go to the people,' when said by Jehovah, = **conjunction**, because the truth from the Divine which is represented by Moses is a mediating of the Divine with those who are of the Church, for in order that the **conjunction** may be effected which is here represented, there must be mediation.

8828. **Conjunction** of truth from the Divine . . . with the Divine Celestial, that is, with the Divine of the inmost Heaven. Sig.

8841. **Conjunction** with internal and external truth from the Divine. Sig.

8877. (Falsities) in a long series, and **conjunction**. Sig.

—'. 'Four' = **conjunction**.

8882. Hence it is that when a man believes in one way and lives in another, truth and evil, or good and falsity, are **conjoined** . . . This **conjunction** cannot be loosened . . . except by tearing asunder . . .

8928. The **conjunction** still of the truth of spiritual good with truth Divine. Sig.

—'. 'To approach' = **conjunction**, for to approach the Divine is to be **conjoined** with it.

8981². Spiritual good cannot be **conjoined** with those who are in the externals of the Church from infancy, but is only adjoined while they are in combat. Ex.

—³. That which does not enter the will is not appropriated, thus is not **conjoined**; for the **conjunction** of good and truth with man is effected when truth enters the will . . .

8983^e. For regeneration is the **conjunction** of good and truth.

8989³. Whence it is that 'a door,' and 'a door-post' = communication and **conjunction**.

8995². The affection of truth from the delights of the love of self or of the world can be **conjoined** with spiritual truth, for . . . an internal affection which is of the spiritual man, is constantly **conjoined** with an external affection which is of the natural man, but so that the internal affection is dominant . . .

8996. (If the affection of truth from natural delight does not agree with spiritual truth) it cannot be **conjoined**. Sig.

—'. 'To be betrothed' = to be **conjoined**. Ex.

—'. In the Spiritual World, agreement **conjoins**, and disagreement **disjoins**.

8998. There is no **conjunction** between such (married partners) in the Spiritual World . . . and as there is no **conjunction** between such in the Spiritual World, there

ought to be no **conjunction** on earth; for, regarded in themselves, marriages are **conjunctions** of dispositions and of minds.

9002. **Conjunction** with the affection of truth from another stock. Sig.

—'. The matrimony which is here meant by 'betrothing,' in the spiritual sense, is the **conjunction** of the life of one with that of the other; according to Divine order, there is a **conjunction** of the life from the truths of faith with the life from the good of charity; hence comes all spiritual **conjunction**; from which, as from its origin, comes forth natural **conjunction**.

9003. The non-deprivation of **conjunction**. Sig.

9034³. There the Lord **conjoins** truths with good: the truths which are thus **conjoined** in the internal man are called spiritual truths, and the good with which the truths are **conjoined**, spiritual good.

9139⁴. By these words is fully described the **conjunction** of the Lord's Spiritual Kingdom with His Celestial Kingdom, that is, the **conjunction** of the second Heaven with the third; consequently, the **conjunction** of the good of faith in the Lord, which is of the Spiritual Kingdom, with the good of love to the Lord, which is of the Celestial Kingdom.

9152^e. Thence is the **conjunction** of Heaven with man; of which there would be none without the Word . . .

9163. In the Spiritual World all things are **conjoined** together according to the reception of truth Divine from the Lord; thus according to the reception of order . . .

9182. Good not **conjoined** with truth. Sig.

—'. The law of unlawful **conjunction**. Ex.

—'. In these two verses it treats of unlawful **conjunction**, which is afterwards either made lawful, or is dissolved. 9183.

—². Unlawful **conjunction** is that which is not made from conjugal affection, but from some other affection, as from the affection of beauty, etc. . . These **conjunctions** are unlawful at their beginning, because external things are the things which **conjoin**, and not at the same time internal things. Nevertheless, lawful **conjunction** can afterwards be effected from them as means, and it is effected when their minds are **conjoined** . . . Lawful **conjunction**, which is that of minds, is effected when both are in like good and truth . . . Hence it is evident, that lawful **conjunction** is effected when one of the married partners is in truth and the other is in the corresponding good . . .

—⁴. Betrothals before marriages . . . represented the first **conjunction**, which is of the internal man without the external; the marriages themselves then represented the second **conjunction**, which is of the internal man with the external. III.

9184. A token of consent on his part for lawful **conjunction**. Sig.

—'. In the spiritual sense, unlawful **conjunction** is the **conjunction** of truth with affection from the delight of gain, or from the delight of honours . . . But this **conjunction** does not injure those who are afterwards regenerated . . . In this manner is lawful **conjunction** effected from unlawful **conjunction**.

—². When the internal man has been opened through

regeneration, good flows in from the Lord through it, which adopts and **conjoins** with itself the truths of faith which have entered through the external; and according to the **conjunction**, the order is inverted . . .

[A.] 9185. If interior good does not admit **conjunction**. Sig.

9186². In order that unlawful **conjunction** may become lawful, the good which flows in from the Lord through the internal man must **conjoin** with itself the truth which enters through the external, that is, through its hearing: if this truth does not agree with that good, then in its place there must be substituted other truth, which does agree or consent to **conjunction**. Sig.

9188. 'A witch' = those with whom something of the Church is **conjoined** with the falsities of the evil of self-love.

— . Falsity of faith and evil of self-love are **conjoined** with those who are in Hell, and make the infernal marriage; but (the truth of faith in the Lord and the good of love to Him) are **conjoined** with those who are in Heaven, and make the heavenly marriage: so far as possible, the Lord withholds man from the **conjunction** of truth and good with falsity and evil; because this **conjunction** is profanation; but a number of those who are in the Church cannot be withheld from it . . . These are they who have **conjoined** truths with falsities . . . This **conjunction** is what is signified by 'witchcraft' . . . In proportion as they have **conjoined** these falsities with truths, they have extinguished in themselves spiritual life. Sig.

9190. **Conjunction** with the evils of the cupidities of self-love. Sig.

9206². The longing itself, or the affection itself of truth for the sake of life, regarded in itself, is the affection of **conjunction** (of good and truth); as food or bread long for water or wine for the sake of **conjunction**, for when **conjoined** together they nourish; also as light . . . **conjoined** with heat produces all things on the earth, whereas if the **conjunction** is dissipated, what has been produced perishes . . . So it is with every delight, pleasantness, sweetness, accordance, and harmony, which do not exist from themselves, but from the things which are in them; the **conjunction** causing them to be what they are; and they being what they are according to the **conjunction**.

—^e. All things relate to good and truth; and everything produced by them relates to both together, thus to their **conjunction**.

9207. Something further about the **conjunction** of good and truth;—the truths which are **conjoined** with good have always in them a longing to do good, and of thereby at the same time **conjoining** themselves more closely with good . . .

—⁵. 'Salt' = a longing for **conjunction**.

9227². The good from the Lord meets the truths which have entered through an external way, and, through **conjunction**, causes the truths to become good . . .

9230. The falsified good of faith shall not be **conjoined**. Sig.

9275. **Conjunction** through the good of charity with

those who are in few truths, yet long to be instructed. Sig.

9276. It treats of the **conjunction** of the Church with those who are in few truths; and here, with those who are in the delights of external truth.

—³. The **conjunction** of Heaven with mankind, that is, the **conjunction** of the Lord through Heaven with it, is effected through those who are in the good of charity. . . . Through this good the Lord **conjoins** Himself with those who are in the affection of truth . . . Through these again the Lord is with those who are in the delights of external truth . . . Such is the communication of the Lord through Heaven with man, thus such is the **conjunction**. Ex.

9278. A state of labour and combat, when in external delights which are to be **conjoined** with internal ones. Sig.

— . These things take place in order that external things may be **conjoined** with internal ones . . .

—³. He is then in the tranquillity of peace, in which also **conjunction** is effected.

9301. The good of innocence of a latter state ought not to be **conjoined** with the good of innocence of a former state. Sig.

9370. By the Word there is **conjunction** of the Lord with man. Tr.

9373. **Conjunction** with the Lord. Sig.

9378. The **conjunction** and presence of the Lord through the Word in general. Sig.

— . 'To approach' = to be **conjoined** through love, for they who mutually love each other are **conjoined**; for love is spiritual **conjunction**. It is universal in the other life that all are **conjoined** together according to the love of good and truth from the Lord; hence the whole Heaven is such **conjunction**. The case is the same with approach to or **conjunction** with the Lord; they who love Him are **conjoined** with Him . . . And all those love the Lord, thus are **conjoined** with Him through love, who are in the good of life from the truths of faith . . . Man of himself cannot approach the Lord and be **conjoined** with Him; but the Lord must approach man and be **conjoined** with him; and as the Lord draws man to Himself, it appears as if man of himself approached and **conjoined** himself . . .

—². The reason there are the **conjunction** and presence of the Lord through the Word, is that the Word is the union of man with Heaven, and through Heaven with the Lord; for the Word is the Divine truth proceeding from the Lord; wherefore they who, as to doctrine and life . . . are in that truth, are in the Divine which proceeds from the Lord, thus are **conjoined** with Him. 9393^e.

9380. No **conjunction** of the external without the internal. Sig. and Ex.

9393^e. The Holy Supper was instituted by the Lord, in order that through it there might be **conjunction** of all things of Heaven, that is, of all things of the Lord, with the man of the Church.

9395^e. The **conjunction** of the Lord with the man of the Church is effected when Divine truth, which proceeds from the Lord, is received by man.

9400. The **conjunction** of the Lord as to the Divine Human with Heaven and with earth . . . through the Divine truth which proceeds from His Divine Human. Sig.

9401. **Conjunction** by the Lord through each and all things of the Word. Sig.

—². It is said **conjunction** by the Lord, because the Lord **conjoins** Himself with man . . .

9410⁴. They who are in the external sense of the Word separated from the internal have no **conjunction** with Heaven, thus none with the Lord. Ex.

9416². The reason there were two tables, was that there might be represented the **conjunction** of the Lord through the Word with the Church, and through the Church with the human race. Sig.

—, Hence 'two' in the Word = **conjunction**. Refs.

9438². Through faith in the Lord, thus through the truths of doctrine, and through love to Him, man is **conjoined**; and when he is **conjoined** with Him he is safe from the assault of the evil Spirits who are from Hell: with others the interiors cannot be opened at all, because they are not in the Lord.

9457⁶. Therefore a representative Church . . . was instituted with the Israelitish people, in order that through such things there might be the **conjunction** of Heaven, thus that of the Lord, with the human race; for without the **conjunction** of the Lord through Heaven man would perish; for man has his life from that **conjunction**. But those representatives were only external media of **conjunction** with which the Lord miraculously **conjoined** Heaven. And when **conjunction** through these things also perished, the Lord came into the world, and opened the internal things themselves which were represented . . . These now **conjoin**; nevertheless, the only medium of **conjunction** at this day is the Word . . .

9493. Divine truth **conjoined** with Divine good, which is everywhere round about. Sig.

—, 'Rings' = the **conjunction** of good and truth; in this case that of Divine truth with Divine good.

—, The reason there were four rings, was that this number = **conjunction**.

—^e. Good is that with which truth is **conjoined** . . .

9509. The reason there is no approach to the Lord except through the good of love, is that love is spiritual **conjunction**, and all good is of love; they therefore who are in the good of love to the Lord are brought in to Him in Heaven, because they are **conjoined** with Him.

9516. The **conjunction** of truth and good. Sig.

9522. 'I will speak to thee from above the propitiatory' = **conjunction**. 'To speak,' when by Jehovah, = influx; thus also **conjunction**; for where there is influx there is **conjunction**.

9529. Everything as to **conjunction** with good. Sig.

—, By **conjunction** with good is meant the **conjunction** of the receptacle, which is signified by the table, with the good of love, which is signified by the breads of faces upon the table.

9530. Something as to **conjunction** with truth. Sig.

9534. **Conjunction** (in the termination of the sphere of good) with truth from the Divine. Sig. and Ex.

—². The Divine sphere which encompasses and protects Heaven is a sphere of Divine truth **conjoined** with Divine good; but that which guards Hell, is a sphere of Divine truth separated from Divine good.

9562. The middle through which there is **conjunction**, and from which there are powers. Sig.

9605. **Conjunction** through the celestial love of truth. Sig.

—, 'Loops' = **conjunction**, because **conjunction** is effected by them.

9606. The **conjunction** of the one sphere with the other. Sig.

—, In Heaven, spheres **conjoin** . . . The Angels and angelic Societies are **conjoined**, and are also disjoined according to these spheres . . . In proportion as these spheres derive from the Lord, they **conjoin**; but in proportion as they derive from the proprium of an Angel, they disjoin; hence it is evident that the Lord alone **conjoins**.

9608. Plenary **conjunction** in the ultimates of the spheres. Sig.

9610. **Conjunction** on both sides in every way. Sig. and Ex.

9611. The plenary capacity of **conjunction** from good. Sig.

—, 'Small hooks' = the capacity of **conjunction**; for the capacity of **conjunction** is in them from their form.

9613. Laws relating to the **conjunction** of the angelic Societies into one. Enum.

9623. The plenary **conjunction** of the one sphere with the other. Sig.

9637. Truth from good **conjoining** as much as is sufficient. Sig.

9639. The consequent **conjunction** of the Lord with those who are in the second Heaven. Sig.

—, The Divine good proceeding from the Lord is what **conjoins** all who are in Heaven; for that which reigns universally in Divine truths is Divine good; and that which reigns universally, **conjoins**.

9645. 'Two bases under one board' = the **conjunction** of truth with good.

9653. **Conjunction** with Heaven where good is in obscurity. Sig.

9656. **Conjunction** from what is exterior and from what is interior. Sig.

9671. The goods of love and of faith **conjoined** in a uniting medium. Sig.

9674. The good of merit, which is of the Lord alone, **conjoining** and supporting. Sig.

9676. 'Hooks of gold' = the methods of **conjunction** through good.

9677. The power of **conjunction** through truth. Sig.

9678. The capacity and thence the actuality of **conjunction**. Sig.

[A.] 9680². They who are **conjoined** with the Lord through the good of love are with Him ; but they who are **conjoined** with the Lord through the good of faith are indeed with Him, but more remotely : in the middle Heaven there is **conjunction** with the Lord through faith implanted in the good of charity towards the neighbour.

9728. The sphere of good through which there is **conjunction**. Sig.

9749. 'Hooks of silver' = the methods of **conjunction** through truth.

9777. All things **conjoining** and securing each Heaven. Sig.

—'. 'Pegs' = things **conjoining** and securing.

—^c. 'Nails' and 'ropes' = things confirming and **conjoining**. 9854².

9786. All **conjunction** with Him is effected through influx.

9806. The **conjunction** of Divine truth with Divine good in the Lord's Divine Human. Sig.

9836. 'The two shoulders shall be **conjoined** with it at the two ends, and it shall be **conjoined**' (Ex.xxviii.7) = the preservation of good and truth on every side and for ever, with all work and power, through union in every respect. . . 'To be **conjoined**' = union in every respect.

9854. 'With cord work' = the method of **conjunction**.

9855. **Conjunction** with the good from which are truths, and thus the preservation of the Spiritual Kingdom. Sig.

9864. The **conjunction** of all truths from good. Sig.

—². All in the Heavens turn their faces to the Lord . . . hence it is that they are all **conjoined** as one.

9879. The **conjunction** of the whole Heaven in the extremes. Sig.

9882. The sphere of Divine good, through which there is **conjunction** on the higher part of Heaven. Sig.

—'. 'The two rings of gold' = the sphere of Divine good, through which there is **conjunction**. 9884.

9883^c. The **conjunction** of the sphere of Divine good in the extremes of Heaven. Sig.

9884. A method of the indissoluble **conjunction** of good with the Divine sphere. Sig.

—'. 'Cords' = indissoluble **conjunction**. 9886.

9886. The method of the **conjunction** with the supporting things in the extremes. Sig.

9891. The **conjunction** and preservation of the middle part of Heaven. Sig.

—'. It treats of the **conjunction** of all the goods and truths of Heaven with the ultimates there, and thence of the preservation of the whole and of all its parts. Ex. 9895.

9896. The **conjunction** and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom. Sig.

—'. 'To tie' = **conjunction** and preservation.

9933. All **conjunction** in the Spiritual World, of whatever kind, is effected through influx.

10001. The **conjunction** of both (Divine good and Divine truth) in Heaven. Sig.

—². The place at the door of the tent represented the **conjunction** of good and truth, which **conjunction** is called the heavenly marriage.

—^c. The **conjunction** of good and truth is the heavenly marriage, and is Heaven. Refs.

10047. The **conjunction** (of Divine truth) with Divine good. Sig.

—³. In proportion as man desists from evils, the Lord **conjoins** good with truth . . .

10067². No one can be **conjoined** with the Divine itself through love and faith without the Divine Human . . .

—⁸. Reciprocal **conjunction** is thus described ; but still it is not meant that man **conjoins** himself with the Lord, but that the Lord **conjoins** with Himself the man who desists from evils ; for to desist from evils is left to man's decision ; and when he desists, there is effected the reciprocal **conjunction** of the truth which is of faith and of the good which is of love by the Lord, and not at all by man . . .

—⁹. This reciprocal **conjunction** may be illustrated by the **conjunction** of the understanding and will with man. Ex.

—¹¹. Those things which are of the civil and moral state **conjoin** themselves together in the external man ; but those which are of the spiritual state **conjoin** themselves together in the internal man ; and afterwards through the internal in the external . . .

10099⁵. The good of love is what immediately **conjoins** man with the Divine ; for love is spiritual **conjunction**.

10129⁹. The good of love to the Lord from the Lord is the holy of holies, because the Lord thereby **conjoins** Himself immediately ; but the good of charity towards the neighbour is the holy, because the Lord thereby **conjoins** Himself mediately ; and so far **conjoins** Himself as it has in it the good of love from the Lord.

10143³. The implantation of good and truth is to think and will good and truth, and to speak and do them ; and the **conjunction** of both is to live from them ; for when good and truth are **conjoined** with man, he has a new will and a new understanding ; thus new life.

10181. Degrees of good and truth, and their **conjunction**. Sig.

10188. The sphere of Divine good, through which there are **conjunction** and preservation. Sig.

10205. Acknowledgment, faith, and love to the Lord are the principal things of all the worship within the Church ; for acknowledgment, faith, and love **conjoin** ; acknowledgment and faith **conjoin** the Intellectual therein, and love the Voluntary ; he therefore, who, within the Church, does not acknowledge the Lord, has not any **conjunction** with the Divine . . . and when there is not any **conjunction** with the Divine, there is not any salvation . . .

10230. **Conjunction** with Heaven through the acknowledgment that all truths and goods are from the Lord. Sig. and Ex.

10237a. The reason the laver was placed between the tent of the assembly and the altar . . . was that there might be represented the purification of the heart,

and regeneration, which in its essence is the **conjunction** of truth and good ; for the **conjunction** of truth and good is Heaven itself with man . . . This **conjunction** is effected through the truths of faith . . . wherefore, when man lives according to the truths of faith, there is effected the **conjunction** of truth and good . . .

10244. **Conjunction** with Heaven, and through Heaven with the Lord, in the Church with that nation, was merely through representatives ; wherefore, as soon as they did not minister according to the prescribed rituals, the representative perished, and with it the **conjunction** with Heaven ; and when the **conjunction** with Heaven perished, there was no protection against Hell.

10262. The amount of the **conjunction**. Sig. —⁶.

—'. 'Oil'=the Lord's Divine celestial good, which is the **conjunctive** itself of all things in the Heavens. Ex.

10287. **Conjunction** with those who do not acknowledge the Lord ; thus who are in evils and the falsities of evil. Sig.

—'. The **conjunction** of Divine truth with those who do not acknowledge the Lord is profanation ; for profanation is the **conjunction** of Divine truth with falsities from evil . . . By their subsequent denial there is effected their **conjunction** with falsities from evil . . .

10300. The reason there ought to be a desire of truth for good, is that this desire is **conjunctive** of both ; for in proportion as truth desires good it is **conjoined** with it. The **conjunction** of truth and good is what is called the heavenly marriage, which is Heaven itself with man ; wherefore, when, in Divine worship . . . there is the desire for that **conjunction**, there is Heaven, thus the Lord, in everything therein : this is signified by the requirement that the incense should be salted. The reason 'salt' has this signification, is from its **conjunctive** nature ; for it **conjoins** all things, and hence gives them relish ; it even **conjoins** water and oil, which otherwise are not **conjoined**. —⁸.

—⁵. As the desire of truth for good **conjoins**, so the desire of falsity for evil **disjoins** . . .

10367². Hence it is evident, that man is **conjoined** with the Lord through good, and not at all through truth without good.

10371. **Conjunction** with the Lord to eternity. Sig.

10375. The **conjunction** of the Lord through the Word with man. Sig. 10452, Ex.

—'. The **conjunction** thereby with man is signified by there being two tables, and by their being **conjoined** for a resemblance of a covenant.

10452². Hence it follows, that if this medium of **conjunction** (that is, the Word) were not in the world, the **conjunction** with Heaven would perish, and with that **conjunction**, all the good of the will and the truth of the understanding with man . . .

10495. The reception of Divine truth from the Word, and thereby **conjunction** with the Lord. Sig.

10519. The Holy Supper was instituted by the Lord in order that through it there may be the **conjunction** of the Church with Heaven ; thus with the Lord. N.210.

10521. Eating=appropriation and **conjunction**.

10554. The Divine things in the Word **conjoined**. Sig. 10555.

—'. 'To speak face to face'=to be **conjoined**. Ex.

—². The nature of the **conjunctions** of celestial and spiritual things in the Word, may in some measure be presented to the idea by the **conjunctions** of the angelic Societies in the Heavens . . .

10555². Mutual **conjunction**. Ex.

10591. Man has been so created . . . that he can be **conjoined** with God in faith and love ; and to be **conjoined** with God is to live to eternity.

10632. The primary things whereby there is **conjunction** of the Lord with the human race through the Word. Sig. and Tr.

—³. The **conjunction** of the Lord with the human race through the Word. Ex. In the most ancient times there was no Word, but immediate revelation before the man of the Church, and thereby **conjunction** ; for when there is immediate revelation, there is **conjunction** of Heaven with man ; the **conjunction** of Heaven with man is the **conjunction** of the Lord with him, since the Divine of the Lord with the Angels makes Heaven . . . (The Ancient Church had **conjunction** with Heaven through representatives ; and afterwards the Word was given, which consists of pure correspondences) to the intent that through it there might be **conjunction** of the Lord with the human race ; for without **conjunction** through such a Word, Heaven would have altogether receded from man, and thus man would have perished. 10687, Sig. and Ex. H.306.

10642². Man is **conjoined** with him who is worshipped . . . If a man is worshipped as a god, some one from Hell is **conjoined** with the worshipper ; for faith and love **conjoin** ; the faith of truth and the love of good **conjoin** man with the Lord ; but the faith of falsity and the love of evil **conjoin** man with Hell . . .

10647. **Conjunction** with the evil of any religion. Sig.

10651. The **conjunction** of the affections of evil with truths. Sig.

10729². There are action and reaction in all things which are **conjoined** . . . In proportion as truth receives good, it reacts ; and in proportion as it reacts, it is **conjoined** with it : hence it follows, that before the Lord **conjoins** Himself with man, He moves him through truths to Himself ; and in proportion as man suffers himself to be brought, he is **conjoined** . . .

10730. The second state of the regeneration of man, when he has **conjunction** with the Lord. Sig.

—⁶. (The second of the two universals of the Church) is that man is to be **conjoined** with the Lord, which is effected through regeneration.

10736⁶. The idea of thought concerning God is the principal one of all, for through it, if it is genuine, **conjunction** is effected with Heaven ; for the Divine is what makes Heaven.

H. 14. The reason the Divine in Heaven, which makes it, is love, is that love is spiritual **conjunction** ; it **conjoins** the Angels with the Lord, and **conjoins** them one with another ; and so **conjoins** them, that in the Lord's sight all are as one.

112. How the **conjunction** of Heaven with the world is effected through correspondences. Ex.

[H.112]. Hence it is evident . . . that uses **conjoin**; and that the forms with which uses are clothed are so far correspondences, and so far **conjunctions**, as they are forms of uses.

—². In proportion as man lives according to Divine order . . . his acts are uses in form, and are correspondences, through which he is **conjoined** with Heaven.

— It is man by means of whom the natural world is **conjoined** with the Spiritual World; he is the medium of **conjunction** . . . Wherefore, in proportion as man is spiritual, he is a medium of **conjunction**; but in proportion as he is not spiritual, he is not a medium of **conjunction**.

114. In order that there may be **conjunction** of Heaven with man, the Word has been written by pure correspondences . . .

115. The most ancients . . . thought from correspondences themselves . . . and therefore were consoiated and spoke with Angels; and thus through them Heaven was **conjoined** with the world.

203(un). (Spirits and Angels) are **conjoined** and disjoined according to the reigning affections.

208. One Heaven is **conjoined** with another, or a Society of one Heaven with a Society of another, by the Lord alone through immediate and mediate influx . . .

246. When Angels speak with man, they turn themselves to him, and **conjoin** themselves with him; and the **conjunction** of an Angel with a man causes them both to be in like thought . . . When an Angel or Spirit . . . by turning to a man, is **conjoined** with him, he comes into everything of his memory . . . They said that they know that their **conjunction** with the man with whom they speak is with his spiritual thought . . . And this took place because it pleased the Lord that there should be such **conjunction**, and as it were insertion, of Heaven with man; but the state of man at this day is different, so that there is no longer such **conjunction** with the Angels, but with Spirits who are not in Heaven. 255.

247. Another reason why Angels and Spirits **conjoin** themselves so closely with man . . . is that there is such **conjunction** between the Spiritual and the natural world with man that they are as it were one . . .

254. Thus has the Lord **conjoined** Heaven and the world through the Word.

255². Hence it is evident, that all **conjunction** in the Spiritual World depends upon the degree in which they turn towards each other. 272^e.

258. Through the Word alone is there communication and **conjunction** of Heaven with the world; thus of the Lord with man.

289. As Divine peace comes forth from the **conjunction** of the Lord with Heaven, and in special with every Angel from the **conjunction** of good and truth, the Angels are in a state of peace when they are in a state of love, for then good is **conjoined** with truth with them. . . The case is the same with the man who is being regenerated; when the **conjunction** of good and truth comes into existence with him, which takes place especially after temptations, he comes into a state of delight from heavenly peace.

291. On the **conjunction** of Heaven with the human race. Gen.art.

— This could not be, unless man had **conjunction** with Heaven and **conjunction** with Hell; and unless these **conjunctions** were with his will and understanding . . .

294. Hence it is that as man is **conjoined** with Spirits, so is he **conjoined** with Heaven or with Hell, and indeed with that Society there in which he is as to his affection . . .

295². Good Spirits are also adjoined to those who cannot be regenerated; but their immediate **conjunction** is with evil Spirits who communicate with Hell.

—^e. Thus an evil man is **conjoined** with Hell, and a good man is **conjoined** with Heaven.

300. The **conjunction** of Heaven with man is not like the **conjunction** of a man with a man, but is a **conjunction** with the interiors which are of his mind, thus with his spiritual or internal man; with the natural or external man, however, there is a **conjunction** through correspondences.

303. On the **conjunction** of Heaven with man through the Word. Gen.art.

304. Man has been so created, that he has connexion and **conjunction** with the Lord; but with the Angels only consociation; the reason he has not **conjunction**, but only consociation, with the Angels, is that from creation man is like an Angel as to the interiors . . . When, therefore, it is said the **conjunction** of man with Heaven, there is meant his **conjunction** with the Lord, and his consociation with the Angels . . .

308. There is also the **conjunction** of Heaven through the Word with those who are outside the Church. Ex.

313(i). In man are **conjoined** the Spiritual World and the natural world.

367. Marriage in the Heavens is the **conjunction** of two into one mind. Ex. 369.

—^e. Hence it is evident that marriage love originates from the **conjunction** of two into one mind.

369. This **conjunction** is actual **conjunction**. Ex.

422. The state of Heaven with man is the **conjunction** of good and truth with him; and the state of Hell is the **conjunction** of evil and falsity with him: when with a man Spirit good is **conjoined** with truth, he comes into Heaven, because that **conjunction** is Heaven with him; but when with a man Spirit evil is **conjoined** with falsity, he comes into Hell, because this **conjunction** is Hell with him: this **conjunction** takes place in the World of Spirits . . . It is the same whether you say the **conjunction** of the understanding and the will, or the **conjunction** of truth and good.

435. Hence man . . . can thus be **conjoined** with God; and whatever can be **conjoined** with the Divine cannot be dissipated; but whatever cannot be **conjoined** with the Divine, is dissipated.

600. The **conjunction** of man with Heaven and with Hell, is not immediately with them, but mediately through Spirits who are in the World of Spirits . . . Through evil Spirits in the World of Spirits man is **conjoined** with Hell, and through good Spirits who are there, with Heaven.

N. 2. He who lives a life of faith and charity loves another as himself, and through love **conjoins** him with himself; and this mutually and reciprocally; for love is **conjunction** in the Spiritual World . . .

21⁴. How careful the Lord is to prevent truth from being **conjoined** with evil, and the falsity of evil with good. Refs.

23. When truth is **conjoined** with good, it is appropriated to man. Refs.

— In order that truth may be **conjoined** with good, there must be consent by the understanding and the will; when there is also consent by the will, there is **conjunction**. Refs.

—⁴. Good is in a perpetual effort and longing to **conjoin** truths with itself. Refs.

— There must be reciprocal **conjunction**, of good with truth, and of truth with good. Refs.

—³. The **conjunction** of truth with good is circumscribed as is the progression of man's life . . . Refs.

—⁶. The **conjunction** of good and truth takes place according to the increase of Knowledges.

—⁸. Good flows in through an internal way, truths through an external way . . . and they are **conjoined** in man's interiors by the Lord. Refs.

— The quantity and quality of the **conjunction** of truths with good is according to the quantity and quality of his being in good as to life. Refs.

27⁵. When truth is **conjoined** with good, it vanishes from the memory.

— Truths can only be **conjoined** with good in a free state.

296. The first and primary of the Church is to know and acknowledge its God; for without this acknowledgment there is not **conjunction**; thus none in the Church, without the acknowledgment of the Lord. Sig.

307⁶. The Lord is in a continual effort for **conjunction** with man; but the influx and **conjunction** are hindered by man's Own loves. Refs.

—². There is no **conjunction** with the Divine itself in Heaven; but with the Divine Human. Refs.

J. 9⁷. There is an extension of all affections of good and truth into Heaven, and communication and **conjunction** with those there who are in like affections; and there is an extension of all affections of evil and falsity into Hell, and communication and **conjunction** with those there who are in like affections . . .

12. In proportion to the increase in numbers (of the Angels) is the direction and consensus to a one, and thus a closer and more unanimous **conjunction**. Ex.

25. The Spiritual of every man is in **conjunction** with the Divine, for it can think of the Divine, and can also love it . . . thus be **conjoined** with the Divine in thought and will . . . That which can thus be **conjoined** with the Divine, can never die; for the Divine is with him, and **conjoins** him with itself. Ex.

C. J. 21. The Lord so **conjoins** the Societies (in the Spiritual World), that they all lead, as it were, one life of man; the Societies of the Heavens one life of celestial and spiritual love; the Societies of the Hells, one life of diabolical and infernal love: the Heavens and Hells He **conjoins** through oppositions.

S. 62. Through the sense of the letter of the Word there is **conjunction** with the Lord, and consociation with the Angels. Gen.art.

—^c. The **conjunction** does not appear to man, but it exists in the affection of truth and in the perception of it; thus in the love and faith of Divine truth with him.

67⁸. The **conjunction** itself through correspondences is such from creation.

78. The Lord is present with man through the reading of the Word, but is **conjoined** with him through the understanding of truth from the Word, and according to it.

Life 3. This (general perception) is from the **conjunction** of Heaven with man.

32⁹. Hence it is evident, that good **conjoined** with truth makes love and wisdom with an Angel and with a man . . . Also, that good **conjoined** with truth causes an Angel to be an Angel of Heaven, and a man a man of the Church.

W. 47. The very essence of love . . . is to love others, and be **conjoined** with them through love; it is also to be loved by others, for thus **conjunction** is effected; the essence of all love consists in **conjunction**.

48. To love self alone . . . is dissolution rather than **conjunction**: the **conjunction** of love is from what is reciprocal . . .

56. By contiguity, and not by continuity, **conjectivity** comes . . .

115. The **conjunction** is of the Lord with the Angel, and of the Angel with the Lord; therefore the **conjunction** is reciprocal . . . The Angel does not perceive otherwise than that he is in love and wisdom from himself . . . Unless he did so perceive, there would be no **conjunction** . . . Hence it is evident that there must be reciprocity in order that there may be **conjunction**. 116, Ex.

116⁸. The **conjunction** of the Lord with man, and of man with the Lord, is in those things which are the Lord's. Sig.

118. An Angel of Heaven and a man of the Church make one through **conjunction**.

162. Then because **conjunction** with Heaven is broken, **conjunction** with Hell takes place . . .

167. The end of creation comes into existence in ultimates, which end is, that all things may return to the Creator, and that there may be **conjunction**. Gen.art.

307². These are called uses . . . because they look to God the Creator from whom they originate, and thereby **conjoin** Him with His great work, and through the **conjunction** bring to pass that they subsist from Him . . . The meaning of this is, that God the Creator brings it to pass that they as it were look and **conjoin** themselves of themselves . . .

330. For man cannot be **conjoined** with the Lord unless he be spiritual, and he cannot be spiritual unless . . . his body be in a sound state . . . The body is like the foundation; the Rational is like the house built upon it; the Spiritual is like the things which are in the house; and **conjunction** with the Lord is like dwelling in it.

390. The **conjunction** of the spirit of man with the

body is through the correspondence of his will and understanding with his heart and lungs ; and disjunction is through non-correspondence. Gen.art.

[W.] 410. The love or will **conjoins** itself with the wisdom or understanding, and causes that the wisdom or understanding is **conjoined** reciprocally. Gen.art.

—⁴. It appears as if the understanding **conjoins** itself with the love or will, but this is a fallacy . . . It is the same with the marriage of good and truth . . . Good **conjoins** itself with truth in so far as it agrees . . . Reciprocal **conjunction**, namely, of truth with good, there is absolutely none ; that it is **conjoined** reciprocally, is from the life of good. P.8o.

P. 3^e. Upon the **conjunction** of the Creator with man the connexion of all things depends, and . . . the preservation of all things.

26. These uses are provided by the Lord from the **conjunction** of evil and falsity which is with those who are in Hell.

28. Heaven is **conjunction** with the Lord. Gen.art.

— . But as **conjunction** with the Lord is various, and hence Heaven is not the same to one as to another, it follows that Heaven is according to **conjunction** with the Lord . . . The **conjunction** is closer and closer, and also more and more remote.

—². This **conjunction** is a **conjunction** of the Lord with the Angels, and of the Angels with the Lord ; thus it is reciprocal : the Lord flows into the life's love of the Angels, and the Angels receive Him in wisdom, and through this they in turn **conjoin** themselves with the Lord . . . It appears to the Angels as if they **conjoin** themselves with the Lord through wisdom, but still the Lord **conjoins** them with Himself through wisdom ; for their wisdom also is from the Lord. It is the same if it is said that the Lord **conjoins** Himself with the Angels through good, and that the Angels in turn **conjoin** themselves with the Lord through truth.

—³. Reciprocal **conjunction**. Ex. . . As perceptions and thoughts appear to the Angels as if they were theirs . . . there is the appearance that the Angels **conjoin** themselves reciprocally with the Lord ; when yet the Lord **conjoins** them with Himself . . . Hence it is manifest that the reciprocal **conjunction** of the Angels with the Lord is not from the Angels, but *as* from them. Such also is the **conjunction** of the Lord with the Church, and of the Church with the Lord, which is called the celestial and spiritual marriage.

29. All **conjunction** in the Spiritual World is effected through looking . . . By the affection of love, **conjunction** is effected ; by the affection of speaking with another, presence only . . . This has been said that it may be known how the Lord's **conjunction** with the Angels is effected, and the apparent reciprocal **conjunction** of the Angels with the Lord . . .

30. The reciprocal **conjunction** with the Lord which makes Heaven in man, is revealed by the Lord in these words, 'Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit ; for without Me ye can do nothing' (John xv.4,5). 92.

32. Man is such from creation that he can be more and more closely **conjoined** with the Lord. Gen.art.

33. How man is more and more closely **conjoined** with the Lord. Ex.

—². As the Lord flows into the life's love of everyone, and through its affections into the perceptions and thoughts ; and not the reverse ; it follows that He can **conjoin** Himself closely only in proportion as the love of evil with its affections . . . has been removed. . . Therefore, man ought as of himself to remove the evils of that love ; and then, so far as he removes them, the Lord draws nearer and **conjoins** Himself with him.

—³, Sig.

—⁴. How this **conjunction** appears closer and closer. Ex.

—⁵. The **conjunction** of the Lord with the man with whom evils have been removed, is meant by these words of the Lord. III.

34. The more closely a man is **conjoined** with the Lord, the wiser he becomes. Gen.art.

35. (Necessity of wisdom being **conjoined** with love.)

36. No one reaches the first step (of the palace of wisdom) except from the Lord through **conjunction** with Him ; and everyone ascends according to the **conjunction** . . . The twelve steps to the palace of wisdom mean goods **conjoined** with truths, and truths **conjoined** with goods.

37. The more closely a man is **conjoined** with the Lord, the happier he becomes. Gen.art.

42. The more closely a man is **conjoined** with the Lord, the more distinctly he seems to himself as if he were his own ; and the more clearly he recognizes that he is the Lord's. Gen.art.

—². It follows, that **conjunction** with the Lord makes a man seem to himself free, and therefore his own ; and the closer the **conjunction** with the Lord is, the more free he seems ; and hence, the more his own.

58^e. The angels recognize that the **conjunction** of the Divine with them is only what may be called adjunction.

91². In the Spiritual World, where spaces are only an appearance, wisdom makes presence, and love makes **conjunction** ; and *vice versa*.

92. The **conjunction** of the Lord with man, and the reciprocal **conjunction** of man with the Lord, is effected through these two faculties. Gen.art.

— . **Conjunction** with the Lord, and regeneration, are one ; for in proportion as anyone is **conjoined** with the Lord, he is regenerated ; wherefore, all that has been said about regeneration may be said of **conjunction**, and what is here said about **conjunction** may be said of regeneration.

—². Anyone may see from reason alone that there is no **conjunction** of minds unless it is also reciprocal, and that reciprocity **conjoins**. If one loves another . . . and is loved in return, then as the one approaches, the other approaches also, and **conjunction** takes place. . . . With those who are in Heaven there is mutual **conjunction**.

—^e. To think from some love of the will, because it is the truth, (that the good we do, and the truth we think are from the Lord,) makes **conjunction** ; for thus man looks to the Lord, and the Lord looks at man.

94. The **conjunction** of the Lord with man, and the

reciprocal **conjunction** of man with the Lord, is effected through loving the neighbour as one's self, and by loving the Lord above all things.

—^e. Reciprocal **conjunction** then takes place; and when there is reciprocal **conjunction**, whatever a man does to the neighbour he does from the Lord; and whatever he does from the Lord is good.

95. As there is a **conjunction** of the Lord with man, and of man with the Lord, there are two tables of the Law; one for the Lord, and the other for man.

96³. Without these two faculties, man could not have been **conjoined** with the Lord. Ex.

—^e. Through these two faculties there is **conjunction** of the Lord with every man . . . therefore every man has immortality; but only that man has eternal life, that is, the life of Heaven, with whom there is reciprocal **conjunction** from inmosts to ultimates.

123. The Continuous of the Divine Providence of the Lord is to **conjoin** man with Himself, and Himself with man . . . Gen.art.

—^e. That man cannot be **conjoined** with the Lord . . . unless allowed to act from freedom according to reason . . . is according to His Divine wisdom . . .

194. (The **conjunctions** of affections with perceptions and thoughts. Ex.)

219⁵. The Lord **conjoins** man with Himself through appearances. Ex.

220. The **conjunction** with man of things temporary and eternal is the Divine Providence. Gen.art. —⁸.

—⁶. The Lord **conjoins** Himself with uses through correspondences, and thus through appearances according to the confirmations of them by man. Ex.

324. He who can receive the Divine, so as to see and perceive it in himself, cannot but be **conjoined** with the Lord, and through this **conjunction** live to eternity.

326. The acknowledgment of God effects the **conjunction** of God with man, and of man with God; and the denial of God effects disjunction. Gen.art.

—². As thought from some Knowledge of another effects presence, so love from some affection for another effects **conjunction** . . . So it is with all things in the human mind . . . they are consociated and **conjoined** according to the affections. . . This **conjunction** is spiritual **conjunction** . . . This spiritual **conjunction** originates from the **conjunction** of the Lord with the Spiritual World and with the natural world in general and in particular; from which it is manifest, that in proportion as anyone knows the Lord, and, from Knowledge, thinks about Him, the Lord is present; and that in proportion as anyone acknowledges Him from the affection of love, the Lord is **conjoined** with him; and, on the other hand, in proportion as anyone does not know the Lord, the Lord is absent; and in proportion as anyone denies Him, he is disjoined. The effect of **conjunction** is, that the Lord turns man's face to Himself and then leads him; and the effect of disjunction is, that Hell turns man's face to itself and leads him.

—⁶. Everyone acknowledges God, and is **conjoined** with Him, according to the good of his life. Ex.

R. 9. There are two essentials through which is effected **conjunction** with the Lord and thence salvation;

the acknowledgment of one God, and repentance of the life.

55. The presence of the Lord with man is adjunction, thus **conjunction** through contiguity . . .

120. Wisdom, and then the appropriation of the good of celestial love in works, and thus the **conjunction** of the Lord with those who do them. Sig.

160. The interiors of their worship are not **conjoined** with the Lord. Sig.

—^e. Dead worship, or worship which is only external, effects the Lord's presence, but not **conjunction**; but external worship in which the interiors live, effects both presence and **conjunction**; for the **conjunction** of the Lord is with those things with man which are from the Lord; which are truths from good.

200². Through the Word there is **conjunction** of the Lord with man, and of man with the Lord; and through this **conjunction** there is life. There must be something from the Lord which can be received by man, through which there is **conjunction** and thence eternal life.

219. 'I will come in to him, and will sup with him, and he with Me'=that the Lord **conjoins** Himself with them, and them with Himself. 'To come in and sup with him'=to **conjoin** Himself with him; and as there must be reciprocity in order that **conjunction** may be effected, it is also said, 'and he with Me.' That to be **conjoined** is signified by entering in and supping, is evident from the Holy Supper instituted by the Lord; through which there is the Lord's presence with those who hear His voice, that is, who believe in the Word; but **conjunction** with those who live according to the Word.

220. 'To him that overcometh'=those who are in **conjunction** with the Lord through a life according to His precepts in the Word.

221. 'Will I give to sit with Me in My throne'=that their **conjunction** with the Lord will be in Heaven.

222². The union of the Lord with the Father . . . had for its end, that man could be **conjoined** with the Divine which is called the Father in the Lord; for it is impossible for man to be **conjoined** with the Divine of the Father immediately; but mediately, through His Divine Human, which is the Divine Natural. Sig. The **conjunction** of the Lord with man is through His Divine truth, and this in man is of the Lord, thus is the Lord . . . Man does indeed feel it as his own; but still it is not his, for it is not united, but adjoined to him.

490. Those who are **conjoined** with the Lord through a life according to the precepts of the decalogue. Sig.

—². The second essential of the New Church, which is **conjunction** with the Lord through a life according to the precepts of the decalogue. Sig.

—^e. There are two tables, on which these precepts are written; one for the Lord, the other for man; the first table commands that a plurality of gods are not to be worshipped, but one; the second table, that evils are not to be done: when, therefore, one God is worshipped, and man does not commit evils, **conjunction** is effected . . .

541². The one only thing from which man is man,

and through which he is **conjoined** with the Lord, is that he can do good and believe truth as from himself . . . If this were taken away, there would at the same time be taken away all the **conjunctivity** of man with the Lord and of the Lord with man . . . They who are meant by 'the dragon' have broken this one only bond of **conjunction**, by asserting that the goods of charity, or good works, which proceed from man and his will and judgment, are only moral, civil, and political works, through which man has **conjunction** with the world, but none whatever with God and Heaven.

[R.] 552. (The dragonists cast) into the World of Spirits . . . from which there is immediate **conjunction** with the men of the Earth. Sig.

—e. The life of every man depends on this **conjunction**.

558. Their like are cast down into the World of Spirits, and are thence in **conjunction** with the men of the Earth. Sig.

—2. The reason every man is in **conjunction** with those who are in the World of Spirits, is that as to his affections and thoughts man is a spirit, wherefore as to these he is continually in **conjunction** with Spirits who are in similar affection and thoughts; it is such a **conjunction**, that if this bond were broken for a single moment, the man would fall down dead.

563². Those in the Church who hereafter confirm faith alone with themselves, will not be able to recede from it except by earnest repentance, because they **conjoin** themselves with the dragonists who are now in the World of Spirits . . .

571². For in the love of the neighbour the Lord **conjoins** Himself with man, and man **conjoins** himself with the Lord . . .

760. As **conjunction** is effected through acknowledgment and affection, this also is signified.

796². None can receive spiritual light, but those who are **conjoined** with the Lord; and **conjunction** with the Lord is effected solely through the acknowledgment and worship of Him, and at the same time through a life according to His precepts from the Word: the acknowledgment and worship of the Lord and the reading of the Word, effect the Lord's presence; but these two, together with a life according to His precepts, effect **conjunction** with Him.

797. It is therefore evident that there is not any **conjunction** of good and truth with those who are of the Roman Catholic religion from doctrine and thence life, because they have no **conjunction** with the Lord, but they have **conjunction** with men, living and dead; and this **conjunction** with those who are in the love of dominion from self-love . . . is like **conjunction** with the devil . . . 798.

818. 'To have the testimony of Jesus' = to be in **conjunction** with the Lord through the acknowledgment of the Divine in His Human, and through a life according to His precepts.

—e. Wherefore, there is not any **conjunction** of man with the Angels; but there is consociation with them: with the Lord alone there is **conjunction**.

875². Through this (power of willing and under-

standing as from himself) the Lord brings man into a state of **conjunction** with Himself, and in this state reforms, regenerates, and saves him.

883. **Conjunction** with the Lord, which is such, that they are in Him, and He in them. Sig.

—e. As 'to dwell with them' = **conjunction**, it = that they will be in the Lord, and the Lord in them; otherwise no **conjunction** is effected. Ill.

—2. The assumption of the Human, and its union with the Divine . . . had for its end **conjunction** with men; as is evident from John; 'For them I sanctify Myself, that they also may be sanctified in the truth: that they may be one as We are one; I in them, Thou in Me' (xvii.19,21,22,26); from which it is evident, that the **conjunction** is with the Lord's Divine Human, and that it is reciprocal; and that thus and no otherwise is there **conjunction** with the Divine which is called the Father.

—3. The Lord also teaches that **conjunction** is effected through the truths of the Word, and through a life according to them (John xiv.20-24; xv.7).

—4. 'Dwelling with them' = **conjunction** with them, because 'dwelling' = **conjunction** through love . . .

—e. **Conjunction** with the Lord is one thing, and His presence another; **conjunction** with the Lord is not given to any except those who approach Him immediately; His presence to others.

933². They who do not approach the Lord immediately cannot be **conjoined** with Him; thus not with the Father either, and, consequently, cannot be in the love which is from the Divine; for aspect **conjoins**; not intellectual aspect alone, but intellectual aspect from the affection of the will; and the affection of the will has no existence unless man does His precepts. Sig.

937. Those who are in truths from good through the Word from the Lord will be with Him, and will do His commandments, because **conjoined** with Him. Sig.

—2. As the Church at this day does not know that **conjunction** with the Lord makes Heaven, and that **conjunction** is effected through the acknowledgment that He is the God of Heaven and earth, and at the same time through a life according to His precepts; something shall be said about it. . . In the Spiritual World, Knowledge and acknowledgment effect all presence; and the affection which is of love effects all **conjunction** . . . The Lord is present with everyone according to faith, and is **conjoined** according to love. Faith, and the consequent presence of the Lord, exist through the Knowledges of truths from the Word . . . but love and the consequent **conjunction**, through a life according to His precepts. Sig. The Lord loves everyone, and wills to be **conjoined** with them, but cannot be **conjoined** so long as a man is in the delight of evil . . . The Lord does indeed love them, but cannot be **conjoined** with them, unless the delights of evils are removed . . . This man must do as of himself . . . because **conjunction**, in order to be **conjunction**, must be the reciprocal **conjunction** of man with the Lord, and of the Lord with man.

949. 'To give every man according to his work' = according to his **conjunction** with the Lord through faith in Him, and through a life according to His

precepts . . . As charity and faith are from the Lord, and are according to **conjunction** with Him, it is evident that these are signified . . .

—². For the Lord is omnipresent with every man according to **conjunction**, and **conjunction** is according to reception, and reception is according to love and wisdom . . .

M. 32⁷. Wherefore, from creation there is implanted in both (the male and female) the love of **conjunction** into one.

33. Hence it is that the female is born into the love of **conjoining** herself with that affection in the male.

— In the male and female there is nothing alike, but still there is **conjunctivity** in every particular. 37.

37. As this **conjunctivity** is implanted from creation, and therefore is perpetually present, it follows that the one longs and yearns for **conjunction** with the other: regarded in itself, love is nothing else but a longing and striving after **conjunction**; and marriage love, into **conjunction** into one.

38. A natural man loves and longs only for external **conjunctions** . . . but a spiritual man for internal **conjunction**, and from it the happinesses of the spirit, and these he perceives to exist with one wife, with whom he can be perpetually more and more **conjoined** into one; and in proportion as he is thus **conjoined**, he perceives his happiness rising in the same degree, and this constantly, to eternity.

49. The reason separations take place after death, is that the **conjunctions** which take place on earth rarely take place from any internal perception of love, but from an external one which hides the internal.

— Internal **conjunction**, however, which is that of souls, makes real marriage; and this **conjunction** is not perceptible until man puts off the external and puts on the internal, which takes place after death. Hence it is that separations take place then, and afterwards new **conjunctions** with similar and homogeneous partners; unless these have been provided on earth, as takes place with those who from their young manhood have loved, wished for, and asked of the Lord a lawful and lovely fellowship with one of the sex, spurning and detesting wandering lust.

55⁷. But the love of a man and a woman is the love of the understanding and its affection, and this love enters inwardly and **conjoins**; and this **conjunction** is that (chaste love of the sex); but the **conjunction** of minds and not at the same time of bodies, or the endeavour after the former **conjunction** alone, is spiritual love, and therefore chaste love . . .

61. In every created thing there is a **conjunction** of good and truth, and **conjunction** has no existence unless it is reciprocal; for **conjunction** on one side, and not in turn on the other, is dissolved of itself.

72. There are two things which make the Church . . . with man; the truth of faith and the good of life; the truth of faith effects the Lord's presence, and the good of life according to the truths of faith effects **conjunction** with Him, and thus the Church and Heaven; the reason the truth of faith effects presence, is that it is of light

. . . and the reason the good of life effects **conjunction**, is that it is of heat . . .

85. Hence comes the **conjunction** of the created universe with its Creator, and through **conjunction** perpetual preservation.

128. The Word is the medium of **conjunction**, because it is from the Lord, and thus is the Lord. Gen.art.

132⁵. The likeness or appearance that love and wisdom, or good and truth, are in man as his, causes man to be man, and that he can be **conjoined** with God, and thus live to eternity . . . How can **conjunction** with God through love and wisdom exist, unless there be given to man some reciprocity of **conjunction**? for without reciprocity no **conjunction** is possible; and the reciprocity of **conjunction** is that man should love God, and be wise in the things which are of God as of himself, and should yet believe that they are from God: and further, how can man live to eternity, unless he be **conjoined** with the eternal God?

134⁵. Thus the Lord **conjoins** man with Himself, and man **conjoins** himself with the Lord . . . 136.

—^e. Thus may man be **conjoined** with the Lord, and thereby become man, and live to eternity.

156a. On the **conjunction** of souls and minds through marriage, which is meant by the Lord's words, that they are no more two, but one flesh. Chap.

157. From creation there are implanted in both sexes the capacity and inclination that they may be able and willing to be **conjoined** as into one. Gen.art.

158². As the woman is from the man, and this **conjunction** is a species of reunion, it can be seen from reason, that it is not **conjunction** into one, but adjunction, close and near according to the love, and close even to contact with those who are in true marriage love.

—^e. From this it is evident, that marriage love **conjoins** two souls and minds into one.

159. The will of the wife **conjoins** itself with the understanding of the man, and thence the understanding of the man with the will of the wife. Gen.art.

— Hence it follows, that marriage **conjunction** is that of the will of the wife with the understanding of the man, and the reciprocal **conjunction** of the understanding of the man with the will of the wife: everyone sees that there is a very close **conjunction** of the understanding and the will; and that it is such, that the one faculty can enter into the other, and be delighted from and in the **conjunction**.

162. This **conjunction** is effected successively from the first days of marriage; and, with those who are in true marriage love, more and more inwardly to eternity. Gen.art.

—². The first heat of marriage does not **conjoin**.

163. The **conjunction** of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without. Gen.art.

166. For the sake of this **conjunction** as an end, there is given to the wife a perception of the affections of the husband, and also the utmost sagacity in moderating them. Gen.art.

[M.] 169. The wife is continually thinking about the man's inclination towards herself, with the purpose of **conjoining** him with herself. Gen.art.

170. The wife **conjoins** herself with the man through applications to the desires of his will. Gen.art.

171. The wife is **conjoined** with the man through the sphere of her life which goes forth from her love. Gen.art.

— All sympathy and antipathy originate from spheres, and also all **conjunction** and **disjunction** . . . for what is homogeneous and concordant effects **conjunction** and presence, and what is heterogeneous and discordant **disjunction** and absence.

—³. The spheres which go forth from every part of man, and are continued amply around him, not only **conjoin** and **disjoin** two married partners from without, but also from within . . .

172. The wife is **conjoined** with the husband through the appropriation of the powers of his virtue; but this is effected according to their mutual spiritual love. Gen.art.

— Hence there takes place effectively a union of souls, and a **conjunction** of minds.

174. The duties through which wives chiefly **conjoin** themselves with their husbands, are the education of the little children of both sexes, and of the girls until they are marriageable.

176. According to mutual aid, these duties also **conjoin** two into one. Gen.art.

179. Regarded in itself, true marriage love is a union of souls, a **conjunction** of minds, an endeavour towards **conjunction** in bosoms, and thence in the body. Gen.art.

189. Outside of plants there is only a simple **conjunction** of heat and light, but within them there is as it were a sport between them . . .

191. After marriage, the states of life are changed and succeed each other according to the **conjunctions** of their minds through marriage love. Gen.art.

195. This formation is effected by the wife through the **conjunction** of her will with the internal will of the man. Gen.art.

196. Whoever **conjoins** with himself the will of another, **conjoins** also with himself his understanding . . .

199². Some men said that **conjunction** with a woman before marriage is like **conjunction** with a wife after marriage . . .

204. Hence it is evident, that a superior facility of **conjoining** good with truth, and truth with good . . . is inherited by those who are born from such a marriage.

214. With those who are in true marriage love, the **conjunction** of minds increases, and therewith friendship; but with those who are not, they both decrease. Gen.art.

228. Various similitudes can be **conjoined**, but not with dissimilitudes. Gen.art.

— Through the things of the Church there is effected **conjunction** interiorly of similitudes which are apart; through all other things, only exteriorly. But no **conjunction** can take place with dissimilitudes . . .

244². There are many causes which **conjoin** dispositions, but still do not **conjoin** souls . . .

245^e. Between the disjoined souls of two persons, especially of two married partners, **conjunction** is effected in an intermediate love; otherwise there would be no conceptions with human beings.

267². Everyone is withheld from the concupiscence of evil, and is kept in intelligence, according to his aspect towards the Lord, and at the same time according to his **conjunction** with Him; without this, a man is nothing but concupiscence.

272. In the natural world almost all can be **conjoined** as to external affections, but not as to internal affections if these disagree and appear. Gen.art.

273. In the Spiritual World all are **conjoined** according to internal affections, and not according to external ones, unless they agree with the internal ones. Gen.art.

284^e. With spiritual men there is marriage **conjunction** through that love from judgment and justice . . .

293⁵. In all **conjunction** through love there must be action, reception, and reaction . . .

305. Within the time of betrothal it is not allowable to be **conjoined** corporeally. Gen.art.

320. The Natural separated from the Spiritual with two married partners does not effect any **conjunction** of minds, thus not of wills, but only a **conjunction** of some external affections which cohere with the senses of the body.

321. Spiritual **conjunction** (is an actual adjunction of the soul and mind of the one to those of the other, which is utterly indissoluble).

333. True marriage love can only exist with one wife . . . and such a **conjunction** of minds, that they may be one flesh. Gen.art.

341². Otherwise there is no **conjunction** (with the Lord), and without **conjunction** there is no reception. There are with man the presence of the Lord, and **conjunction** with Him; to approach Him effects presence, and to live according to His precepts effects **conjunction**; His presence alone is without reception; but His presence and at the same time **conjunction** is with reception. . . In the Spiritual World everyone is presented to view from thought about him; but no one is **conjoined** with another except from the affection of love; and the affection of love is insinuated through doing his sayings and good pleasure.

352. Not even those who are in heavenly light and heat could be saved if there were a **conjunction** of the Christian and Mohammedan Heavens, for all the Heavens would fall to decay from that **conjunction** . . . For from the communication and consequent **conjunction**, the Christian Angels would become natural, and thus adulterers; or, if they remained spiritual, they would constantly feel what is lascivious about them, which would intercept all the blessedness of their life . . .

—^e. This is why all the Heavens are entirely distinct, so that there is no **conjunction** between them, except through the influx of the light and heat from the Lord out of the Sun in the midst of which He is.

385. On the **conjunction** of marriage love with the love of little children. Chap.

396. Which makes reception, affection, and thence **conjunction** . . .

—². This **conjunction** is effected by means of the bodily senses . . .

398. As innocence recedes with little children, so are affection and **conjunction** remitted. Gen.art.

409. With the wife, however, there is some external **conjunction** with the man through the love of the children.

444⁵. Without this appearance, man would have no **conjunction** with God . . .

476. Actual **conjunction** with the wife is not then allowable.

532². The reason the knowledge of correspondences is now unfolded, is that there may be effected the **conjunction** of the man of the Church with the Lord, and consociation with the Angels . . .

I. 14⁴. This *as of himself* is the reciprocal of **conjunction**, for **conjunction** is not possible without what is reciprocal, as there is no **conjunction** of an active with a passive without a reactive . . .

20^o. See CHARITY at this ref.

T. 43³. Regarded in itself, love is nothing but a striving after **conjunction**; wherefore, in order that this essence of love might be obtained, God created man in His own image and likeness, with which **conjunction** can be effected. That the Divine love continually strives after **conjunction**, is evident from the Lord's words; that He wills them to be one, He in them, and they in Him; and that the love of God may be in them (John xvii).

74². In proportion as man does these two things from natural power, he makes himself a receptacle of the Divine omnipotence; and in the same proportion God **conjoins** Himself with him, and him with Himself.

89^e. In proportion as man approaches God, which he must do entirely as of himself, God approaches man, and **conjoins** Himself with him in the midst of him.

98. Through this union of man with God (in the Lord), is there alone given **conjunction**, and through **conjunction** salvation.

99. No union or **conjunction** between two is possible, unless they mutually approach each other: all **conjunction** in the universal Heaven, and in the universal world, and in the whole of man, is from no other source than the reciprocal approach of the one to the other . . . Such is the reciprocal **conjunction** of the soul and the body with every man; such is the **conjunction** of man's spirit with the sensory and motor organs of his body; such is the **conjunction** of the heart and the lungs; such is the **conjunction** of the will and the understanding; such is the **conjunction** of all the members and viscera in and among themselves, in man; such is the **conjunction** of minds among all who interiorly love each other, for this **conjunction** is inscribed on all love and friendship, for love wills to love and to be loved. There is a reciprocal **conjunction** of all things in the world which

are wholly **conjoined** with each other; there is a like **conjunction** of the sun's heat with the heat of wood and of stone; of the vital heat with the heat of all the fibres in living creatures; a like one of a tree with its roots, through the root with the tree, and through the tree with the fruit; a like one of the magnet with iron; and so on. Unless **conjunction** be effected through the approach of the one to the other mutually and reciprocally, it is nothing but an external **conjunction**, and not an internal one . . . 100.

105. After this state comes the other, which is a state of **conjunction** with God . . .

110⁴. This order is, that as man through a life according to the laws of order . . . **conjoins** himself with God, so God **conjoins** Himself with man, and from natural makes him spiritual. —⁵. —⁶.

115^e. Men in the world are so **conjoined** with the Angels of Heaven and with the Spirits of Hell, that in the interiors of their minds they make one, on both sides.

126. Wherefore, when anyone overcomes in temptation, he is inmosty **conjoined** with God.

267. **Conjunction** with Heaven cannot exist, unless somewhere on earth there is a Church, where the Word is . . .

302. By the seventh day, is signified his **conjunction** with the Lord, and thereby regeneration.

303. In the celestial sense, by this commandment is meant **conjunction** with the Lord, and peace then, because protection from Hell.

369. **Conjunction** with God is that through which man has salvation and eternal life. Gen.art.

— . Man has been created in order that he may be **conjoined** with God . . . for the spiritual man can think about God, and perceive such things as are of God, and can also love God, and be affected by those things which are from God; from which it follows, that he can be **conjoined** with God.

—³. Moreover, what is faith, but **conjunction** with God through truths, which are of the understanding, and thence of the thought? and what is love but **conjunction** with God through the goods which are of the will and thence of the affection? The **conjunction** of God with man is spiritual **conjunction** in natural; and the **conjunction** of man with God is natural **conjunction** from spiritual. For the sake of this **conjunction** as an end, man has been created a native of Heaven, and at the same time of the world; as a native of Heaven he is spiritual, and as a native of the world he is natural; if therefore man becomes spiritual rational, and at the same time spiritual moral, he is **conjoined** with God, and through the **conjunction** has salvation and eternal life; but if man is only natural rational and also natural moral, there is indeed the **conjunction** of God with him, but not the **conjunction** of him with God . . .

370. **Conjunction** with God the Father is not possible; but with the Lord, and through Him with God the Father. Gen.art.

—³. For Jehovah descended, and became man, in order that He could approach man, and man Him, and thus **conjunction** be effected, and through the **conjunc-**

tion with man salvation and eternal life . . . There are three things which follow in order ; accommodation, application, and **conjunction** ; there must be accommodation before there can be application, and accommodation and at the same time application before there can be **conjunction** ; there was accommodation on the part of God by His becoming Man ; application on the part of God is perpetual, in proportion as man applies himself in his turn ; and as this is effected, **conjunction** also is effected.

[T.] 371. **Conjunction** with the Lord is reciprocal, which is, that the Lord is in man, and man in the Lord. Gen.art.

— . Concerning His **conjunction** with His Father, the Lord teaches that it is reciprocal, for He said to Philip, 'Believest thou not that I am in the Father, and the Father in Me ; believe Me, that I am in the Father, and the Father in Me' (John xiv. 10, 11). Further Ill.

— . The Lord says the same of His **conjunction** with man, to wit, that it is reciprocal. Ill.

—². From these plain statements it is evident, that the **conjunction** of the Lord and of man is reciprocal ; and as it is reciprocal, it follows, that man ought to **conjoin** himself with the Lord, in order that the Lord may **conjoin** Himself with him ; and that otherwise **conjunction** is not effected, but recession and thence separation, not on the Lord's, but on man's part. In order that there may be this reciprocal **conjunction**, there has been given to man free choice . . . From this freedom which has been given to man there flows forth his reciprocity ; that he can **conjoin** himself with the Lord, and that he can **conjoin** himself with the devil.

—⁴. There are two reciprocations through which **conjunction** is effected ; one alternate, and the other mutual. The alternate reciprocation through which **conjunction** is effected, may be illustrated by the animations of the lungs . . . Such is the reciprocal **conjunction** of the air and the lungs . . .

—⁵. The reciprocal **conjunction** which is effected through alternates, may also be illustrated by the **conjunction** of the heart with the lungs, and of the lungs with the heart . . . Similar is the **conjunction** of the blood with the heart, and of the heart with the blood . . . A similar action and reaction, through which **conjunction** endures, is that between the embryo and the mother's womb.

—⁶. But there is not such a reciprocal **conjunction** as this between the Lord and man ; but there is a mutual **conjunction**, which is not effected through act and react, but through co-operations ; for the Lord acts, and man receives the action from the Lord, and operates as of himself, nay, from himself from the Lord . . . This reciprocal **conjunction**, which is mutual, may also be illustrated by various things in man and in the world ; such is the **conjunction** of the soul and the body with every man ; such is the **conjunction** of the will and of action ; and such of thought and speech ; and such of the two eyes with each other, and of the two ears with each other, and of the two nostrils with each other. That the **conjunction** of the two eyes with each other is in its own way reciprocal, is evident from the optic nerve, in which the fibres from both brains are folded together, and so extend to both the eyes . . . There is a

like mutual reciprocal **conjunction** of light and the eye, of sound and the ear, of odour and the nostril, of taste and the tongue, and of touch and the body ; for the eye is in light and light is in the eye, sound is in the ear and the ear is in sound, and so on. This reciprocal **conjunction** may also be compared to the **conjunction** of a horse and a chariot, of an ox and a plough, of a wheel and a machine, of a sail and the wind, of a flute and the air ; in a word, there is such a reciprocal **conjunction** of the end and the cause, and such of the cause and the effect.

372. This reciprocal **conjunction** of the Lord and of man exists through charity and faith. Gen.art.

—². For **conjunction** with the Lord is spiritual **conjunction**, and spiritual **conjunction** only exists through charity and faith.

446^e. For friendship is natural **conjunction**, but love is spiritual **conjunction**.

456. On the **conjunction** of love to God, and of love towards the neighbour. Gen.art.

457. With both the former and the latter there is not **conjunction** with God . . .

—². How **conjunction** is effected shall be briefly explained . . .

—³. The reason **conjunction** is effected through charity is . . .

484². If you persevere in this course, reciprocal **conjunction** will be effected between you and the Lord, and that perpetual . . .

485. Without free will in spiritual things, there would not be anything of man through which he could in turn **conjoin** himself with the Lord, and therefore no imputation. Gen.art.

598. Wherefore, through the temptations with man there is **conjunction** of Heaven and the world . . .

607. With this **conjunction** (between man and Spirits) neither man, Angel, nor Spirit is acquainted . . . They are not conjoined as to thoughts, but as to affections . . . The **conjunction** through the affections of love between men and Angels and Spirits is so close, that if it were cut asunder . . . men would at once fall into a swoon, and if it were not repaired, and they **conjoined** together, the men would expire.

619⁴. The third sphere is that of the **conjunction** of faith and charity, which is so strong, that it cannot be resisted ; but at this day it is wicked, and infects like a pestilence whomsoever inhales it . . . This sphere I have felt, and then when I thought of the **conjunction** of faith and charity, it interposed itself between them, and violently endeavoured to separate them . . .

718. It follows that man has the capacity of **conjoining** himself with the Lord, and the Lord with himself, for ever ; but as man is finite, His Divine self cannot be **conjoined** with him, but only adjoined ; as, for instance, the light of the sun cannot be **conjoined** with the eye, nor the sound of the air be **conjoined** with the ear, but only adjoined to them . . .

725. They who approach the Holy Supper worthily are in the Lord, and the Lord in them ; consequently, through the Holy Supper there is effected **conjunction** with the Lord. Gen.art.

—c. What else is **conjunction** with the Lord but to be among those who are in His body . . .

726. That without **conjunction** with the Lord, eternal life and salvation are impossible, is because He is both.

—². Thus the Lord **conjoins** man with Himself, and man **conjoins** himself with the Lord, for unless **conjunction** be effected reciprocally, it has no existence.

727². Moreover, **conjunction** with the Lord through the Holy Supper may be illustrated by the **conjunction** of families from one head . . .

786. The Most Ancient Church worshipped an invisible God, with Whom no **conjunction** is possible; the Ancient Church did the same; so did the Israelitish Church . . .

787. The New Church will worship one visible God, in Whom is the invisible God, as the soul is in the body; for thus, and no otherwise, is the **conjunction** of God with man possible; the reason of which is that man is natural, and consequently thinks naturally, and the **conjunction** must be in the thought, and so in the affection of his love, and this is effected when man thinks of God as a Man. **Conjunction** with an invisible God is like the **conjunction** of the sight of the eye with the expanse of the universe, of which it sees no end . . . but **conjunction** with a visible God is like the sight of a man in the air . . . for all **conjunction** of God with man must also be the reciprocal **conjunction** of man with God, and this other reciprocity is not possible except with a visible God.

—³. That there is **conjunction** with the invisible God through Him Who is visible. III.

D. 1976. They who suppose the general **conjunction** of women and men to be . . . holy . . .

3642. For evil ends also **conjoin** . . .

E. 447. 'Of the tribe of Zebulon were sealed twelve thousand'=the **conjunction** of those who are in the third Heaven with the Lord. For Zebulon was so called from dwelling together, which in the spiritual sense means **conjunction**.

448. 'Of the tribe of Joseph were sealed twelve thousand'=the **conjunction** of those who are in the second Heaven with the Lord.

449. 'Of the tribe of Benjamin were sealed twelve thousand'=the **conjunction** of those who are in the ultimate Heaven with the Lord.

462. The **conjunction** of the Lord with the universal Heaven. Sig.

—'. 'To stand round'=**conjunction**; for in the Spiritual World those appear present with whom there is **conjunction**, and those absent with whom there is not **conjunction**.

616². Action and reaction make all **conjunction**. Ex.

700³⁵. The **conjunction** of the Lord through the interiors of the Word, and not through the exteriors. Sig.

701. How the **conjunction** of the Lord with man, and of man with the Lord, is effected. Fully Ex. and III.

736. Hence it is that they **conjoin** the affections of 3 E

these loves with the things of their faith, which **conjunction** does not make the heavenly marriage, but adultery; for it is a **conjunction** of truth with the affection of evil . . . but the **conjunction** of truth with evil is provided against by the Lord by this; that they have no genuine truths, but truths falsified . . .

998^e. For, in the Spiritual World, the **conjunction** of truth and good is effected by aspect . . .

1145. All good **conjoined** with truth in the natural man. Sig.

D. Wis. iii. 1. The Lord **conjoins** Himself with man in the mother's womb from the first conception. 2.

x. There is a reciprocal **conjunction** of love and wisdom, or what is the same thing, of the will and the understanding, also of affection and thought, and in like manner of good and truth. Gen.art.

Conjugal. *Conjugalis*.

M. 98. The subject here treated of is love truly conjugal, and not the common love which also is called **conjugal**, and which with some is nothing but the limited love of the sex.

203. The marriage principle is changed . . . sometimes into the opposite, which is called the **conjugal** or connubial principle of evil and falsity.

Conjugal. See MARRIAGE.

Conjugal Love. See MARRIAGE LOVE.

Conjugal Love. *Delitiae Sapientiae de Amore Conjugalii*.

M. 534^e. The Angels said to me, Write about (love truly conjugal), and follow the revelation; and afterwards the Book written about it shall be let down by us from Heaven, and we shall see whether the things contained in it are received . . .

I. 2. (The **Conjugal Love** referred to.) 11^e. B. 55. T. 19^e. 313. 607. Can. Trinity iv. 5. Coro. 36, etc.

Connate. *Connatus*.

Born with. *Connasci*.

A. 1906². He supposes that . . . everything is **connate** with him . . .

2219⁵. A mere external pride is **born with** some.

3304². Good is **born with** man, but not truth.

4231. (No man is of the Church from **connate** good.)

4906^e. Hence their **connate** knowledges and affections, as with bees.

H. 368. As is evident from the inclination or **connate** nature of both husband and wife . . .

W. 262. By virtue of the reaction **connate** with man . . .

R. 97². The good of falsity is not good, but is either pharisaic, meritorious, or **connate** natural good.

M. 134². **Connate** knowledges and affections limit this progression; but **connate** capacity and inclination limit nothing . . .

227^e. Likenesses and unlikenesses originate from **connate** inclinations . . .

[M.] 292³. From **connate** timidity ; but I added, from **connate** modesty.

T. 335⁷. That man has no **connate** ideas is evident from . . . —.

478^e. He is then led away from concupiscences . . . and from the **connate** avidities for them.

574². Would they not from **connate** ferocity . . .

Connect. *Compaginare.* H.212. W.190. 432².
—³.

Connect. *Connectere.*

Connection. *Nexus, Connexio.*

A. 1919³. The order, **connection**, and influx are such . . .

2102. (**Connection** of all things in the internal sense.)

2161. From their **connection** with what precedes and follows . . .

2243⁶. (The Church is the **connection** between man and Heaven ; and this **connection** was quite broken when the Lord came.)

2556^e. If man were deprived of **connection** with others as to his spirit, he could not live for a moment. 2998.

2863³. There is a **connection** of truths . . .

2886. Evils and falsities have **connection** with the Hells . . . But goods and truths have **connection** with Heaven . . .

3627². That by which man is **connected** with the First . . .

3628². There are always two forces which hold everything together in its **connection** and in its form . . .

3739². Hence is the **connection** of ultimates with the First; without which **connection**, that which is ultimate in order could not subsist for a moment. 4523^e.

4044^e. This by the **connection** of correspondences . . .

4197⁷. One truth without **connection** with others is not confirmatory . . . One does not produce any form, thus not any quality ; but a number **connected** in a series.

4217². As there is a **connection** of man with Heaven, and through Heaven with the Lord (through the Holy Supper) . . .

4524. As there must be a continual **connection** with the Spiritual World in order that the things in the natural world may subsist . . .

5114⁴. As with man there is a **connection** with the Divine . . .

5373². This is evident . . . from the very **connection** of things in the internal sense . . .

5377. Without correspondence with the Spiritual World, nothing exists and subsists, because it has no **connection** with what is prior to itself . . . That anything subsists, is from its **connection** with and dependence upon that from which comes all existence.

5413^e. Everything that is without **connection** with what is prior to itself is without **connection** with the First . . .

5461. The **connection** with the Divine is then so slight . . .

5713. Heaven . . . holds all things together in **connection** . . . Hell sunders all things . . .

5881. The order of things in the memory . . . is according to the **connection** of the things which the man had taken up . . .

6044. Hence comes the **connection** of things . . .

7270⁴. Thus are successive things held together in their order and **connection**.

8725^e. Good is not conjoined with truths . . . until they have **connection** with all the truths which are to be of faith with the man who is to be regenerated ; the Angels clearly see the **connection** of the truths.

9163. Hence it is that the truths with man have **connection** with each other according to their reception in good. The truths which are so **connected** make one . . . For when they are in **connection**, one subsists from another . . .

9174. Good is what disposes truths in series, and **connects** them.

9256³. Falsities dispose themselves by series, and make a continuous **connection** with each other . . . Hence . . . if these persons are to have new life, the falsities must be successively extirpated, and in their place truths and goods implanted, which in like manner shall form a continuous **connection** with each other . . . 9334².

9280². Hence through the Word alone is there a **connection** of Heaven with man. 9481².

9334². The goods and truths with a good man have a similar **connection** with each other to that between the heavenly Societies of which he is a part.

9336². Every evil with its falsities has a rooted **connection** with all evils and their falsities ; and such evils and falsities are innumerable, and their **connection** is so manifold that it cannot be comprehended, except by the Lord alone . . .

9430^e. For the **connection** is continuous from the Lord through Heaven even to man through the Word.

9438^e. Through (Spirits and Angels) there is a **connection** of man with Heaven, and through Heaven with the Lord.

9828^e. 'A leathern girdle' = that which . . . holds interior things together in **connection**. —⁹.

9945^e. All things in the Spiritual World are held together in **connection** through Knowledges and affections thence.

9948. 'Belts' = a holding together in **connection**.

10044⁶. That all things are held together in **connection** . . . from the First through the ultimates. Sig.

10614². Hence the **connection** of all things, and the influx according to the **connection** . . .

H. 9. That which is not continually held in **connection** with the First through intermediates, is at once dissolved and entirely dissipated.

37. Thus He causes the three Heavens to be one, and all to be in **connection** . . .

297. He thus holds everything with man in connection . . .

302. Man believes that he lives . . . without connection with the first being of life, and does not know that he has connection through the Heavens; yet if that connection were broken, man would at once fall down dead.

303. There is a connection of all things through intermediates with the First, and whatever is not in connection is dissolved . . . The connection with that which is prior is like that of an effect with its cause.

—². The connection of everything with what is prior to itself, thus with the First . . . is various and diverse: in general there is a connection of the natural world with the Spiritual World . . . Also, there is a connection and thence a correspondence of all things of man with all things of Heaven.

304. Man is so created that he has connection and conjunction with the Lord, but with the Angels only consociation . . .

—^c. It follows that such is the connection and conjunction of Heaven with mankind that the one subsists from the other . . . J.9⁸.

305. As man has broken this connection with Heaven . . .

J. 9³. Such is the containing connection from primes to ultimates, that all things regarded together constitute a one . . .

W. 226. From the fact that the greatest and least things are forms of both kinds of degrees, there is a connection of them from primes to ultimates . . .

P. 3^o. Upon the conjunction of the Creator with man the connection of all things depends.

124. The reason the Lord never acts into any particular with man singly . . . is that all things with man are in such a connection, and through the connection in such a form, that they act not as many, but as one. Ex.

279⁵. These myriads (of concupiscences or affections) are in such order and connection in man's interiors, that one cannot be changed unless all are.

R. 916². The reason the acknowledgment and Knowledge of the Lord conjoin into one all the Knowledges of truth and good from the Word, is that there is a connection of all spiritual truths; in fact there is a connection of them like the connection of all the members, viscera, and organs of the body; wherefore, as the soul holds all things together in order and connection . . . so the Lord holds together all the spiritual truths with man.

T. 60. In man there are general and particular things . . . and they join themselves together by such a connection that one is of the other. Ex.

E. 349⁵. Everything must be in connection with the First in order to be anything, and it is something in proportion as it is in connection.

682². There is such a connection of higher and lower things in the Spiritual World . . .

744. When the ultimates of Heaven have connection with such as are conjoined with Hell . . .

1133^e. This order and this connection of affections is known to the Lord alone.

Connect. *Conserere.* R.349. T.353⁶.

Connected. *Concatenatus.* W.392.

Connubial. See MARRIAGE—*connubium*.

Conquer. *Vincere.*

Conqueror. *Victor.*

See VICTORY.

A. 1661^e. In order that He might conquer of His Own power . . .

1695². When evil Spirits are conquered . . .

1740². That evil and falsity were conquered. Sig. and Ex.

1820³. If conquered a thousand times, they would still press on . . .

1950². Although rational good never fights, it always conquers . . .

2159. Through the combats of temptations He conquered—*ericit*—the hereditary . . .

2183³. If the Rational conquers . . . But if the Natural conquers . . . (repeated many times).

2273². The temptations in which man conquers . . . When, therefore, after temptations, he comes into thoughts which are contrary to these, it is a sign that he has not conquered . . .

2338. The state of temptation when he conquers. Sig. —². He who conquers is indeed in doubt . . . but remains steadfast in the affirmative.

2708⁶. How man yields of himself, but conquers from the Lord. Sig.

2857. Every temptation in which man conquers elevates his mind, for it confirms goods and truths, and superadds new ones.

3696². Hence it is that he conquers . . .

3923³. It is truth which fights and conquers.

3927. Temptation in which he conquers. Sig.

—². The Lord conquered of His Own power, differently from every man . . . Refs.

3928. 'Naphtali' = the quality of the temptation in which he conquers.

4572². When the Spirits who are in evils and falsities are conquered by the Spirits who are in goods and truths . . .

5246⁴. If he conquers in temptation . . .

6494². I could not then win . . .

6571. The good ends conquer, because from the Divine.

6657². It sometimes appears to the Spirits from Hell that they are conquering, and then they rise up; sometimes that they are being conquered, and then they draw themselves back . . . When they are conquered they cannot come out of Hell any more.

6663³. All the spiritual combat in which the combatant is conqueror is attended with this . . .

2168². When the man conquers, the internal force and power always prevail . . .

8172^e. He conquers who believes that the Lord alone resists in temptations . . .

[A.] 8175. The reason the Lord alone sustains the combats of temptations, and **conquers**, is that the Lord alone can **conquer** the Hells . . .

8179³. He who **conquers** in temptations is also confirmed in that truth ; but he who does not **conquer**, as he is not heard, entertains doubt concerning the Divine aid and power . . .

8273³. He who once **conquers** the Hells, perpetually **conquers** them, for through victory he acquires power over them . . .

8464². 'Manna' = the good of truth, which is given to those who undergo temptations, and **conquer**.

8555. That they who are in the truth and good of faith **conquer** when they look upwards to the Lord, is represented by the Sons of Israel **conquering** when Moses held up his hands. 8605. 8606, Ex.

8607. 'Amalek prevailed' = that falsity **conquered**.

8961. If (in temptation) evil **conquers**, the natural man has dominion over the spiritual ; if good **conquers**, the spiritual man has dominion over the natural.

9338². 'To overcome' (Rev. xxi. 7) = to fight from good and truth, for evil is **overcome** through good, and falsity through truth.

9715². It is the Lord alone Who with man still **conquers** the Hells ; for He Who once **conquers** them, **conquers** them to eternity. 9937³.

10488. The truth which fights against evil and falsity, and **conquers**, must be from good. Ex.

L. 33². Hence it is that when in temptations man **conquers** from the Lord, he is drawn out of Hell, and is raised into Heaven.

R. 88. 'To him that **overcometh**' (Rev. ii. 7) = who fights against evils and falsities, and is being reformed. Ill. 105, etc. T. 610.

147. They shall **conquer** with themselves the evils which are from Hell. Sig.

190. 'He who **overcometh**' (Rev. iii. 12) = those who remain steadfast in truths and good from the Lord.

220. 'To him that **overcometh**' (ver. 21) = those who are in conjunction with the Lord through a life according to His commandments in the Word.

222. 'As I have **overcome**' (id) = that through temptations admitted into His Human, and through the last of them, which was the passion of the cross ; also through the fulfilling of all things of the Word, He **conquered** the Hells and glorified His Human . . .

301. 'He went forth **conquering** and to **conquer**' (Rev. vi. 2) = victory over falsities and evils to eternity. . . For he who **conquers** in the world, **conquers** to eternity, because the Hells cannot attack him who has **conquered** them.

432. They seemed to themselves as **conquerors**. Sig.

500. 'To **overcome** and kill them' (Rev. xi. 7) = to reject and extirpate them in themselves, and so far as they can, with others.

586. 'To make war with the saints, and to **overcome** them' (Rev. xiii. 7) = that they have assailed the Divine truths of the Word, and laid them prostrate.

890. 'He that **overcometh** shall inherit all things' (Rev. xxi. 7) = that those who **overcome** evils with themselves . . . and do not yield when they are tempted by the Babylonians and the dragonists, will come into Heaven.

T. 596^e. If the internal man **conquers**, he commands and subjugates all the evils of the external man, and then regeneration is continued ; but if the external man **conquers**, he commands, and dissipates all the goods of the [internal] man, and then regeneration perishes.

E. 109. 'To **overcome**' (Rev. ii. 7) = to receive in the heart. Ex.

128. 'To **overcome**' (ver. 11) = to remain in the genuine affection of truth even to the end of the life in the world. It is said 'he that **overcometh**,' because these are they who undergo spiritual temptation, which is from evils and falsities, and fight against them ; to resist which, and master and subdue them as enemies, is to **overcome**. But no one **overcomes** unless he remains in the spiritual affection of truth to the end of the life in the world. . . But no one can **overcome** except the Lord alone ; the man who believes that he **overcomes** of himself, and not the Lord with him, does not **overcome**, but yields ; for it is spiritual faith which **overcomes** . . . 197. 219. 253.

146. 'He that **overcometh**' (ver. 17) = those who **overcome** in temptations.

174. 'To **overcome**' (ver. 26) = to fight against the delights of the love of self and of the world, and to remove them.

254. 'As I have **overcome**' = as the Divine good is united to the Divine truth.

309. 'The lion hath **overcome**' (Rev. v. 5) = the Lord, Who of His Own power has subjugated the Hells, and has reduced all things there and in the Heavens into order.

359. 'He went forth **conquering** and to **conquer**' = the removal of evils and thence of falsities in the end of life, and afterwards to eternity. 'To **conquer**,' in the Word = to **conquer** spiritually, which is to subjugate evils and falsities ; but as these are no otherwise **conquered** than as they are removed by the Lord, by 'to **conquer**' is signified the removal of evils and falsities. Ill.

651. 'To **overcome** and kill' the two witnesses = the destruction of all the good and truth of the Church.

748. 'They **overcame** him through the blood of the Lamb' (Rev. xii. 11) = resistance and victory through the Divine truth which proceeds from the Lord's Divine Human.

Conquest. See under SUBJUGATE.

Consanguinity. *Consanguinitas.*

Blood-relation. *Consanguineus.*

A. 685. See AFFINITY at these refs. 2508. 2556. 3703². 4121. 6756. H. 205. D. 3031.

1159². In the Heavens all things of mutual love are circumstanced as are **consanguinities** and relationships by marriage . . .

2524. Good and truth rational are not conjoined with

each other as in a marriage, but in **consanguinity** as of a brother and sister.

2739². Hence it is that from marriages on earth is derived the origin of all **consanguinities** and relationships by marriage . . . But as there is no marriage love now, the **consanguinities** and marriage relationships are indeed taken account of, but they are not the **consanguinities** and marriage relationships of love, (as was the case in the Most Ancient Church). D. 3795.

3129. In the natural man as in the rational there are **relationships by blood and marriage** . . .

3665⁴. Knowledges . . . are like nations, families, and houses, and like the **consanguinities** and relationships by marriage therein . . .

3677². There are innumerable genera of good and truth, and still more innumerable species, and they are conjoined with each other by degrees as it were of **relationship by blood and marriage**.

3703². Each and all things in the Heavens are circumstanced according to the **consanguinities** of love and faith in the Lord, or what is the same thing, of good and truth. Refs.

3803². It is good which makes a **blood-relation** . . .

3815. Because they are **blood-relations** from good. Sig. . . 'Brother,' here, = a **blood-relation**, because it is said by Laban to Jacob, thus by good to good; for all **blood-relationship** originates from good, since good is of love. It is the nearest degree of love in the line of descent which is called a **blood-relation**, and is meant in the proper sense by 'brother.' That in the Spiritual World, or in Heaven, there are no other **relationships by blood** and marriage than those of love to the Lord and of love towards the neighbour, or, what is the same, of good, has been evident to me from the fact, that all the Societies which constitute Heaven, and which are innumerable, are distinguished from each other according to the degrees and differences of love and thence of faith . . .

4619⁹. All the heavenly Societies are in truths and goods; but as truths and goods there are circumstanced as are **relationships by blood and marriage** on earth; with every difference . . .

4832². Truth cannot be conjoined with any good except that which is its own and **consanguineous** . . .

5530. Those things which are in the midst are called **consanguineous**, for love makes a **blood-relation** . . .

5598. According to the varieties of good from truth and of truth from good in this birth are the brotherhoods, or **relationships by blood and marriage** in Heaven . . .

R. 32. They are all as it were **blood-relations** through charity, and relations by marriage through faith; for charity conjoins . . .

M. 484. Triplicate adultery is with **blood-relations**. Gen.art.

D. 4037. There are connections as of **relationships by blood and marriage** in every simple idea, and more so in every compound idea.

E. 166. The names of **relationships by blood** and

marriage (Enum.) = spiritual things which relate to spiritual birth . . . and to the heavenly marriage . . .

Conscience. *Conscientia.*

Conscientious. *Conscientiosus.*

See under BIND.

A. 81². The bonds by which a spiritual man is acted upon are internal ones, and are called the bonds of **conscience**.

104. A spiritual man has no perception, but has **conscience**; a dead man has not even **conscience**; many do not know what **conscience** is, still less perception.

203. The perception of the spiritual Angels is a kind of **conscience**, which is vivified by the Lord, and appears like celestial perception, but is not celestial, but only spiritual perception.

206². If they were to be asked whether they know what **conscience** is, they would say that it is a mere imaginary thing, which may serve to keep the common people in a bond.

219. 'The voice of Jehovah' is taken for . . . **conscience**, or inward observation.

227. The source of perception, dictate, and **conscience**. . . It is this combat which is felt through perception, dictate, and **conscience** . . .

310². Since the Flood, men have no love, thus no will of good; but still faith can be given, or the understanding of truth, through which they can be brought to some charity; but by a different way; in fact, through **conscience** from Knowledges of truth and good which is insinuated by the Lord.

359. 'Jehovah said to Cain' = that **conscience** dictated.

371. After faith was separated from love, as in the postdiluvians, and charity was given through faith, **conscience** succeeded, which also dictates, but in a different way. When **conscience** dictates, it is in like manner said that 'Jehovah is speaking,' because **conscience** is formed from things revealed and from Knowledges from the Word; and when the Word speaks or dictates, it is the Lord Who speaks . . . 573.

393². **Conscience**, which is acquired through faith adjoined to charity, dictates, not what is the truth, but that it is truth, and this because the Lord has said so in the Word. Such, for the most part, became the Churches after the Flood; such was the primitive Church; and by this the spiritual Angels are distinguished from the celestial Angels.

537². Hence it is evident, with what stings of **conscience**, and with what anxiety, are those tormented, who are only admitted a little way into Heaven, when they are not qualified.

597. The state of the Ancient Church became such as to have a **conscience** of what is good and true: such as is the difference between having perception and having **conscience**, was the difference of state of the Most Ancient Church and of the Ancient Church. Perception is not **conscience**; the celestial have perception; the spiritual have **conscience**.

607. Instead of perception, the Ancient Church had a kind of dictate, which may be called **conscience**.

[A.] 608. This dictate may be called **conscience**, for it has been like **conscience**, although it was a kind of intermediate between perception and the **conscience** which is known at this day to some.

751. It is this combat which is felt and perceived with man, and which causes the stings and torment of **conscience**. T.596°.

762. Spiritual temptations exist only with those who have received a **conscience** of truth and good from the Lord; **conscience** itself is their plane, in which they operate.

765. A spiritual Church is such that the man is reborn through the doctrinal things of faith, which, being implanted, **conscience** is then insinuated into him, to prevent him from acting against the truth and good of faith; and thus he is gifted with charity, which rules his **conscience**, and from which he thus begins to act.

831. They have been devoid of **conscience** . . . In the other life, they do not know what **conscience** is, and deride those who mention **conscience**. 949.

847°. With those with whom there is love towards the neighbour, or charity, whatever assaults this love presents torment of **conscience**; this is spiritual temptation.

857°. What temptations, or internal pains, which are called the stings of **conscience**, effect . . .

863°. The Lord has distinguished the Intellectual from the Voluntary of man by a certain medium which is **conscience**, in which charity is implanted by the Lord.

873°. The ground itself with this man is prepared in his intellectual mind, which, being prepared, there is then insinuated by the Lord the good of charity; thence comes **conscience**, from which he then acts, that is, through which the Lord operates the good and truth of faith . . .

—⁴. All the good of charity which he does is of the Lord alone, not through the will, but through **conscience**. . . . So it is with the truth which the spiritual man thinks and speaks; unless it were from **conscience**, and thus from the good of the Lord that he thought and spoke, he could only think and speak truth as the diabolical crew do when they feign themselves Angels of light. . . . Hence it is evident, how the regeneration of the spiritual man is effected, and what is the nature of his regeneration, to wit, that it is a separation of his intellectual from his voluntary part, through **conscience**, which is formed by the Lord in his intellectual part, by virtue of which, whatever he does appears as if it were from his will, but it is from the Lord.

895°. They who have **conscience**, from **conscience** have a certain dictate, but no other than that a thing is true because they have so heard and learned; this forms their **conscience**, as is evident from those who have a **conscience** of what is false.

896°. They who have faith, know, acknowledge, and believe; these have charity; these have **conscience** . . . To have faith is of **conscience**, that is, of the Lord operating through **conscience** . . .

916°. Thus also they acquire a spurious **conscience**,—that they can live like devils . . . and still be saved.

918. The nature of the freedom of the spiritual man may be evident from this; that he is ruled through **conscience** by the Lord: he who is ruled through **conscience**, or who acts according to **conscience**, acts freely; nothing is more opposing than to act against **conscience**; to act against **conscience** is Hell to him, and to act according to **conscience** is Heaven; from which everyone can see that this is freedom. The Lord rules the spiritual man through a **conscience** of good and truth, which is formed in his intellectual part, and is thus separated from the man's voluntary things . . .

—^e. Hence it is evident, that the **conscience** conferred upon a spiritual man by the Lord, is as it were a new will . . . 927°.

965. Infernal torments are not, as some suppose, the stings of **conscience**, for they who are in Hell have no **conscience**, wherefore they cannot be tormented as to the **conscience**: they who have **conscience** are among the happy. D.4329.

977. With the regenerate man there is a **conscience** of good and truth; from **conscience** he does what is good, and from **conscience** he thinks what is true . . . With an unregenerate man there is no **conscience**, or if any, it is not a **conscience** of doing what is good from charity, and of thinking what is true from faith, but from some love which is for the sake of self or the world; wherefore it is a spurious or false **conscience**. With a regenerate man there is joy when he acts according to **conscience**, and there is anxiety when he is compelled to do anything or to think anything against **conscience**; but with an unregenerate man it is not so; most of them do not know what **conscience** is, still less do they do anything according to **conscience**, or against **conscience**, but according to those things which favour their loves . . .

—². With a regenerate man there is a new will and a new understanding; this new will and understanding are his **conscience**, that is, in his **conscience**, through which the Lord operates the good of charity and the truth of faith. 987°.

978. **Conscience** is implanted in the interior man by the Lord.

986. To act against **conscience** is horrible to him.

—². It is this fear and terror (felt by evil Spirits) which are perceived with man in relation to those things which are against **conscience**; wherefore, as soon as he does or says anything against **conscience**, he comes into temptation, and into the stings of **conscience**, that is, into a kind of infernal torment . . .

—³. For man is born again, and receives **conscience**, through the truths of faith.

—^e. With the regenerate man in like manner; for his **conscience** is formed from the truths of faith; hence his **conscience** is a **conscience** of what is right.

1002°. So far as man can do this from **conscience**, it is allowable, for his **conscience** is formed from all those things which he supposes to be true, thus which are allowable.

1023°. The Lord then formed a new will in man's

intellectual proprium, which is **conscience**, and into **conscience** He insinuated charity . . .

—². In proportion as man's voluntary proprium becomes quiescent, the Lord can operate in charity through the **conscience** implanted in man's intellectual proprium.

1032³. The Lord endows the gentiles with a **conscience** of what is right and good according to their religion, and into this **conscience** He insinuates innocence and charity; and when innocence and charity are in **conscience**, they easily suffer themselves to be imbued with the truth of faith from good.

1033. **Conscience**, in general, is either true, spurious, or false. A true **conscience** is that which is formed by the Lord from the truths of faith, and when a man is endowed with it, he is afraid to act against the truths of faith, for thus he would act against **conscience**; no one can receive this **conscience** who is not in the truths of faith, wherefore not very many in the Christian world . . . Nevertheless, they who are being regenerated receive **conscience** together with charity, for charity is the fundamental of **conscience**.

—². A spurious **conscience** is that which is formed with the gentiles from their religious worship in which they have been born and educated, to act against which is to them to act against **conscience**; when their **conscience** is founded in charity and mercy, and in obedience, they are then such as can receive a true **conscience** in the other life . . .

—³. A false **conscience** is that which is formed not from internal but from external things, that is, not from charity, but from the love of self and of the world. There are some who seem to themselves to be acting against **conscience** when they are acting against the neighbour, and who also at such times seem to themselves to be inwardly tortured, but it is because they perceive in thought that their own life, honour, reputation, wealth, or gain, are endangered . . . Some receive hereditarily a kind of softness of heart, and others acquire it, but it is a false **conscience**.

1043². Everyone supposes his own dogma to be true; hence he receives a **conscience**; wherefore, after he has received a **conscience**, to act against those things which have been impressed on him as truths of faith, is to him to act against **conscience** . . .

—³. In this cloud **conscience** is formed by the Lord with the man who is within the Church. . . In this cloud **conscience** is formed by the Lord with the man who is outside the Church. . . All falsities also are clouds, which exist with those who have either a false **conscience**, or with those who have none.

—⁴. But with the celestial man the clouds are not so great, because he has love to the Lord, which is implanted in his voluntary part, and therefore also he does not receive from the Lord **conscience** as the spiritual man does, but the perception of good and thence of truth.

1076. The quality of those (of a corrupt Church) is evident from this, that they never can have any **conscience**; for **conscience**, which is **conscience**, can never exist except from charity; charity is that which makes **conscience**, that is, the Lord through charity . . . Thus

conscience is of charity, never of faith separated from charity; if they have any **conscience**, it is a false **conscience**; and as they are devoid of **conscience**, they rush into every wickedness in proportion as external bonds are loosened.

1077. **Conscience** is formed through the truths of faith, for that which a man has heard, acknowledged, and believed, makes **conscience** with him, and to act afterwards against these things is to him to act against **conscience** . . . Hence it is, that unless they are truths of faith which he hears, acknowledges, and believes, he can never have a true **conscience**; for man is regenerated through the truths of faith, the Lord operating in charity; thus he receives **conscience** through them, and **conscience** is the new man himself . . .

1083¹. These, while they have charity, and thence **conscience**, have internal worship in external, for the Lord operates with them in charity, and in **conscience**. . . It is otherwise with those who have no charity and no **conscience** thence derived . . .

1098. The man of the internal Church believes that he acts against **conscience** if he does not worship the Lord from the internal; but the man of the external Church believes that he acts against **conscience** if he does not reverently observe external rites. There are more things in the **conscience** of the man of the internal Church, because he knows more of the internal sense of the Word; whereas there are fewer things in the **conscience** of the man of the external Church, because he knows fewer things of the internal sense of the Word.

1100^e. They who know little, and have **conscience**, are enlightened in the other life . . .

1101^e. The more he is instructed, the more is dispelled the cloud of his intellectual part, in which there are charity and **conscience**.

1103. Such, being in no charity and **conscience** . . .

1106. There are many who . . . have imbued falsities as to faith, and have had a certain kind of **conscience** according to the principles of their faith . . .

1112. But they who have been in the goods and truths of faith, and have thence acquired **conscience** and the life of charity, are raised into Heaven by the Lord immediately after death.

1197. The things of the memory are like dead things, unless man is such as to live according to them from **conscience** . . .

1308^e. Their dominion is greatest with those with whom there is something of **conscience** . . . but those who have no **conscience** they rule by many external bonds.

1442. They who become spiritual men, that is, who receive charity from the Lord, have what is analogous to perception, that is, a dictate of **conscience**, more or less clear in proportion as they are in the celestial things of charity.

1555². He then begins to act from charity, which is of **conscience** . . .

1668. Hence arise infestation and combat . . . with all who have **conscience** . . . With those who have **con-**

science there thence arises a dull pain, but with those who have perception, a sharp one . . .

[A.] 1692. Temptations are the means by which . . . conscience is not only given, but is also strengthened.

1702^e. In this interior (or middle) man there is conscience with the spiritual man, and perception with the celestial.

1820⁴. In like manner they assault the affections of truth, which make **conscience**; as soon as they perceive anything of **conscience** whatever, they form to themselves an affection from the false and infirm things with the man, and through this they darken the light of truth . . . There are few things, and those only the most general ones, which can come to man's **conscience**, which they delight in destroying more than anything else.

1822. Every interior dictate, even **conscience**, is nothing but (a kind of internal speech).

1831. That which unites (the Lord and the Church) is **conscience**, in which are implanted love and charity, wherefore the middle space between the parts (Gen. xv. 10) signifies that with man which is called perception, internal dictate, and **conscience**; the things which are above perception, dictate, and **conscience** are the Lord's; those which are below are with man . . .

1832^e. Between spiritual things and the Lord there is no parallelism and correspondence, for they are such things as do not flow in through internal dictate and **conscience**, as do those which are of love and charity, but through instruction . . . But still they can be so adapted as to serve celestial things for vessels; these are the things which constitute the cloud of the intellectual part, into which the Lord insinuates charity, and thus makes **conscience**. Examp.

1835². The Lord is continually putting evils and falsities to flight, but this through **conscience**; which being relaxed there is no medium through which the Lord can flow in; for the Lord's influx with man is through charity into his **conscience**; but then a new medium succeeds and is formed, which is external, namely, through fear on account of the law, honours, wealth, and reputation thence derived; but these things are not of **conscience** . . .

1844. The Church exists with those who . . . have **conscience** . . .

1862. The intermediate space = that which is between the Lord and the Church . . . which is **conscience**, into which goods and truths have been implanted through charity: when in place of charity there succeed hatreds, and in place of goods and truths evils and falsities, there is no **conscience** of good and truth, but that intermediate space appears to be filled up as with a furnace of smoke and torches of fire. Sig.

1914². The interiors can perceive what comes forth in the exterior; even they who have **conscience** are able and are wont to do this, for when anything contrary to the truth of **conscience** flows into the thought, or into the endeavour of the will, they not only perceive it, but also blame it, nay, they suffer pain at being such . . . 2654^e.

—4. The Fathers of the Ancient Church, who had not perception but **conscience**, thought from the exterior or natural Rational; but all who are devoid of **conscience** never think from the Rational, for they have no Rational . . . but they think from the sensuous and corporeal Natural . . .

1919². To illustrate the difference between perception and thought, take **conscience**. **Conscience** is a kind of general dictate, thus an obscure one, of those things which flow in through the Heavens from the Lord; the things which flow in present themselves in the interior rational man, and there as in a cloud . . . But thought is distinct from **conscience**, but flows from **conscience**, for they who have **conscience** think and speak according to it, and their thought is scarcely anything but an unfolding of those things which are of **conscience** . . . Hence it is that those who have **conscience** are held by the Lord in thinking well about the neighbour, and are withheld from thinking evilly; wherefore **conscience** is never possible except with those who love the neighbour as themselves, and think well about the truths of faith. From this may be evident what the difference is between **conscience** and thought.

1935. Interior thought flows in through the internal man into the interior rational, from the Lord, with those who have **conscience** . . . But they who have no **conscience** cannot have interior thought, wherefore neither is there any combat with them . . .

1937⁵. This freedom is from the Lord, Who insinuates it into man's **conscience** . . . Without a proprium acquired through freedom, no man can ever be reformed, because he cannot receive a new will, which is **conscience**.

1947. **Consciences** do not suffer themselves to be compelled.

—3. They who have not **conscience** are utterly ignorant what this freedom is . . .

1983⁴. Sirens study nothing more than to destroy **conscience**, on the destruction of which they possess the interiors of men, nay, obsess them . . . They who have no **conscience** are thus obsessed . . .

1994. Charity makes **conscience**.

2046. **Conscience** itself is formed through the truths of faith, for **conscience** is of truth and right . . .

2053². The Lord conjoins Himself with man in these impure truths, for He animates and vivifies them with innocence and charity, and thus forms **conscience**. The truths of **conscience** are various, namely, according to everyone's religion . . . In every dogma there are those who are endowed with **conscience**, which, however, is better in proportion as its truths approach more nearly to the genuine truths of faith. As **conscience** is formed from truths of faith of this kind, it is evident that it is formed in man's intellectual part . . .

2063⁹. Thus man is conjoined with the Lord, and, through good, that is, through charity, is endowed with **conscience**, by which he afterwards thinks what is true, and does what is right . . .

2088³. Charity was implanted through truth, and thus (spiritual men) received **conscience**, according to

which they acted, not from the affection of good, but from the affection of truth.

2115°. The gentiles are saved, if . . . they have received anything of **conscience** according to their religion. 2590.

2144°. In place of perception there succeeded **conscience**, which also is a kind of perception, for to act against **conscience** and according to **conscience**, is nothing else than to perceive thence whether it is so or is not so, and whether it is to be done or not; but the perception of **conscience** is not from the good which flows in, but from the truth which has been implanted in the Rational from infancy according to what is holy of their worship . . . Hence **conscience** is a kind of perception, but from such truth; and when charity and innocence are insinuated into it by the Lord, there comes forth the good of that **conscience**.

2183°. If the Rational then conquers, the Natural is subjugated, and thus man is endowed with **conscience**; but if the Natural conquers, he can then receive nothing of **conscience**.

2235. According to **conscience** . . .

2256°. These are they who have **conscience** . . .

2325. 'Lot saw'=**conscience**, namely, of those who are in the good of charity, but in external worship . . . the reason it here=**conscience**, is that those who have faith have **conscience** too; the former is inseparable from the latter, and in fact so inseparable, that whether you say faith or **conscience** is all the same. Ex.

2380°. All those are in the good of charity who have **conscience**, that is, who will depart nothing from what is just and fair, and from what is good and true, for their own sake, for this is from **conscience** . . .

—3. On the other hand, those who are in evil have no **conscience** . . .

2515. There are thoughts from perception, thoughts from **conscience**, and thoughts from no **conscience** . . . Thoughts from **conscience** are lower, and exist with the spiritual, that is, with those who are in the good of charity and of faith as to life and as to doctrine; it is impossible for them to think against **conscience**, for that would be to think against what is good and true which is dictated to them by the Lord through **conscience**. But thoughts from no **conscience** exist with those who inwardly do not suffer themselves to be ruled by good and truth, but by evil and falsity, that is, not by the Lord, but by themselves . . . 2552°.

—e. They who think from **conscience** think from the affections of good and truth, thus from Heaven.

2632°. When he is regenerate, the Lord flows in through an internal way, that is, through the good of **conscience** . . .

2708. The spiritual have the dictate of **conscience**. 2831°.

2754. They entered without **conscience** . . .

2759. Rustics . . . who had had **conscience** . . .

2776°. The light of Heaven . . . only reaches those who live in charity, or what is the same, have **conscience**.

2831°. **Conscience** is formed from the Knowledges of

good and truth derived from parents and masters, and from their own study of the Word . . . Hence men of every doctrine can have **conscience**, even Gentiles can have what is not unlike **conscience** . . .

2842°. Internal men, that is, they who have **conscience**, do not need to confirm anything by an oath . . .

2915. These are the planes with man upon which **conscience** is founded by the Lord . . .

2928°. The **conscience** of the spiritual is founded in these truths of faith. Refs.

3175. Without any perception of **conscience** he would steal . . .

3187°. Then there is a **conscience** of good and truth therein . . .

3388. It treats of those who are in the doctrinal things of faith, and have no perception of truth from good, but only a **conscience** of truth from their having been told so by their parents and masters.

3471°. Truths at first gall the **conscience** . . .

3652°. All reasoning ceases . . . when man . . . thinks and acts from will, thus from **conscience** . . . 4243°.

3654°. 'The law written in the heart'=**conscience** of good and truth, and also=**conscience**.

3747°. There is a third degree of life . . . through which the Lord flows into the rational mind . . . whence man has **conscience** . . .

3843°. This is evident from **conscience** . . .

3863°. This internal sight . . . reveals itself with those who are regenerate, especially through **conscience**.

—e. It is this light which shines in the **conscience** of those who have faith in Him . . .

3957°. This plane is acquired through charity . . . and this plane is what is called **conscience** . . .

3993°. If anyone who loves himself above others . . . does what is just and fair from **conscience** . . .

4015°. This is evident from . . . **conscience**, which is the acknowledgment of truth from within.

4167. There are two planes with man on which celestial and spiritual things from the Lord are founded; one exterior, and other interior; the planes themselves are nothing else but **conscience**; without planes, that is, without **conscience**, nothing spiritual and celestial from the Lord can be fixed . . . wherefore they who are without such a plane, or without **conscience**, do not know what **conscience** is . . . The interior plane, or interior **conscience**, is where genuine good and truth are . . . but the exterior plane is the exterior **conscience**, and is where what is just and fair are . . . There is also an outermost plane, which also appears like **conscience**, but is not **conscience**, namely, to do what is just and fair for the sake of self and the world . . . Through the interior plane, or through the **conscience** of spiritual good and truth, the Lord rules those who are regenerate; through the exterior plane, or through the **conscience** of what is just and fair, that is, through the **conscience** of moral and civil good and truth, the Lord rules those who are not as yet regenerate, but can be regenerated, and also are being regenerated, if not in

the life of the body, in the other life; but through the outermost plane which appears like **conscience** and yet is not **conscience**, the Lord rules all the rest . . . The first plane, or the **conscience** of spiritual good and truth, is in the rational man; but the second plane, or the **conscience** of moral and civil good and truth, that is, of what is just and fair, is in the natural man.

[A.] 4190. The gentiles have a kind of **conscience** in their obscurity, against which they will not act, in fact some cannot do so . . .

4225. They who have a **conscience** of what is just and fair are within the Grand Man . . .

4249. Spiritual temptation acts into the **conscience**, which is of the interior man . . .

4256^e. This is above the sphere of man's perception, as is everything that moves, harasses, and tortures the **conscience**.

4299. No one can undergo spiritual temptation but he who has **conscience**, for spiritual temptation is nothing but torture of **conscience**; consequently, none can be tempted but those who are in spiritual and celestial good, for these have **conscience**, and the rest have not, and indeed do not know what **conscience** is. **Conscience** is a new will and a new understanding from the Lord, thus it is the Lord's presence with man, and this is close to him in proportion as he is in the affection of good or of truth . . .

4317⁵. Hence no perception of good and truth now exists, but in its place **conscience** with the regenerate, which acknowledges as good and truth that which is learned from parents and masters.

4390. **Conscience** from the good of truth is called **conscience** of truth.

4459³. They who are devoid of **conscience** are all in mere externals, for the internal man manifests itself through **conscience**; and all those have no **conscience** who think and do what is true and good, not for their own sake, but for the sake of self . . .

4468^e. He leaves (doctrine) to his faith and **conscience**.

4627³. Those who were cast down related to the mucus of the nostrils, and were . . . devoid of **conscience**, thus entirely devoid of interior perception. . . They were entirely unaware what **conscience** is, and when I said that it is an interior perception of good and truth, and that if one acted against that perception there would be anxiety, they did not understand it.

4799². For acts performed by those who are in sincerity are in the **conscience**.

4818³. Evil from the falsity of evil is of such a nature as to close up all access to the internal man, so that nothing of **conscience** can be formed in it . . .

4988⁴. They who do what is good from (hereditary good) do not act from any **conscience** of what is just and fair, still less of spiritual truth and good; but they who act from (the doctrine of good and truth) act from **conscience**.

5060^e. They wondered that anyone should have **conscience** about adulteries . . . and when I spoke to them about **conscience**, they denied that anyone has **con-**

science. I was told that such are for the most part from the Christian world . . .

5071. 'Everlasting fire' . . . is not the stings of **conscience** . . . because all who are in evil have no **conscience**, and they who have had none in the life of the body cannot have any in the other life.

5145⁴. With those who have **conscience**, as the Spiritual Angels, there are also terminations, but from the second degree, or from the third to the ultimate . . . It is said from the second degree, or the third, because **conscience** is twofold, interior and exterior; interior **conscience** is of spiritual good and truth, exterior **conscience** is of what is just and fair. **Conscience** itself is an interior plane in which is terminated the influx of Divine good; but they who have no **conscience** have no interior plane to receive the influx; with these good flows through to the exterior or sensuous Natural, and is there turned into filthy delights. A pain as of **conscience** sometimes appears to them, but it is not **conscience**; it is a pain arising from the privation of their delight . . .

—⁵. Consequently, all they who have had **conscience** are saved, but they who have had none cannot be saved.

5386. To these correspond . . . conscientious feelings in things not necessary . . . As these Spirits oppress the **consciences** of the simple, they are called the over **conscientious**: they do not know what true **conscience** is, for they place **conscience** in everything that arises . . . 5724.

5393. Without **conscience** . . . 5718². 8908². D.1282. 3447. 3449. 3600. 3615. 3699. 3700. 3736. 3999. 4083. 4543.

5432⁵. They examine the Word . . . Hence their faith and their **conscience**.

5476. Stings of **conscience** thence. Sig.

6207. The influx of the Angels is especially into man's **conscience**; there is the plane into which they operate; this plane is in man's interiors. **Conscience** is twofold, interior and exterior . . . The latter **conscience** exists at this day with many, but interior **conscience** with few; but still those who enjoy exterior **conscience** are saved in the other life, for they are such as are inwardly tortured if they act contrary to what is good and true, or to what is just and fair . . . But where these **consciences** do not exist, there is a very low something which sometimes counterfeits **conscience** . . . But this **conscience** is no **conscience**, because it is of the love of self and of the world . . . They who are in this false **conscience** do not even know what **conscience** is . . .

6208. There are many who enjoy natural good hereditarily . . . They cannot be endowed with any **conscience**, for this comes . . . from the doctrine of truth and good and a life according to it . . . Through these principles they receive **conscience**, which is the plane into which Heaven flows.

6647^e. But with the man of the Spiritual Church, such as the truth is such is the good, and thence such is the **conscience**, which to him is as the perception according to which he lives.

7090⁴. In the other life man can be firmly held in the bonds of **conscience**, but not so much so in the world . . .

7217². They think, what is **conscience** ?

7233². In place of that perception they have **conscience**, which is formed from the truth and good which they have acknowledged within their Church . . . 7935.

7280. They who are upright have an internal fear . . . lest they should do anything against **conscience**, that is, against the truth and good which are of **conscience** . . .

—². But fear with those who are evil is not any internal fear . . . and thence of **conscience** . . .

7474². Infestations are not temptations, for temptations are attended with anguish of **conscience** . . .

7490. In proportion as man is in the loves of self and of the world . . . he does not know what **conscience** is, and at last does not know that there is such a thing.

7935. The interior perception of truth which is of **conscience**. Sig.

—^e. This principle of life is called **conscience**, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity.

8002². Through the good of the Church there is formed with man **conscience**, which is the plane into which the Angels flow, and through which man has consort with them.

So81. Perception from the truth which is of **conscience**. Sig.

— . It is said from the truth which is of **conscience**, because the **conscience** of those who are of the Spiritual Church is a **conscience** of truth, for it is acquired from the doctrinal things of the Church, which are believed to be truths whether they are truths or not ; but they become of **conscience** when they also become of life.

8159. Hence the **conscience** is wounded.

8162. When temptation assails, the **conscience** is smitten by falsities and evils, thus the internal man is, for **conscience** is of the internal man . . . Horror arises from the mere influx of falsity and evil with those who have **conscience**, for **conscience** is from the truth and good of faith, thus from those things which make the spiritual life.

8457. With the man of the Spiritual Church a new will is formed by good through truth, and it appears with him as **conscience**, which is a **conscience** of truth.

8625². This truth with them becomes good, and thence of **conscience** ; if malignant Genii were to flow into this obscurity, they would destroy **conscience** in a thousand ways . . .

8849. (The extreme tenderness of **conscience** with the inhabitants of Jupiter. Des.)

8908². These persons are also without **conscience**, and do not know that **conscience** consists in saying that that is just which is just, for no other reason than because it is just . . .

9112. What **conscience** is shall now be told. **Conscience** is formed with man from the religion in which he is, according to the reception thereof inwardly. N.130, *et seq.*

9113. **Conscience** with the man of the Church is

formed through truths of faith from the Word, or from doctrine from the Word, according to the reception of them in the heart ; for when a man knows the truths of faith, apprehends them in his own way, and afterwards wills and does them, he receives **conscience** . . .

9114. Hence it is that those who have **conscience** speak what they do speak from the heart, and from the heart do what they do . . . Hence a more perfect **conscience** can exist with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others. T.666².

9115. Those have **conscience** who have received a new will from the Lord ; that very will itself is **conscience** ; wherefore, to act against **conscience** is to act against that will. As the good of charity makes the new will, it also makes **conscience**.

9116. As **conscience** is formed through the truths of faith (as are also the new will and charity), to act against the truths of faith is to act against **conscience**.

9117. As faith and charity . . . make the spiritual life . . . to act against **conscience** is to act against that life.

9118. As, therefore, to act against **conscience** is to act against the new will, against charity, and against the truths of faith, thus against the life which man has from the Lord, it is evident that man is in the tranquillity of peace, and in internal bliss, when he acts according to **conscience** ; and that he is in intranquillity and pain when he acts against it ; this pain is what is called the stings of **conscience**.

9119. Man has a **conscience** of what is good, and a **conscience** of what is just ; the **conscience** of what is good is the **conscience** of the internal man, and the **conscience** of what is just is the **conscience** of the external man ; the **conscience** of what is good is to do according to the precepts of faith from internal affection ; whereas the **conscience** of what is just is to do according to civil and moral laws from external affection. They who have a **conscience** of what is good have also a **conscience** of what is just ; whereas they who have only a **conscience** of what is just are in the capacity of receiving a **conscience** of what is good, and also do receive it when instructed.

9120. (Examples of those who have **conscience**, and of those who have no **conscience**.) 9121. T.666².

9122. They who have not received **conscience** in the world cannot receive **conscience** in the other life, thus cannot be saved, because they have no plane into which Heaven can flow and operate . . . For **conscience** is the plane and receptacle of the influx of Heaven.

10124. Charity constitutes his new Voluntary, and faith his new Intellectual, and both constitute **conscience**.

10296. With the spiritual this new Voluntary is **conscience**, which is a **conscience** of truth.

10787^e. They who receive truth first in the memory, then in the understanding, and then at last in the will, are they who are in faith, for they act from faith, which is then called **conscience**.

H. 299^e. Hence it was evident to me why it is that some who do not know what **conscience** is, because they have none, ascribe its pain to the stomach.

[H. 299] (a). Refs. to passages on the subject of **conscience**. N.139.

321. See **GENTILE** at this ref.

358^e. His thought and will are **conscience**.

506. All who . . . have acted from **conscience** . . .

—². But those who have had no **conscience** . . .

514². Gentiles . . . who have thus acquired a kind of **conscience** . . .

N. 130. On **conscience**. Gen.art.

133. Man's spiritual life itself is in true **conscience** . . . T.666³.

135. **Conscience** with those who are in charity is **conscience** of truth, because it is formed through the faith of truth; but with those who are in love to the Lord there is **conscience** of good, because it is formed through the love of truth; the **conscience** of the latter is a higher **conscience**, and is called the perception of truth from good. They who have **conscience** of truth are of the Spiritual Kingdom, but they who have the higher **conscience** which is called perception are of the Celestial Kingdom.

W. 361². Who does not know that such a man has **conscience**? . . . Then the man does not know what **conscience** is.

—^e. Ask him what **conscience** is, and he will tell you.

P. 141. No one is reformed in a state of disordered mind . . . Such disordered conditions are melancholy, spurious and false **conscience** . . .

M. 164. (**Conscience** one of the spiritual virtues.)

271. Some **conscientious** persons may be distressed at the idea . . .

I. 18². I am obliged by my **conscience** to communicate these things.

T. 539^e. Still it does no harm for one burdened in **conscience** to enumerate his sins in the presence of a minister . . .

665. (Relation concerning what is known on earth about **conscience**. Four companies, consisting severally of politicians, scholars, physicians, and clergymen, deliver their sentiments in order, from which it appears that not one person in the Christian world knows what **conscience** is.)

666. The Angel said . . . Regarded in itself, **conscience** is not a pain, but a spiritual willingness to act according to religion and faith. Hence they who enjoy **conscience** are in the tranquillity of peace and in internal bliss when they are acting according to **conscience**, and in a certain disquietude when they are acting against it. But the pain of mind which you have believed to be **conscience** is not **conscience**, but temptation . . . which, when spiritual, draws from the spring of **conscience** . . .

—³. Who does not know from common conversation what **conscience** is?

—^e. (Four kinds of persons in relation to **conscience**.)

D. 218. Unless these Spirits enjoyed freedom, the human race . . . would be in constant misery and torment of **conscience** . . .

544. Their Angels know what he has done from **conscience** . . .

899. From this lower way into the understanding . . . there is in many a **conscience**, but this **conscience** for the most part extends itself only to the actions . . . Thus it is not a true **conscience** . . . Whereas in the Angels it is so clear that they know . . . that there can be no life without such a **conscience** of things . . .

1240. These Spirits are such as excite scruples of **conscience** . . . and thus burden the **conscience** in things about which it should not be burdened . . . They are called the over **conscientious** . . . for they place **conscience** in everything that happens. Examps. 1241. 1242.

1261. (The assassin) confessed that . . . he had been tormented with stings of **conscience**. 1263, Des. 1266.

2715^e. Not ruled through internal bonds, which are called the bonds of **conscience** . . .

2801. But for external bonds, **conscience** would now have little or no effect.

2947^e. **Conscience** thus dictating, he acts according to faith.

3445. It was said that true **conscience** has no existence without the Knowledge of faith, but he would have it that mankind are born into a **conscience** of truth . . . But it was shown . . . that at first man is altogether destitute of **conscience**, which is born from those things which the man supposes to be true and good; wherefore there exist false **consciences**, and spurious ones. Examp. . . . Whereas **conscience** is true when . . .

3446. Thus it is granted by the Lord that man should not know what he has learned, but **conscience** is what dictates.

3496. As he could be moved by a certain tenderness of **conscience** . . .

3532. The **conscience** and perception of good (of the common people). Ex.

3615. This is not to be confounded with **conscience**.

3677. Otherwise, prayers, etc., merely quiet the **conscience** . . .

3693. That only is a true **conscience** which is from heavenly love . . .

3714^e. Everyone may know whether any law of **conscience** constrains him from this,—that he is unwilling to think this or that because it is evil . . .

3794. The primary bond of **conscience** is that of marriage . . . 3795.

3811. With such, the bond of **conscience** is completely loosed . . . —^e.

3847. As these deceitful Spirits . . . have no **conscience** . . . they wanted to induce on me as a matter of **conscience** what is indifferent . . . as that I should eat or buy in a certain place, because the people there were upright . . . Thence arise spurious **consciences** . . . It was given to say that they would be goaded by **conscience** if they could not perpetrate evil . . . 3937. 3938.

3848. The chief bond of **conscience** is what relates to the Lord, and thus what proceeds from Him, as marriage love . . .

—^e. Wherefore the bonds of **conscience** are situated just as are loves. 3937.

3850. With the angelical there are bonds of **conscience**, which **conscience** is from the Lord.

3910. That those who have **conscience** may be amended in the other life.

— They who are in phantasies, and in falsities, provided they have held marriage love sacred, and have had **conscience** . . . can be amended in the other life, even if they have been obstinate . . . But those who have not had **conscience**, especially they who have accounted adulteries as nothing . . . appear in the other life to be as it were without any bond, thus without any connection with Heaven. They who have had no **conscience** in regard to adulteries . . . cannot be amended so as to come among the celestials, except as those who are scarcely self-conscious . . .

3977. When these Knowledges are confirmed, the Lord endows him with **conscience**, so that he believes without confirmations . . .

3999^e. They thus take away the **conscience** of what is true and good . . .

4030. They who relate to the mucus of the nose are without **conscience** ; it was given to perceive something which holds the **conscience**, but they had nothing of the kind ; they wondered that anyone should have **conscience**.

4036. **Conscience** is all that internal sense which is felt when a man acts contrary to good and truth . . . It is also a perception which is given by the Lord ; when there is pain that he should act contrary to good and truth, and when he is touched with contrition so as to as it were shed tears, there is inmost **conscience** . . .

4038. They who in the life of the body have had no **conscience**, as adulterers and the cruel, become excrements, and sit like dead stocks, and afterwards serve for such subjects as have but little life. **Conscience** is not afterwards given them, but those things are taken away by vastations which hinder their being of use.

4039. But they who have acquired **conscience** in the life of the body . . . in the other life receive far more, yea, infinitely more . . .

4222. How **conscience** is formed.

4263. He who is in charity and true **conscience** does all the commandments of the decalogue as from himself, and knows them as from himself . . . Moreover, they who are in charity and **conscience** know all the Knowledges of faith as it were from themselves . . . All things are in charity ; it follows that so are they in true **conscience**.

4346. I spoke with one who in the life of the body had had no **conscience** . . . He said he did not know what **conscience** is . . . From this he might know what **conscience** is . . . Hence he perceived what **conscience** is.

4396^e. Truth natural, moral, and civil is a vessel recipient of the truth of faith, and in it there is a species of **conscience**.

4409^e. In true marriage love there is the inmost of **conscience**. De Conj. 41.

4544. They who are without **conscience** are in such a sleep, because their interiors cannot be more awakened. . . . But with those who have had **conscience** . . . when

external things are taken away, they awake to full wakefulness.

5855. How few know what **conscience** is. The reason of this.

— **Conscience** is a pain because one has acted or thought contrary to the Divine commandments.

— He who has not life as an end can never know what **conscience** is . . .

D. Min. 4545. On order as to **conscience**.

— The first plane is the inmost of the Rational ; it is of perception, thus of love to the Lord, thus of good and of the truth of good. The second plane is the middle of the Rational, and is of the **conscience** of good and truth, thus of piety, and is of the Church and the Lord's Kingdom. The third plane is of the **conscience** of what is just and right, thus of one's employment in civil life, therefore of society and the common good, and is of the lower Rational. The fourth plane is of what is honourable and becoming, thus of conversation, therefore between friends and acquaintances, and is of the corporeal faculty. These planes may be conjoined . . .

4547. There is no **conscience** without charity . . .

E. 376. This new will which is formed in the understanding is the same as **conscience**, and **conscience** is the **conscience** of truth, because it is formed through truths of every kind which are from the doctrine of the Church and the sense of the letter of the Word.

Conscious. *Conscius, Conscire.*

A. 9069. Therefore he is not **conscious** of it . . .

9132. He is guilty . . . because it is done while he is **conscious** of it ; for what is done from **consciousness** proceeds from the will and at the same time from the understanding, thus from the whole man.

9140. If he does it from but little **consciousness**. Sig. . . The reason it = but little **consciousness**, is that while man is in the pleasure and appetite of the body, he but little consults reason, and thus has but little **consciousness**.

—^c. 'A beast of burden,' in the Original Language, is said from what is brutish and stupid, thus from what is but little **conscious**. III.

9165. Concerning which the mind is not **conscious** Sig.

P. 176². If man were led, with a living perception and sensation of being led, he would not be **conscious** of life . . .

M. 193². I have heard that this takes place from the wife's love itself, the man not being **conscious**, and the wife not being **conscious**.

D. 3910^e. They become . . . as it were hardly self-conscious, like bones. 3912^e.

Consecrate. *Consecrare, Sacrare.* A. 1664⁴.

M. 308. Marriage is to be **consecrated** by a priest. 21^e.

T. 503. **Consecrated** to the worship of all the gods . . .

Consent. *Consentire, Consensus.*

A. 1394. They are conjoined into Societies according

to **agreement**, and are dissociated according to disagreement.

[A.] 3090. This is evident from the assent, or **consent**.

—². Hence also marriage, which is **consent** on both sides; this originates from the marriage of good and truth; there is will on the side of good, and **consent** on the side of truth; hence **conjunction**.

3157. The examination of their **consent** from each faculty, of the will and of the understanding. Sig.

—². Truth is learned, but is not acknowledged . . . unless there is **consent** from each faculty . . . **consent** is the acknowledgment itself; through this is effected reception . . .

3158². **Consent** from the understanding alone is not **consent**, but all **consent** is from the will . . .

3161. **Consent** inspired from the Lord. Sig.

3179. **Consent** of the affection of truth alone. Sig. and Ex.

—². The truth which is to be initiated to good, itself acknowledges its own good, because good acknowledges its own truth; hence comes **consent**; but it is **consent** inspired into truth by good. With man, it never appears that there is any **consent** on the part of truth when it is being initiated and conjoined with good . . .

3180. Full **consent**. Sig.

3948. **Consent**. Sig. 4004.

4453. To make one, thus to **agree together**. Sig.

4456. 'Dowry'=**consent** to be one, for the dowry given to a betrothed maiden was a token of **consent** on both sides. —^e, Ex. 9184.

4464. 'To **consent**' (Gen.xxxiv.15)=accession.

4484. 'To **consent**' (ver.22)=to agree.

4490. 'To **consent**' (ver.23)=to condescend.

4874. 'A signet'=a token of **consent**. Ex.

6047. All conjunction requires reciprocation, thus **consent** on both sides.

6203. When man first from **consent**, then from purpose, and at last from the delight of affection casts himself into evil, the Hell is opened which is in such evil . . .

6513. Solicitation that he would **consent**. Sig. . . 'The ears'=obedience, here **consent**, because the king is addressed; obedience is also **consent**, but is predicated of lower things, and **consent** of more eminent ones.

6741. **Consent** by that religiosity. Sig. 6743.

8694³. The revelation enjoyed by those who are in good . . . is a certain **consent** and approval from within that it is true . . .

8702. **Consent** from union. Sig. 'To hear the voice'=obedience, but here **consent**, because it is said by Jethro . . .

9184. A token of **consent** on his part for a lawful conjunction. Sig.

10416. Festivity of their interiors thence, and **consent**. Sig. . . The reason **consent** is also signified, is that all festivity inwardly has **consent** in it . . .

H. 516^e. **Consentaneous-consentaneam**—with the good dogmas of their religion . . .

W. 363². There are many things which belong to both love and wisdom, as **consent**, etc.

P. 81. The evils one believes allowable are appropriated . . . for there is **consent**.

108. Effects are in the mind's delights and their thoughts when the delights are of the will and the thoughts are of the understanding thence, thus when there is full **consent** there; for then the effects are of his spirit, and even if they do not come into the act of the body, they are as it were in act when there is **consent**.

111^e. That **consent** is deed. Sig.

112. If there is no outlet, concupiscences remain within, and breathe forth delights, and thus drive the man to **consent**, thus to deed: through the external of thought concupiscences enter the body, wherefore, when there is **consent** in the external of thought, they are at once in the body.

R. 375. 'Amen'=the **consent** of all.

M. 21^e. In Heaven, a priest administers betrothals, and hears, receives, confirms, and consecrates **consent**; **consent** is the essential of marriage . . .

298. The woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she **consents**. Gen.art.

299^e. The reason she ought to deliberate with herself before she **consents**, is to prevent her from being coupled to an unloved man; for thus there would be no **consent** on her side, and yet this makes marriage, and initiates her spirit into that love; but unwilling or extorted **consent** does not initiate the spirit, although it may the body . . .

300. After a declaration of **consent**, pledges are to be given. Gen.art. . . The reason these gifts are confirmations, is that they are tokens of **consent**; wherefore, when anything is **consented** to on both sides, it is said, Give me a token.

—^e. If these presents are made before the act of betrothal . . . they are confirmations and testifications of **consent** to the betrothal, if after it, to the wedding.

301. **Consent** is to be established through solemn betrothal. Gen.art.

T. 646^e. The **unanimous-consentienter**—answer will be . . .

Ad. 634. Everything has been so created and formed by God, that there is an absolute **agreement** of interior with exterior, and of exterior with interior things . . . Order itself produces this **agreement**: wherefore perfect order consists in the **agreement** itself of all things which are in one body, or subject.

D. 158. The intermediate differences, from **consent** to dissent, are indefinite.

—^e. When there was **consent**, my mind was restored . . .

979. The least spheres, which, being in **agreement** . . .

980. They who are in **agreement** are conjoined into the sphere of a Society . . .

1710^e. In the body there is a **consent** of all things to uses . . .

3112. (On the agreement of Spirits.) 3494.

3702. The rising of the clouds signified **consent** . . .

E. 696³. 'If two of you shall agree in My name' (Matt. xviii. 19). 815¹².

Consequence. *Consequens.*

A. 3854³. Every least movement of man's life has a continuous series of **consequences** to eternity . . . 6490. D. 2483. 2629. 2714. 3403.

5122^e. What is prior . . . produces series of **consequences** to eternity . . .

5949. If the eye is in good as its end, the man is in the sight of **consequences** . . .

H. 205^e. Therefore they with whom truths and goods are conjoined according to the form of Heaven, see **consequences** in series . . .

Consequence, Of no. See LIGHT=*levis*.

Conserve. See PRESERVE.

Consider. *Considerare.*

Consideration. *Consideratio.*

See DEEM.

A. 1258². He **considers** them with himself . . .

1854². They only **consider** death as . . .

2727. How marriages are **considered** in the Heavens.

S. 2. He who so thinks does not **consider** that . . .

P. 83. These three things are to be **considered** . . .

D. 2514^e. Such a one may there be in much greater **consideration** than a prince . . .

3786. **Consider** him as nothing.

Consider. *Expendere.*

A. 1906. Is evident, if he **considers** . . . 7324^e. H. 14. 402. 432.

6717. The man does not then **consider** whether it is true . . .

7298². It is given them to think and **consider** whether it is so . . . —^e.

9730. He does not **consider** further . . .

T. 343^e. Taken up, examined, and **considered** . . .

363. To be **considered** in this order. 512^e.

577³. What is **considered**, concluded upon, and determined into act.

E. 453¹¹. 'The weigher' (Is. xxxiii. 18)=wisdom.

Consider. *Pensitare.*

A. 5613^e. When the mind is in doubt, it stops and **considers**.

8384. The Spirits of Jupiter **consider** what they will say.

M. 83^e. On hearing this, the man departed, and **considered**.

Consider. *Versare.* T. 393². 425. 535. 603. 658⁴. 839.

Consideration. *Auctoramentum.* A. 6057². W. 336^e. T. 16. 72². —^e. 185⁴. 815².

Consideration. *Volutio.* A. 9940^e.

Consist, Stand. *Consistere.*

Consistence. *Consistentia.*

A. 2418. 'Stay thou not in all the plain' (Gen. xix. 17) = that he should not delay in any of those doctrinal things.

6677. They cannot **stay** in the presence of the good.

7308. 'Stand to meet him near the bank of the river' (Ex. vii. 15)=influx according to the state. 'To **stand** to meet'=influx.

7436. 'Stand thou before Pharaoh' (Ex. viii. 20)=the appearance of the Divine to those who are in evils. . . 'To **stand** before anyone'=presence, here the appearance of the Divine, because Moses was to **stand**.

7527. 'And they **stood** before Pharaoh' (Ex. ix. 10)=in the presence of those who are infesting.

7538. 'Rise early in the morning, and **stand** before Pharaoh' (Ex. ix. 13)=the elevation of the attention of those who are infesting through presence.

8172. 'Stand still and see the salvation of Jehovah' (Ex. xiv. 13)=salvation by the Lord alone, and none by them. . . 'To **stand still** and see'=to have faith.

8598. 'Tomorrow I will **stand** upon the head of the hill' (Ex. xvii. 9)=conjunction of truth Divine with the good of charity, and influx thence. . . 'To **stand**'=to be conjoined and to flow in. Ex.

8721. 'Thou mayest **endure**' (Ex. xviii. 23) = abode with them.

8818. 'And they **stood** in the lower parts of the mount' (Ex. xix. 17)=far from the good of celestial love.

9500. **Consistence** and subsistence. Sig.

9501. 'The staves must be in the rings of the ark'=that power is **steadfast** from the Divine sphere of good and truth.

9543. 'And the table shall be carried with them'=**steadfastness** thence. . . 'To be carried'=to exist and subsist, thus to **consist** or be **steadfast**.

9657. 'The boards shall be twinned below to one ring'=consistence, or **steadfastness**. 'A ring'=conjunction, here, **steadfastness** through conjunction.

10606. 'And thou shalt **stand before** Me there upon the head of the mount' (Ex. xxxiv. 2)=from the inmost Heaven where is the Divine love.

10614. 'And Jehovah descended in a cloud, and **stood** with him there' (Ex. xxxiv. 5)=the external of the Word in which is the Divine . . . 'To **stand** with Moses there, when said of Jehovah,=the Divine in it.

H. 41. Heaven consists of innumerable Societies. Gen. art.

169^e. Ideas which **consist** of such things.

367. The mind **consists** of two parts . . .

380. Marriage love and its delight **consist** in this . . .

390^e. In this **consists** love to the Lord . . .

403. They believed that heavenly happiness **consists**

in an idle life . . . But no happiness ever **consists** in being quiescent . . .

[H.] 408°. Heaven **consists** in this . . .

477°. There is extension into heavenly Societies if the reigning love **consists** of the loves of Heaven, but into infernal Societies if it **consists** of the loves of Hell.

480°. The ultimate plane **consists** of . . .

W. 222. **Consist** of degrees discrete and continuous . . . 226°.

R. 340. 'Who shall be able to **stand**' (Rev. vi. 17) = that they would not be able to endure.

M. 73. This age would not **stand**, as iron **stands**. Sig.

T. 37°. The will and understanding; of these two the mind of everyone **consists**.

38. In the Church there are two essentials, charity and faith, from which each and all things of it **consist**.

42°. Perfection of life does not **consist** in thought . . .

47. The universe **consists** from perpetual uses . . .

470°. Every man does not actually **consist** except from such things as are in the earth.

482°. The life of man's spirit **consists** in his free-will in spiritual things. D. 4325.

510. The communion called the Church **consists** of as many men as have the Church in them.

679. The **consistence** or **permanence** of all things is dependent upon order.

D. 158. An intellectual idea exists and **consists** from many ideas. Ex.

J. (Post.) 314. Pressures, and thence **consistences** . . .

Consistent. See under COHERE.

Consistory. *Consistorium.*

J. 564. They have a kind of Council in place of the Council, or **Consistory** at Rome . . . D. 4957. 5229.

R. 734. A deliberation in the papal **Consistory**. Sig.

D. 3662. When the popes are sitting in the **Consistory** . . . 5841. 5844.

E. 1075. The doctrinal things from the papal **Consistory** in general. Sig. 1076. 1078. 1080.

C. 78. Various ecclesiastical societies, as **Consistories** . . .

Consociate. *Consociare.*

Consociation. *Consociatio.*

See SOCIETY.

A. 685. There are wonderful **consociations** in the other life . . .

842°. Those who had **consociated** themselves are dispersed . . .

1394. There is not the least difference which does not dissociate or **consociate**.

1398°. Hence it is evident how, in the other life, they are **consociated**, and how they are dissociated, according to perceptions.

2057°. Through mutual love all (in Heaven) are thus **consociated** by the Lord.

2228°. Heavenly **consociations** are according to lives, and never according to the thoughts which are not of the life.

2449°. All things there are most accurately **consociated**, in the Heavens according to all the differences of love to the Lord and of mutual love, and thence of faith; and in the Hells according to all the differences of cupidities, and thence of phantasies. 3642°.

3982°. Hence is the **consociation** of man with the Angels (through the Word).

4121. In the other life, all are **consociated** according to affections, and they who are **consociated** constitute a brotherhood.

5764. The Societies in Hell are so instituted, that they act all together as one against good, thus are they kept **consociated** . . . But in the world, the good are **consociated** with the evil . . .

5807°. The Natural of love is the delight of **consociation** and conjunction.

7085. Hence it follows, that in the other life all are **consociated** according to loves . . . They who are in love towards the neighbour and in love to God are **consociated** in Heaven, and they who are in the love of self and the love of the world are **consociated** in Hell.

7363. (In Mars) those who agree in disposition are **consociated**. . . They said that their **consociations** are delightful . . .

7996. In the statutes which follow, it is indicated who can be **consociated**, and who cannot. 8001°.

8003. The paschal supper represented the angelic **consociations** in Heaven . . .

—e. By its being eaten in one house are signified the **consociations** of concordant goods, so as to make together one good. To eat the passover = to be **consociated**.

8226. In the Hells there is **consociation** through evils, as in the Heavens through goods, but the **consociation** in the Hells is like that of thieves.

8630°. All the **consociations** in the other life take place according to spheres . . .

8665. **Consociation** as to the Divine celestial state. Sig.

8682°. The reason the flesh of the sacrifices was to be eaten, was in order that there might be represented . . . **consociation** through love . . .

87004. It is according to order, that in the other life all are **consociated** according to the life . . .

8701°. In the other life, all are **consociated** according to the life of the will, not according to the life of the understanding . . .

8725°. The truths with which good can be conjoined are such as are confirmed and as are also **consociated** with many others . . .

87644. The wings being erected the one to the other, represented the **consociation** of all things in the Divine.

9005°. Such is the case with **consociations** in the Spiritual World.

9079². The goods and truths with man mutually love each other, and according to loves acknowledge each other, and thus **consociate** together.

9251. No **consociation** with such. Sig. 9252.

9255. In the other life, all are **consociated** according to good and thence truth . . .

9438². No one is permitted to speak with Angels and Spirits as a Spirit and Angel, unless he is such that he can be **consociated** with them as to faith and love; nor can he be **consociated** unless the faith and love be directed to the Lord . . .

10130³. (In the Spiritual World) all are **consociated** according to loves; they who are in love to the Lord from the Lord, are **consociated** in the inmost Heaven; they who are in love towards the neighbour from the Lord, are **consociated** in the middle Heaven; they who are in the obedience of faith, that is, who do truth for the sake of truth, are **consociated** in the ultimate Heaven; but they who are in the love of self and of the world . . . are **consociated** in Hell. H.479. T.569.

10215². Such is the **consociation** of the Angels with man.

10312. Spirits are **consociated** and dissociated according to affections and thence thoughts.

H. 36. Those who are in the same Heaven can be **consociated** with any who are there; yet the delights of **consociation** are according to the affinities of the good in which they are.

45. Hence it is evident, that good **consociates** all in the Heavens . . . Yet it is not the Angels who thus **consociate** themselves together, but the Lord, from Whom is the good . . .

64². Similar are the **consociations** in the Heavens; they are conjoined there according to uses in a like form.

189. There are also Angels who do not live **consociated** . . . These are the best of the Angels.

200. On the form of Heaven, according to which are the **consociations** and communications there. Chap.

205. In Heaven all are **consociated** according to spiritual affinities, which are those of good and truth in their own order; it is so in a whole Heaven, in each Society, and in each house . . . Similarly **consociated** are the goods and truths which make wisdom and intelligence with every Angel . . .

304. Man was so created that he might have conjunction with the Lord, but only **consociation** with the Angels. Ex. R.818^e.

J. 69³. At first, Spirits can be **consociated** with those who are like them in externals.

S. 62. Through the sense of the letter of the Word there is conjunction with the Lord, and **consociation** with the Angels. Gen.art. R.851, Sig.

W. 202. They are **consociated** according to discrete degrees . . .

252. Man is **consociated** with Angels in Heaven, and at the same time he is **consociated** with men in the world.

R. 508. **Consociation** through love and friendship. Sig. 3 F

906². Every man who is in the goods and truths of the Church from the Word is **consociated** with the Angels of Heaven . . .

910^e. The Church which is a Church from the Word . . . is in **consociation** with Heaven, and in conjunction with the Lord.

943^e. These two states (of Spirits and men) are **consociated** solely through correspondences, and **consociation** through correspondences causes them indeed to be together in affections, but not in thoughts.

M. 50. All in the Heavens are **consociated** according to the affinities and propinquities of love.

T. 14¹. As to his spirit, every man is **consociated** with his like in the Spiritual World . . . See 561^e.

137⁸. This is the state of the **consociation** of Spirits and men. I said, I know that all here are **consociated** with their like in the natural world. Examps. . . This is the state of the **consociation** of Spirits and men.

238. This delight of the Angels (in the Word) is communicated to the man, and makes **consociation** . . . For the sake of this **consociation** with the Angels . . . the Holy Supper was instituted . . .

347². See COMMUNION at these refs. 607.

365⁴. Sympathies and antipathies are nothing but exhalations of affections . . . All conjunctions and **consociations** in the Spiritual World are effected according to them.

380³. With every man there is a **consociate** Spirit . . .

583. His soul then comes into the Spiritual World . . . and is **consociated** with his like.

597. Through victory over the external man he becomes spiritual, and is then **consociated** by the Lord with the Angels of Heaven.

D. 4484. On **consociations** according to affections and cupidities, also appearances and phantasies. D.Min.4732.

4485. After death, souls do not at once come into their own **consociations**. Ex.

E. 47. Truth is to be **consociated** with good, and when it is **consociated** it becomes 'a brother.'

Consolation. See COMFORT.

Consonant. *Consonans.*

A. 1759. The speech of celestial Spirits cannot easily flow into articulate sounds or words with man, for it cannot be adapted to any word in which there is any harsh sound, or in which there is a hard doubling of consonants . . .

H. 241². The speech of the celestial Angels is devoid of hard consonants, and rarely falls from a **consonant** to a **consonant** except through the interposition of a word that begins with a vowel . . .

261. Angelic language has nothing in common with human languages, for the Angels express affections by means of vowels, ideas of thought from affections by means of consonants, and the sense of a thing by the words from them. D.5964.

S. 90². In the third Heaven . . . they do not express any consonants harshly, but softly . . . T.278².

D. 1147. Certain **consonants** interrupt the flow.
Examp.

1645. That the celestial soften some **consonants**.

Consort. *Consors.*

See MARRIED PARTNER.

P. 96³. Understanding is the **consort** or mate of willing.

193². Each joins to itself its **consort** . . .

194. These subaltern affections join to themselves **consorts**, each its own ; the interior affections, **consorts** which are called perceptions, and the exterior affections, **consorts** which are called thoughts, and each dwells with its own **consort**.

206. As no love can exist without its own **consort**, and the **consort** of love or the will in man is called the understanding . . .

M. 52^e. As marriage love perfects an Angel, for it unites him with his own **consort** . . .

59². He then becomes a fuller man, because he is conjoined with his **consort** . . . They who then love only corporeal natural things . . . cannot be conjoined with their **consort** as into a one, except as to those externals . . .

71³. I have seen Genii . . . who approached an Angel who was in sweet delight with his **consort**, become like furies . . .

76⁴. While surveying the city, we saw here and there **consorts**, in pairs . . .

226^e. Regards his **consort** as a tiresome old woman.

Conspire. *Conspirare.*

Conspiracy. *Conspiratio.*

See PLOT.

A. 589^e. **Conspiring** with the foul love of self.

1983³. The interiors **conspire** with the exteriors . . .

5764. In Hell all companions **combine** together for evil. —.

H. 266². To such wisdom of the Angels, this also **conspires** . . .

D. 458. In the Heaven of Spirits a conspiracy was made to suffocate me. Gen.art.

2489. Everything therein **conspires** to evil.

2668. Occurs. 2765. 3072. 5211. 5212. 5426.

Constant. *Constans.*

Constantcy. *Constantia.*

Constantly. *Constanter.*

A. 1259. This so **constantly** . . .

1276. Their position is **constant**.

1377. They appear **constantly** in their own places.

1381. Souls and Spirits who are not yet allotted a **constant** position in the Grand Man . . .

2311. All words have a spiritual sense . . . and this most **constantly**.

2333². This correspondence is most **constant**. 2607. 2712. 4691.

8394. He must then remain **constant** in good to the end of life.

H. 123. The Angels turn themselves **constantly** to Him . . . 143².

C. J. 49. These afterwards become more **constant** than others, so that they may be called **constancies** . . . T.802^e. D.3513. 3514.

W. 120. In the natural world, these quarters are **constant** . . . But in the Spiritual World . . . the Sun **constantly** appears in its own place.

165. In ultimates all things are fixed, stated, and **constant**.

205^e. As in a solid **consisting-constante**-of these three degrees . . .

P. 190. Many things are created to be **constant**, in order that inconstant things may come into existence. **Constant** things enum.

— . Things various cannot come into existence except in things **constant**, stated, and certain.

—^c. From the **constant** and stated things, some natural men . . . find arguments in favour of nature . . .

212. The cause is from the Divine Providence in ultimates, where, through **constancies** and inconstancies, it deals wonderfully with human sagacity . . .

333⁴. As there is so **constant** a progression of the Divine Providence in the vegetation and regeneration of trees, it must be **constant** in the reformation and regeneration of men . . .

M. 100^e. These goods cause the husband to be **constantly** in the understanding of truth . . .

160. The inclination to unite the man to herself is **constant** and perpetual with the wife, but inconstant and alternate with the man. Gen.art.

T. 78². **Constantly** remain there . . .

393. It is a **constant** truth . . .

D. 4009. From **constancies** in inmost things there come forth indefinite inconstancies in lowest ones.

E. 136. **Constancy** in truths. Sig.

Constantly. *Perenniter.* A.1627.

Constantine. *Constantinus.* T.137¹⁰. 632. 636. 637. 174².

Constantinople. *Constantinopolis.*

P. 312². Think of **Constantinople**, etc.

D. 4658. One who had been a mufti at **Constantinople** . . .

Doc. 302 II. On a council at **Constantinople**.

Constellation. *Sidus.*

A. 530². Remains are like some heavenly **constellation** . . .

5377². The very **constellations** correspond ; it is the Societies of Heaven and their abodes with which there is a correspondence of the **constellations** . . .

8379. They want to induce on their houses an appearance as of the visible heavens with their **constellations**, for they believe the abodes of the Angels to be there.

8902². 'The stars,' and 'the constellations'=the Knowledges of truth and of good. Refs.

9408². The ancients had no other idea . . . than that the constellations were the abodes of the Angels.

9441. Each star is as a sun in its own place . . .

T. 759². The star of stars.

E. 304⁵. 'The stars of heaven and the constellations thereof shall not give their light' (Is.xiii.10)=the knowledges of truth and good.

401¹². 'The stars' (Is.xiii.10)=Knowledges of good ; the 'constellations,' Knowledges of truth.

Consternation. *Consternare, Consternatio.*

A. 5881. 'They were terrified at his presence' (Gen. xlv.3)=a moving among them.

8314. 'Then were the dukes of Edom affrighted' (Ex. xv.15)=the like with those who are in a life of evil from self-love.

9327³. 'I will put consternation in their hearts' (Lev. xxvi.16).

9328. The consternation of all falsities. Sig. and Ex.

9330². When they are in Hell they are in terror and consternation at the truths from good in which the Angels are from the Lord.

R. 911. A moving of the mind, and consternation at Divine truths.Sig.

E. 406³. Occurs. 411¹⁸. 650⁶⁴. 727¹⁸. 783³. 811²³.

Constitute. *Constituere.*

Constitution. *Constitutio.*

A. 34. Love and faith constitute one and the same thing.

35. The will and the understanding constitute one life.

684. On the Societies which constitute Heaven.

809. The Scientific or the Rational of faith never constitutes the Church or the man of the Church, but charity . . .

978². What constitutes the internal, and what the external man.

1228. The faith from charity, or faith itself which constitutes the internal Church.

1270⁰. The constitution of the sphere in the World of Spirits was meanwhile changed. D.3367.

1276². The Heavens constitute as it were one man.

1366. Which constitute his internal worship . . .

1370. The profanations of them constitute genera and species of idolatries.

1623. Myriads of rays constitute one perceptible general . . .

1718. The things of the body alone constitute the external man . . .

1752⁰. Constitute one angelic Society . . .

2114. All who constitute the Church . . .

3305. There are two things which constitute the

Natural, as there are two which constitute the Ratiopal . . . 3314.

5288. 'Let him set him over the land of Egypt' (Gen. xli.33)=which shall order all things in the Natural. Ex.

10125. The men in whom the Church is constitute the Church in general, and the Angels in whom Heaven is constitute Heaven in general ; yet the men regarded in themselves do not constitute the Church, but the Lord with them ; and so the Angels regarded in themselves do not constitute Heaven, but the Lord with them.

10547⁰. All celestial and spiritual things flow into natural and worldly ones, and form and constitute them.

H. 7. The Angels taken together are called Heaven, because they constitute it . . .

146. They who constitute the Celestial . . . They who constitute the Spiritual Kingdom . . .

226. All the preachers are appointed by the Lord . . .

231². They who constitute the arms . . .

308. Constitute the members of that man.

W. 230⁰. These three constitute three degrees of height . . .

333⁰. A steward appointed . . .

T. 497². These two faculties of the internal man constitute his spirit . . .

580. Constitute the Lord's external Church, and the internal Church . . .

593. Both constitute the natural man . . .

D. 1688. On those who constitute the province of . . . 1693⁰. 1710. 1721. 1730. 1736. 1738. 1740. 1741. 1743. 1761. 1791. 1808, etc.

3203. According to their interior constitution.

E. 219. The Heaven which constitutes that Kingdom . . .

331⁸. 'To separate them and set their bounds' (Deut. xxxii.8)=to estrange from falsities, and to endow with truths. 431¹⁰. 724²⁶.

403¹². The Lord's Kingdom is signified by 'the mountain of Jehovah which is established in the head of the mountains' (Mic.iv.1). Ex. 850⁶.

624²¹. 'I have appointed thee a god to Pharaoh' (Ex. vii.1).

666⁴. Occurs.

714⁹. They who constitute the head . . . they who constitute the body, of the dragon . . .

863². 'The appointed time' (Lam.i.15)=its last time, when the Lord will come. 922².

Constriction. *Constrictio.* D.1944. 3714.

Construct. *Construere.*

Construction. *Constructio.*

H. 190. The houses in which the Angels dwell are not constructed like houses in the world . . .

T. 336². In the construction of a garden . . .

611. These construct the first home of his mind . . .

D. 3725. Occurs. 4354.

Consul. *Consul.* T.141². 418. 459¹².

Consult. *Consulere.*

Consultation. *Consultatio.*

A. 233². If the senses, etc., are **consulted** . . .

949. In that chamber they **consult** together . . .

2497. (On **consulting** the Rational.) 2511. 2516. 2519. 2523. 2531. 2551. 2553. 2568².

4441. **Consultation** from the truths of faith. Sig.

4442. **Consultation** about the truth of that Church. Sig.

4443. They **consulted** from their religiosity. Sig.

4454. The **consultation** of truth from an ancient Divine stock with the good and truth of this religiosity. Sig.

4760. **Consultation** about Divine truth from scientifics. Sig. and Ex.

4788. That those who were in some truth of simple good **consulted** scientifics. Sig. and Ex.

5402^o. If he then **consults** the Word from the affection of knowing truths . . .

5653. **Consultation** from doctrinal things concerning introduction. Sig.

6377⁴. That the Intellectual would **consult** scientifics about the arcana of faith. Sig.

6822. He who **consults** for the Church, **consults** for . . .

6933. It is a common saying, that . . . everyone should first **consult** for himself . . .

8686. To **consult** truth Divine. Sig. 8692. 8694.

8703. 'To **counsel**' (Ex.xviii.19), when by Divine good, which is represented by Jethro=what is decided by the Divine.

H. 472². The neighbour's good is to be **consulted**.

Life 72. From love he **consults** for his country . . .

M. 3. After **consultation** . . .

298. The woman ought to **consult** her parents . . .

T. 412². They can **consult** the good of society, and yet not love the neighbour, like those who **consult** the good of others for the sake of the world . . .

422. **Consults** the general prosperity of his people . . . **Consults** the good of the souls of men . . . **Consults** the good of society . . . **Consults** the good of the neighbour . . .

D. 3426. On **consultations** of Spirits.

E. 684¹¹. To **consult**-*consultare*-occurs. 685^e.

Consume. *Consumere.*

Consumption. *Consumptio.*

A. 2420. 'Lest thou be **consumed**' (Gen.xix.17)=if otherwise, it would perish.

5149. That falsity from evil would **consume**. Sig.

—². It is the falsity of evil which **consumes** good ; itself is opposed to good, but by itself does not **consume** goods, but through falsity . . .

6116. 'The silver was **consumed** from the land of

Egypt' (Gen.xlvii.15)=that the true scientific was no longer visible in the Natural and within the Church.

6834. 'The bush was not at all **consumed**' (Ex.iii.2) . . . Not to be **consumed** with fire=not to be dissipated by the good of Divine love.

6849. Hence the Lord is so often called a '**consuming** fire.' E.504²⁰.

7505. **Consumption** in general. Sig. . . Here, the **consumption** of truth. . . The **consumption** of good. Sig.

7646. The **consumption** of all things which have anything from truth. Sig. . . The truth not **consumed** by the former falsity. Sig. . . These are the falsities which **consume** the most general truths and goods.

8644². He would be **consumed** in a moment . . . 8760^e. 8816.

9141. The **consumption** of cohering goods. Sig.

—². By 'to desolate' is here signified the **consumption** which is effected through cupidities, for these are fires which **consume** . . .

—³. That **consumption** through cupidities is meant by this word in the Original Language. Ill.

10431. 'To **consume**,' when predicated of Jehovah, =to perish by their own evil. Ex. 10439. 10533.

H. 506^o. It would **consume** all their life.

R. 863. 'Fire came down from God out of Heaven, and **consumed** them' (Rev.xx.9)=that they perished by the concupiscences of infernal love.

T. 691². The Angels would be **consumed** . . .

E. 280⁸. Occurs. 304¹⁰. 342⁹. 355²¹. 357²³. 403⁴. 422¹⁵. 569¹⁷. 577⁸. 650¹⁶. 768¹¹. 918³.

340¹⁵. The dissipation of evils and falsities which against the truths and goods of the Church, is signified by, 'thou shalt **consume** all the people which Jehovah thy God shall deliver thee' (Deut.vii.16).

539⁹. 'They shall **consume**, into smoke shall they **consume** away' (Ps.xxxvii.20)=that they will perish through falsities of evil.

555¹⁹. The cupidities of falsity which utterly **consume**. Sig.

—²⁰. 'The vintage shall be **consumed**' (Is.xxxii.10) =that the truth of the Church shall be no more.

654⁷⁰. 'Thy posterity shall be **consumed** by the fire' (Ezek.xxiii.25)=that the rest will perish through earthly loves.

659²¹. 'To be **consumed** by the sword, or famine'=to be destroyed through falsities and evils.

1100¹⁶. 'To **consume** the birds of the heavens, and the fishes of the sea' (Zeph.i.3)=to destroy spiritual and natural affection.

Consummate. *Consummare.*

Consummation. *Consummatio.*

A. 32. Now is the **consummation** of the age . . .

34^e. The **consummation** of the age treated of in the Word. 931². 1843. 1857. 3104. 3448¹⁰. 3488². 3703²³. 3858¹⁴. 3863¹³.

411. 'Vastation' regards the celestial things of faith ;

'desolation,' the spiritual things of faith; then come 'consummation,' and 'excision.'

1311². The arrival of evil at its height is expressed in the Word by its being 'consummated,' for all evil has its limits . . .

1808^c. Celestial and spiritual things, and also Knowledge, are darkened about the time of the **consummation** of the age, when there is no faith, that is, no charity. Sig. 2495².

1837. The time and state before **consummation**. Sig. 1843.

—^c. 'Sunset' is the last time of the Church, which is called 'the **consummation**,' at which time there is no longer any charity.

1839³. In proportion as anyone is in the celestial things of love, is his horror when he perceives the **consummation**.

1846^c. The **consummation** of the age, or the last times of the Church. Tr.

1857. 'Because the iniquity of the Amorites is not yet **consummated**' (Gen.xv.16)=the last time, when there is no longer any good. . . 'Consummation'=the last time, when there is no longer any good.

—³. Evil itself thrusts itself into Hell, and this successively until the evil is **consummated** . . .

—⁴. Visitation does not come until evil is **consummated**, that is, until there are no longer any good of charity and truth of faith, which **consummation** is often treated of in the Prophets. Ill.

1852. 'The sun set'=the extreme time when there is **consummation**.

2239. That the falsity and evil of self-love had grown even to **consummation**. Sig.

—^c. When with man there is no longer anything of good and truth within, there are wasting and desolation, thus **consummation**.

2240⁴. Here the desolation of faith, and **consummation**, are described by 'a cry.'

2243. 'Whether they have made a **consummation** according to the cry thereof which is come to Me, and if not, I will know' (Gen.xviii.21)=whether evil has arrived at its height.

—³. What **consummation** is may be comprehended from the Churches. The Most Ancient Church . . . degenerated . . . until nothing celestial was left, and then was its **consummation**, which is described by the state of those before the Flood. The Ancient Church . . . so departed from the good of charity that nothing of charity remained . . . and then was its **consummation**. . . The Hebrew Church . . . in course of time was variously disfigured, and its external worship was turned into idolatry, and then was its **consummation**. The fourth Church, which was restored among the descendants of Jacob . . . at last so fell away into falsities and evils that every ritual became idolatrous, and then was its **consummation**. . . The Christian Church . . . has now become of such a character that they do not even know that the fundamental of faith is love to the Lord and charity towards the neighbour, and although they say from doctrine that the Lord is the Saviour, that they will rise again, and that there are a Heaven and a

Hell, few believe these things . . . therefore its **consummation** is not far off. Hence it is evident what **consummation** is, namely, that it is when evil arrives at its height. The case is the same in particular, that is, with each man.

—^c. The state which precedes **consummation** is described in the Word by 'vastation' and 'desolation,' which are followed by 'visitation.'

2813³. That truth Divine, or the Word as to the internal sense, will be resuscitated in the **consummation** of the age. Sig.

2905^c. The state of the Church is then called 'decision,' **consummation**, and 'impletion.'

2909³. The end or **consummation** of the Church was thus represented.

2910. The Lord calls it 'the **consummation** of the age,' and 'the night.'

—^c. When the Church is being **consummated** and is perishing, the Lord always raises up a new one . . .

2913³. It here treats of the resuscitation of the Spiritual Church by the Lord after the former one is fallen away or is **consummated**.

3353². It here treats of the end of the Church, which is called 'the coming of the Lord,' and 'the **consummation** of the age.'

3398⁴. Such was the state which is meant by . . . 'the **consummation** of the age' . . .

—^c. As there is now scarcely any faith, because no charity, thus as it is the **consummation** of the age . . .

4057. 'The **consummation** of the age' or 'the last judgment' . . . is the last time of the Church . . . when there are no longer charity and faith . . . The **consummation** of the first Church is described by the Flood; the **consummation** of the second Church, by the extirpation of the nations in Canaan, and also by many extirpations and excisions in the Prophets; the **consummation** of the third Church is not described in the Word, but is foretold, and was the destruction of Jerusalem and the dispersion of the Jews . . .; the fourth **consummation** is that of the modern Christian Church, which is foretold by the Lord in the Gospels and in the Revelation, and it is now at hand. P.328⁴. T.760.

4059. By the Last Judgment is meant the **consummation** or vastation of the Church, or its vastation as to charity and faith. 4230.

4231². When these things appear . . . then is the **consummation** of the Church, that is, the Last Judgment, and the Lord's Advent. Sig.

4333. The rejection of the old Church, and the establishment of the new one is what is meant by 'the **consummation** of the age,' etc.

—³. As on that occasion the **consummation** of the age was after the Lord's advent, many things said by the Lord about the **consummation** of that age are also applicable to that nation . . . But still it is the **consummation** of the age now at hand which is there specially treated of.

4431^e. With the Hivites, iniquity was not so **consummated** . . .

[A.]4516^e. Therefore the descendants of Jacob were not admitted into Canaan until the iniquity of the inhabitants of the Land was **consummated** (Gen.xv.16).

4535. By His 'advent,' or 'the **consummation** of the age,' is signified the last time of the Church, which in the Word is also called 'the last judgment.'

—³. This last time of the former Church, and the first of the new Church, is what is also called 'the **consummation** of the age,' and His 'advent,' for then the Lord departs from the former Church, and comes to the new one. Ill.

7933². The Lord's saying that in Him are to be **consummated**, and have been **consummated**, all things contained in the Scripture . . .

8902¹². It here treats of the **consummation** of the age . . . by which is meant the last time of the Church.

9295⁴. The **consummation** of the age, which is 'the harvest,' is the last state of the Church as to the reception of the truths of faith in good.

10248². 'The **consummation** of the age' (Matt.xxiv.3) = the last time of the Church, thus its end, when there is no faith because no charity. 'The age' = the duration of the Church from beginning to end. Ill. J.35. 70². M.80.

10622. Toleration even to **consummation**. Sig.

— . Evil is tolerated by the Lord until it is **consummated**, or filled.

— . In general, by **consummation** is meant the end of the Church, and its end is when there are no longer any charity or faith; as the Church then turns itself completely away from the Lord, and is no longer in any good, but in evil, its **consummation** is spoken of; and then visitation takes place . . .

—². In particular, **consummation** takes place with a man in almost the same way; for everyone is tolerated among the good when he comes into the other life . . . But after a while his interiors are opened, and if these are evil, he is gradually carried into his evil, until he is his own evil as to the will, and his own falsity as to the understanding, and then evil is said to be **consummated** with him, and he is cast into Hell.

—³. That '**consummation**' = the end of the Church, is evident from the following passages. Ill. T.755, Ill.

L. 16⁶. The Lord then said, 'It is **finished**.'

P. 328. In course of time every religion decreases and is **consummated**. Gen.art.

R. 4². By 'the **consummation** of the age' is meant the last state of the old Church; and by 'the advent of the Lord,' the first state of the new one. 52⁴.

478. 'The mystery of God shall be **consummated**' (Rev.x.7) = that then shall appear what is foretold in both Testaments. . . 'To be **consummated**' = to be filled, to have an end, and then to appear. E.612.

—². When there are no good of charity and truth of faith in the Church, its state is called '**consummation**,' 'devastation,' 'desolation,' and 'decision.'

519. The exploration and manifestation of the state of the Church after **consummation**. Sig.

638. 'Because in them is **consummated** the wrath of

God' (Rev.xv.1) = the devastation of the Church, and then its end. E.929.

—². This is the end of the Church which is signified by '**consummation**,' and is called 'devastation,' in the following passages. Ex. and Ill.

674a. 'Till the seven plagues of the seven Angels were **consummated**' (ver.8) = until after devastation, when there is the end of the Church.

676². Devastation and **consummation** in the Spiritual World are thus effected. Ex.

700². It here treats of the **consummation** or end of the present Church . . .

704^e. As it is the **consummation** of the age, that is, the end of 'the old Church, when there are the Lord's advent and the beginning of the new Church . . .

750. 'Until the words of God should be **consummated**' (Rev.xvii.17) = until all the things which are foretold concerning them should be fulfilled. 'To **consume**' = to fulfil.

—^e. 'I am with you . . . until the **consummation** of the age' (Matt.xxviii.20) = until the end of the Church; and then, if they do not approach the Lord Himself, and live according to His commandments, they are left by the Lord, and when left by the Lord they become as pagans who have no religion; and then the Lord is only with those who will be of His New Church. These things are signified by, 'until the words of God shall be **consummated**,' and by 'even until the **consummation** of the age.'

844. 'Till the thousand years shall be **consummated**' (Rev.xx.3) = for some time. 850. 856.

B. 70. The last state of the present Church, when its end comes, is meant by 'the **consummation** of the age,' and then the Lord's 'advent,' in Matt.xxiv. Gen.art.

T. 4. As the Church established by the Lord through the apostles is at this day so fully **consummated** that scarcely any remains of it are left . . .

180. Until there does not remain any truth which is not falsified and **consummated**. Sig.

635. In seven chapters in the Revelation is described the **consummation** of the present Church.

753. On the **consummation** of the age, etc. Chap.

— . The **consummation** of the age is the last time or end of the Church. Gen.art.

— . There have been a number of Churches on this Earth, and in course of time all have been **consummated**, and after their **consummation** new Churches have come into existence . . . The **consummation** of the Church takes place when there remains no Divine truth except what is falsified or rejected; and when there is no genuine truth there can be no genuine good . . . Therefore when truth is **consummated** in a Church, good is also **consummated** there; and when this takes place the Church has an end, that is, then is its **consummation**.

754. The Church is **consummated** by various means, especially by such things as cause falsity to appear as truth; and when falsity appears to be truth . . . spiritual good no longer exists. . . The reason why truth and good with it are **consummated** . . .

755°. 'Devastation,' 'desolation,' and 'decision' have a similar signification to 'consummation'; but 'desolation' = the consummation of truth; 'devastation,' the consummation of good; and 'decision,' the full consummation of both. The fulness of time in which the Lord came into the world, and in which He will come, is also 'consummation.'

756. The consummation of the age may be illustrated by various things in the natural world. . .

758°. That the Christian Church as it now is, is so fully consummated and devastated, cannot be seen by those on earth who have confirmed themselves in its falsities. . .

759°. By natural lumen alone it is not recognized that the Church is consummated, that is, that it is in mere falsities, until truth from Heaven beams forth in its own light.

784°. These things can only take place in the consummation of the age. Sig.

D. 4344. (The state of consummation of evil Spirits.) 4452. 4471. 4472. 4475. 5184. 5185. 5198.

E. 36°. The age is now consummated.

47°. 'The consummation of the age' = the last time of the Church. 131⁶. 304⁴⁶. 315²¹. 374°. 397°. 1182³.

175³. 'Nation' = the evil which will consummate it.

313¹². Wherefore it is compared with . . . 'the clusters which are left when the vintage is consummated' (Is. xxiv. 13). 638¹⁸. 919°.

374°. That the Church with that nation has been utterly destroyed is meant by, 'I have heard from the Lord Jehovah of armies a consummation and a decision upon the whole earth' (Is. xxviii. 22). 'A consummation and a decision' = plenary destruction.

397. When evils are consummated, that is, completed. . .

397°. Hence it is evident what is signified by 'consummation' in the following passages. III.

426°. 'The consummation of the age' = the time of the Last Judgment.

486. 'The seventh' = what is full and consummated.

624°. The reason the Last Judgment does not come until there is consummation, that is. . .

624²⁰. 'To consummate transgression and seal up sins' (Dan. ix. 24) = when all in the Church are in falsities of doctrine and in evils as to life.

706¹³. 'The consummation of the age' = the end of the old Church.

761°. 'Consummation' (Dan. xii. 7) = filling up, thus, to the full.

929°. When the Church is such, it is consummated.

957. 'To be consummated' (Rev. xv. 8) = to be finished, here, to be rejected.

1087. 'Until the words of God should be consummated' = to the last state of the Church, when comes the judgment, and afterwards what is new. 'To be consummated' = to have an end.

5 M. On the consummation of the age, etc. Gen.art.

13. The consummation of the age means the consummation of the Church. . . It takes place when there are no longer any truths of faith and goods of charity in any of their own essence, and thus all the ways to Heaven are blocked. This consummation scarcely appears to anyone here, because. . .

14. In this consummation or end of the Church, — This is the Church of God. . . is cried from every pulpit, and they are quite unaware that they are in mere darkness, because they believe falsities to be truths, and truths falsities, and also evils to be goods, and goods evils.

15. That the consummation of the age is the end of the Church, is a visible fact in the Spiritual World. Ex.

Coro. 57. The fourth state of the Jewish Church was the profanation of holy things, and then its consummation, or night. Gen.art.

—. Vastation and consummation differ from each other as do the shade of evening and the thick darkness of night; for vastation is recession from the Church, but consummation is plenary separation from it. The difference illustrated by comparisons.

58. The state of consummation of the Israelitish Church described in the Word. III.

—. 4. The last consummation of the Israelitish and Jewish Church was completed when the Lord. . . cried out upon the cross, 'It is consummated' (John xix. 30).

Inv. III. The New Church is not established except in the consummation of the former one.

12. The desolation of the truth of the Church may be compared to consummations on earth; as that heat and all those times are consummated by winter; that light is consummated by night. . .

Consumption. (*The Disease.*) See under BREAST, and INFECTION.

Contact. *Contactus.* A. 1277°. 10023°. T. 56°.

Contagion. *Contagio.*

Contagious. *Contagiosus.*

A. 6503. Lest it be infected by any contagion. Sig. . . 'To embalm' = a means of preservation from contagion. . . The means of preserving spiritual good from contagion. Tr.

6666°. All evil is contagious. . . T. 120°.

10130°. This contagion is what is signified by the touch of unclean things.

10134°. Evils grow daily, and in proportion as they grow, one infects another as with a contagion, especially parents their children. . .

P. 215°. From them, the lust of commanding spread as a contagion to many. . .

328°. Hence the contagion of evil. . .

D. 1682. Thus that people was preserved from the contagions of evils. 5016. 5480. 5593.

1787. Had infected others with their contagion. . .

5202. The contagion increased everywhere.

Contain. *Continere.*

Containant. *Continens.*

A. 620. The earth is the **containant** of the soil, and the soil is the **containant** of the field, as love is the **containant** of faith, and faith is the **containant** of the Knowledges of faith which are inseminated.

1322. There is a certain general by which they are **kept** together . . . but the general which **keeps** them together is the worship of self.

3100. 'The man wondering at her **kept** still' (Gen. xxiv.21)=a state of perception as to these things. Ex.

3627. Nothing can be **held together** in a form except by something else . . . The human body is **held together** in form by the atmospheres . . .

5120². The cup is the **containant**, and the wine is what is **contained** . . . thus the one is meant by the other.

5144^c. 'Baskets' represented **containants**, and the things in them, the **contents**.

5146². He supposes that exterior cohere with interior things **continuously-continenter**.

5212. Scientifics are the **containants** of natural good, as ears are of corn.

5697. 'He **refrained** himself' (Gen.xliii.31) = concealment.

5869. 'Joseph could not **refrain** himself to all who were standing with him' (Gen.xlv.1)=that now all things were prepared for conjunction by the celestial internal.

5882. Truths are the **contents**, and the Natural is the **containant**; wherefore, in the internal sense, the **containant** is now signified, and now the thing **contained**, according to the series of things.

6115². All scientifics and truths . . . must be placed and **contained** in a general . . . The most general universal by which all things are **held together** is the Lord Himself, and that which **holds** them together is the Divine truth proceeding from Him . . . The more general Societies are those to which correspond the members, organs, and viscera in man, which by a wonderful connection are in such a form, that they mutually regard each other, and thus mutually **hold** each other together . . . In man, the most general universal which **holds together** the individual things, is the soul, and also is the Divine truth proceeding from the Lord; for this continually flows in . . .

6147. The Natural is what **contains**, and scientifics are the things **contained**, hence 'Egypt'=both the **containant** and the thing **contained**, that is, both the Natural and what is scientific.

7270⁴. Thus are successives **held together** in their own order and connection.

7519³. **Contained** in this verse . . .

8408. 'Pot'=a **containant** of good, and, in the opposite sense, a **containant** of evil. Ex. . . The Corporeal and the Natural of man are the **containants** of good or of evil . . .

8531. Good therein, as much as it may **contain**. Sig.

8540. The **containant** takes this signification from the thing **contained**.

9471. The external truths and goods by which they are **held together**. Sig.

—^c. All external things **hold together** internal ones . . .

9499. Divine good conjoined with Divine truth, which is the ultimate, terminant, concludent, and **containant** of Heaven, is like the atmosphere . . . which **holds together** the whole surface of the body in its connection.

9824. That which is outermost not only **holds together** the interior things . . .

—². What is external **holds together** all interior things in their own order, and in their form and connection . . .

—³. In proportion as doing **contains** in it what man thinks and wills, interior things are **held together** in their form and connection . . .

9895. The external colligament by which all things are **held together** in connection and form. Sig.

—^c. Those things which are lowest, or ultimate, **hold together** the higher or interior things in connection and in form.

10177. The altar has a similar signification to that which is upon it, for the altar is the **containant**, and that which is upon it is the thing **contained**, and the **containant** and the thing **contained** make one thing, as the table and the bread which is upon it, the cup and the wine which is in it.

H. 297. The Lord Himself flows in with every man according to the form of Heaven . . . and thus **holds together** in connection each and all things with him . . .

476. Deeds or works **contain** in themselves all things of man's love and faith.

N. 279⁴. The Lord rules the primes and ultimates of order, primes from ultimates, and ultimates from primes, and thus **holds** all things **together** in connection and in order. Refs.

S. 27. See BASIS at these refs. 34. W.209. 212. 213. 221.

31^c. Hence the sense of the letter is the **containant**.

33. The roof and walls, which are its **containants** . . .

W. 58^c. Being reagents, they are **containants**.

176. See ATMOSPHERE at these refs. 183. 296. 299. 316⁴.

200. As spiritual heat is the **containant** of love, and spiritual light the **containant** of wisdom . . .

257^c. The Natural is the **containing** ultimate.

260. As the natural mind is the covering and the **containant** of the higher degrees of the human mind, it is a reagent . . .

297. It follows that use is the **containant** of wisdom and of love. 299.

P. 220². After death, man retains the purer things of nature which are nearest to spiritual things, and these are then his **containants**.

R. 395. In the Word, the **containant**=the same as the thing **contained** . . . 406. 672.

M. 2. The earth which was adjacent to me.

— Upon this adjacent earth . . .

266^o. The whole Heaven is nothing but a **containant** of uses from primes to ultimates: what is use but the actual love of the neighbour? and what **holds** the Heavens **together** but this love?

380¹¹. The things which proceed from the sun of the world are the **containants** of life, and are called natural things.

T. 614. Man is withheld from evil and kept in good by the Lord.

711. The Holy Supper universally and singularly **contains** all things of the Church, and all things of Heaven. Gen.art.

778^e. The Lord is Divine love and Divine wisdom . . . the human form is their **containant**.

779. This now **continually**—*continenter*—for many years.

E. 483⁸. 'Broken cisterns, that can hold no waters' (Jer.ii.13)=doctrinal things from their Own intelligence in which there are no truths. 537¹³.

Contaminate. *Contaminare.*

Contamination. *Contaminatio.*

A. 1066. 'The earth is defiled under its inhabitants' (Is.xxiv.5).

1071^e. They who pervert and **contaminate** the holy and true things of faith by wanting to investigate them through knowledges and reasonings. Sig.

1106. So long as they are in falsity they cannot be intromitted into heavenly Societies, for they would thereby **contaminate** them.

1667². They are not goods so long as hereditary evil **contaminates** them . . .

2045³. The influx of celestial love from the Lord is then continually . . . **contaminated** . . .

2056. When 'uncircumcised' is joined to anything, it = the obscuring and **contamination** thereof.

6350. To **contaminate** spiritual good by profaning it. Sig.

H. 390(u). A judge who punishes the evil . . . lest the good be **contaminated** . . .

R. 97³. The good he then does is spurious good, which is inwardly **contaminated** by his evils.

M. 102^e. Lasciviousnesses, which **contaminate** his marriage love.

146. Man's Natural is from birth **contaminated** with evils . . .

D. 4395. Thus to **contaminate** society . . .

4749. He was not allowed to **contaminate** his internal.

Contemn. *Contemnere.*

Contempt. *Contemptus.*

A. 950. They had **contemned** all Divine worship.

952^e. As he had **despised** others in comparison with himself, he became blacker than others.

1080. With those who are in no charity, there is continuous **contempt** for others . . .

1507. Not **despising** others in comparison with himself . . .

1878. There are those who in the life of the body have **contemned** the Word . . . 5719.

2027³. At heart they had **despised** others in comparison with themselves . . .

2045². They who love themselves either **despise**, vituperate, or hate all those who are not subservient to them.

2057^e. Those are in self-love who **despise** others in comparison with themselves . . . 2219^e. 2273. 2327³. 7370. 8318. 9976.

2122. They who come from the Christian world . . . utterly **despise** all things which are of charity and faith. 3489. —².

2216. In laughter . . . there is for the most part something of **contempt**, which, although it does not appear, still lurks there . . .

2261³. Those can never have of the Lord's life who . . . **despise** others in comparison with themselves . . .

2354². All those deny the Lord's Divine Human and Holy proceeding who are in the life of evil, that is, all those who **despise** others in comparison with themselves . . .

2380^e. It is suggested to them . . . that they are more meritorious than others, whom they **despise** in comparison with themselves . . .

2468². Such a religiosity falls into those who are in natural good, but who **despise** others in comparison with themselves.

2910². Under these loves, hatred against the neighbour hides itself, which is such that . . . when their loves are attacked, they store up in their disposition **contempt** against that neighbour . . .

3318³. Temptations take away those things which are . . . of **contempt** for others in comparison with ourselves . . .

3322⁷. They who turn from good by utterly **despising** truth. Sig. —⁹.

—¹⁰. 'With **contempt** of soul' (Ezek.xxxvi.5).

3336. 'Esau **despised** his birthright' (Gen.xxv.34)= that at present the good of life made nothing of the priority.

3906. Good from proprium has in it . . . **contempt** for others.

3951². When they renounce worldly things, they expose themselves to **contempt** . . .

3956. Meritoriousness . . . conjoins itself with . . . **contempt** for others. 3994². 9976.

3993⁸. The evils and falsities with which goods and truths cannot be mingled . . . are hatreds, revenges, cruelties, and thence **contempt** for others in comparison with ourselves . . .

4067³. He who **despises** others, attaches to himself like Spirits.

4221. Whatever good he had done to the neighbour he had done for the sake of himself, all others he had **despised**. (The state and lot of such.)

[A.]4293². At this day, as formerly, the Jews **despise** all others in comparison with themselves.

4464². If his life has been only in external things, as in pleasures from . . . self-eminence and consequent **contempt** for others . . . the spiritual sphere which encompasses him is shocking . . .

4463². He who in the life of the body has **despised** others in comparison with himself, in the other life also **despises** others in comparison with himself.

4681. 'They hated him'=**contempt** for the Divine truth represented by Joseph. Ex.

4750⁵. These are the interior things of self-love; its exterior things are **contempt** for others in comparison with ourselves . . .

4898. 'Lest we be a **contempt**' (Gen.xxxviii.23)=disgrace.

4949. Such are they who have **despised** others in comparison with themselves . . . (See under OTHER.)

5186. They who constitute the province of the gall bladder . . . are they who in the life of the body have **despised** what is upright and pious. 5187.

5758^e. He loves himself above all others, whom he thus **despises**, if not with the mouth, with the heart.

5786². Hence it is, that such utterly **despise** . . . the things of Heaven.

5993². As everything of man's life from the proprium is of the love of self and of the world, thus is **contempt** for others in comparison with ourselves . . .

6203^e. (How **contempt** for others grows.)

6390^e. **Contempt** from those who are in the good of charity. Sig.

7272². From these principles he lives . . . in **contempt** for others . . .

7643. Hence come . . . **contempt** for others . . .

8480³. Good from man exists with those who . . . **despise** the neighbour in comparison with themselves.

8678. They who want to exercise command over others, **despise** others in comparison with themselves . . .

9210⁴. They not only **despise** the neighbour, but also hate him if he does not make one with themselves.

9450. The signs that their sins are not forgiven are . . . they **despise** others in comparison with themselves . . .

H. 587². In the worst Hells are they who have been in self-love, and consequently in **contempt** for others . . .

S. 1. They may easily fall into **contempt** for the Word . . .

P. 216. When the natural man sees . . . that the good are in **contempt** and in poverty . . .

217⁶. Such are in Hell . . . in **contempt** and misery . . .

250. When he sees the worshippers of God in **contempt** and poverty . . .

279³. They begin to glory that they are not such sinners as others, which can hardly be separated from . . . a certain **contempt** for others in comparison with themselves . . .

M. 336. From spiritual cold in marriages there is dis-

union of souls and disjunction of minds, whence come indifference, discord, **contempt** . . .

T. 405². The evils which are with those who are in the love of dominion from self-love, in general are, **contempt** for others . . . and where there are such evils, there is also **contempt** for God and Divine things . . .

411. To love the neighbour as one's self, is not to **despise** him in comparison with self . . .

D. 1249. All others appear to them as . . . **contemptible-contemptibles**.

1378. The same Spirit greatly **despised** others in comparison with himself . . . 2684. 2777. 3113. 3732. 3736. D.Min.4549.

4347. On **contempt** and hatred . . . Such **contempt** is of no account when not from self-love, as **despising** others in comparison with ourselves, and from hatred. These are the **contempts** which condemn in the other life; but it does not condemn to **despise** others because they are not clever . . . for this cannot but be with all men, because they live in society, and one ought to think about the quality of another . . . Such **contempt**, although false . . . does no harm in the other life, being easily dissipated when one is in love and charity . . . Such have been many of my acquaintances who have **despised** me, and whom I have **despised**, not in comparison with myself . . . nor from hatred . . . It is the **contempt** of hatred when anyone wants to take away the honours, goods, or life of another; and to **despise** others in comparison with one's self, is when anyone regards others as nothing in comparison with himself, [for then] the **contempt** is of self-love. 4384.

4662. (The Hell of those who) have **despised** others in comparison with themselves.

4746. They who as to the external life have appeared proud, and **despisers-contemptores**-of the neighbour, and yet have been right and guiltless as to the internal life, come into Heaven. 4749, Examp.

Contend. Contendere.

Contention. Contentio.

A. 1577. 'Let there be no **contention** between me and thee' (Gen.xiii.8)=no discord between them. —^e.

1951. Continual **contentions** in the things of faith. Sig.

1958. 'Kadesh'=**contentions** about truths.

3427. 'He called the name of the well Ezek, because they **contended** with him' (Gen.xxvi.20)=denial on account of these things . . . To quarrel, or '**contend**'=to deny . . . By 'Ezek,' or **contention**, is signified the denial of the internal sense of the Word. 3428.

4287. 'Because as a prince thou hast **contended** with God and with men, and thou hast prevailed' (Gen.xxii.28)=continual victories in combats as to truths and goods. 'To **contend** as a prince'=to conquer in combats.

4317². 'To **contend** with God,' in the historical sense, =to be urgent that there might be the representative of a Church with them.

5963. 'See that ye fall not out in the way' (Gen.xlv.24)=that they are in tranquillity.

8588. 'Meribah' means **contention** or chiding.

9024. **Contention** among themselves about truths. Sig.

9041. Grievous **contention** among truths. Sig.

R. 117. That the Lord would **contend** with them from the Word. Sig.

700². Its **contentions** with those who will be of the New Church. Sig.

D. 1347. Live in almost continual **contentions** . . .

E. 644²⁵. **Contentions** about truths. Sig.

Content. *Contentus.*

A. 132. As the man was such that he was not **content** to be led by the Lord . . . Tr.

138. 'Alone' = that he was not **content** to be led by the Lord . . .

1675⁹. Hence come the insanities of not being **content** with their lot . . .

3460. That they were **content**. Sig.

3938⁷. To be **content** in God. Des.

4981. Hence, in the external sense, 'the blessing of Jehovah,' relatively to man's state in the world, = to be **content** in God, and consequently to be **content** with the state of honour and of wealth in which he is, whether he is among the honoured and rich, or among the less honoured and the poor; for he who is **content** in God, regards honours and riches as means of uses, and when he thinks about them, and at the same time about eternal life, he makes the former nothing, and the latter the essential.

5051⁶. There is heavenly marriage love when a man lives **content** in the Lord with his partner whom he tenderly loves, and with his children; thus in the world he has interior pleasantness, and in the other life heavenly joy.

6393². They who want a reward for their works are never **content** . . .

6408. Here, the blessedness of the affections can only flow in obscurely, merely as tranquillity from being **content** in disposition . . .

7364. Everyone (in Mars) lives **content** with his goods.

8118. All the most ancients were **content** with their goods.

8478³. Those have care for the morrow who are not **content** with their lot . . .

8717⁶. To these He gives to be glad with a few things in time, in place of honours and riches, and to be more **content** than the rich and honoured.

8865³. That which reigns universally is the being of everyone's life; all man's cheerfulness and **content** are thence, even when he is thinking about other things.

9103. The good of charity in the interior man is the good of spiritual life . . . It does not come to sensation, but to the perception that so it ought to be, and it makes the disposition **content**.

10160. What more do we need, they say (in the second Earth), than to have food and clothing, and so dwell **content** and quiet.

H. 278². They who are in a state of innocence . . . live **content** with their own, whether it be little or much, because they know that they receive as much as is profitable for them . . .

284⁶. I can describe the peace of Heaven . . . but only relatively to that rest of mind which those enjoy who are **content** in God.

288⁶. Heavenly peace also exists with men who are in wisdom from the conjunction of good and truth, and who consequently perceive themselves to be **content** in God . . .

364. Among the poor there are very many who are not **content** with their lot . . . But it is otherwise with the poor who are **content** with their lot.

P. 250². Those who are in the least dignity can be in a greater degree of happiness when it is well with them and they are **content** with their lot.

D. 2513. Spirits and men would enjoy the highest joy . . . if each one were **content** with his lot. Ex. 2516. 2518. 2611. 4560⁶. 4644. See 5219.

5790¹. (The good are known there by their being **content** with their lot.)

Context. *Contextus.*

A. 1143⁶. They who keep the mind in the historical **context** . . .

Contexture. *Contextura.* W. 18². 370.

Contiguity. *Contiguitas.*

Contiguous. *Contiguus.*

W. 56. Not by continuity, but by **contiguity** . . .

291². These substances, **contiguous** to his body . . .

P. 57⁶. What is living in a man or Angel is from the proceeding Divine conjoined with him by **contiguity**, which appears to him as his own.

R. 55⁶. The Lord's presence with man is adjunction, thus conjunction by **contiguity**, and this **contiguity** is nearer and fuller as man loves the Lord . . .

Contingency. See HAPPEN.

Continual. *Jugis.*

Continually. *Jugiter.*

See CONTAIN, at A. 5146. T. 779.

A. 9904. 'For a memorial before Jehovah **continually**' (Ex. xxviii. 29) = from merey to eternity.

9909. 'Upon his heart before Jehovah **continually**' (ver. 30) = perpetually shining forth from good. . . **Continually** = perpetually.

9939. 'It shall be upon the forehead of Aaron **continually**' (ver. 38) = a representative of the Lord's love to eternity . . . 'Continually' = to eternity. Ex.

10042¹. By 'the **Continual-juge**' - is signified in special the daily sacrifice, and in all general, worship. 10133. —². 10143. 10203.

E. 391². 'The **Continual**,' in the Word, = all representative worship.

Continue. *Continuare.*

Continuation. *Continuatio.*

Continually. *Continue, Continuo.*

Continuous. *Continuus.*

See under DEGREE.

A. 64^e. Continued to the time of Abram . . .

70^e. Death is a continuation of life. 448. 1854. 2119.
P. 277a. R. 533².

390. They are in continuous terror . . .

553. To eternity, with continuous increments . . .

681^e. From the continuous experience of years . . .
1931^e.

760. Through continuous pleasures . . .

761. The Angels continually defend man . . .

851. There are continuous other things in the internal sense.

986. Continually predominate . . .

1047. It continually infuses . . .

1321². A continuous reflection upon self . . .

1392^e. The communications of happiness are such continuous transmissions . . .

1532. They are continuous representatives . . .

1623. The whole atmosphere appears continuous of very small rainbows.

1643². Through continuous series . . . 4442^e.

1666². In the eupidity itself there is the continuity of that love.

1678. Continuation. Sig. 7219.

1690². The Lord's continuous temptations.

2633. A beginning and continuity. Sig.

3325⁸. 'The eighth day' = continuity from a new beginning, namely, the continuity of love.

3938^e. This continuity of love is what is called affection, and is that continuity which reigns in man's life . . .

4247. Good continually flows in. Sig. —². —. 5828².

—². As good continually flows in, it produces the affection of truth; for the affection of truth is from no other source than the Divine good with continuous endeavour to flow in.

4495. 'The third day' = what is complete from beginning to end, thus also, what is continuous.

4525. Without correspondence, nothing would be continuous from the beginning of life, thus from the Lord, thus it would be disconnected . . .

4622⁴. He found that the death of his body had been the continuation of the life of his spirit.

4987. In the Original Language, one series is not distinguished from another by interstitial signs . . . but it appears as continuous from beginning to end; the things in the internal sense are similarly continuous . . .

5006⁴. There, man's life in the world is exactly continued, and is such as it had been in the world.

5130. He who is in faith, is continually in the recollection of the Lord. Ex.

5828³. When there is efflux, there is continuous influx from Heaven . . .

6054. The life after death is a continuation of the life in the world.

6076. What is continuous of perception. Sig.

6278. Continually. Sig.

6465². He who conceives exterior and interior things as being continually purer, and thus cohering through continuity . . . supposes that on account of the coherence and continuity—*continuitatem*—the one dies when the other dies . . .

6484. He continued there his former life, as all do.

6599. Thought appears to man as continuous . . .

7191. Angelic discourse is continuous. Ex.

8054². It ought to be everywhere filled up with Spirits, in order that there may be what is continuous from the Lord down to man, for if it is discontinuous, man would perish.

—³. The continuous endeavour of evil Spirits . . .

8397. What is successive and continuous. Sig.

8399. What is continuous, and the quality. Sig.

8458². Good is there presented in a continuous quantity, thus not as much or little; for good is there presented as round, which is continuous in form.

8603². Interior do not cohere with exterior things through continuity; but are distinct . . .

9838. Similar and continuous from the external of the Spiritual Kingdom. Sig. . . 'From it' = what is continuous; for that which is from another thing is not only similar to it, but is also continuous from it.

9926^e. The instruments which give out a continuous sound = Divine celestial truths.

H. 38. Interior and exterior things are not circumstanced continuously, but discretely.

— . Continuous degrees. Ex. W. 184. I. 16.

147. They see him out of themselves, because there is continuity.

196. This happens because there is continuity, and in what is continuous there appears no distance except from those things which are not continuous.

241. The speech of the celestial Angels is therefore . . . soft, and as it were continuous . . .

522. The Divine mercy . . . is also continuous with every man . . .

570. Cupidity is love in its continuity, for what a man loves he continually desires.

W. 55². But still that which is created in God by God is not continuous from Him . . . If in created things there were any being in itself, it would be continuous from God, and what is continuous from God is God.

56. Every created thing is, from this origin, of such a nature as to be a recipient of God, not by continuity, but by contiguity . . .

88. Influx takes place through correspondences, and cannot do so through continuity.

90². In that World man lives so separated from nature, that there is not any communication through **continuity**, that is, as of purer and grosser, but as prior and posterior . . .

161^e. In the Spiritual World there are **continual** light and **continual** heat.

172. In a **continuous** series from the First . . .

185^e. An induction **continuous** with effects: yet causes do not produce effects by **continuity**, but by discreteness . . .

218². The conjunction of degrees of height is not by **continuity** . . . but by correspondences.

219². These three things (the mind, the forces in the body, and the body itself) do not act through **continuity**, but through discreteness, which is to act through correspondences.

236. It might then be supposed that love and wisdom with man increase only by **continuity**.

237. The natural degree increases with man by **continuity** according to knowledges . . . The spiritual degree, in like manner, may increase by degrees to the summit of its **continuity** . . .

238^e. Therefore the differences of love, wisdom, and use, as to these degrees, are such that they have no community with each other through any **continuity**.

240². These two faculties . . . are **continually** from the Lord.

256. Regarded in itself, the natural degree of the mind is **continuous**. Gen. art.

—². This light is received by **continuity** by the natural degree . . .

257⁴. The elevation of the natural mind is effected by **continuity** . . .

258. The human understanding rising up by **continuity** around the two higher degrees, receives the light of the wisdom of those degrees . . .

285^e. As the Divine is not in space, neither is it **continuous**, as is the inmost of nature.

305. They have brought by **continuation** from the substance of the spiritual Sun that which was there from the Divine . . . From this sphere, by **continuation** from the Sun by means of the atmospheres, have arisen the substances and matters from which earths exist.

310². This endeavour is afterwards **continuous** from earths . . .

313. From their **continual** evaporations . . .

340. There is a **continuous** influx from the Spiritual World into the natural. Gen. art.

346². Every discrete degree . . . decreases as light to shade, through **continuity** . . .

432^e. In this primitive there is a **continual** striving after the human form.

P. 32². He may enlarge this degree by **continuity** . . .

34². The spiritual degree of wisdom is not **continued** with the natural degree by **continuity**, but is conjoined with it by correspondences . . . The celestial degree of wisdom is not **continued** with the spiritual one by **continuity**, but is conjoined with it by correspondences.

41. The Natural does not communicate with the Spiritual by **continuity**, but by correspondences.

67. It is the **Continuous** of the Divine Providence . . . 123.

285. As these two faculties are perpetual, and **continuous** from primes to ultimates . . .

296⁷. The Divine Providence with the evil is the **continual** permission of evil, to the end that there may be a **continual** withdrawal from it. Ex.

—⁸. The Divine Providence is also **continual** in this . . . This is the **Continuous** of the Divine Providence with the evil . . .

R. 186. The **Continuation** concerning the Last Judgment.

875⁸. Will . . . is a **continuous** effort to act.

M. 183⁵. Fructifications, etc., are **continuations** of creation.

185². The changes which take place in man's internals are more perfectly **continuous** than those which take place in his externals . . .

T. 40. Life . . . **continually** flows in.

41². The Lord **continually** operates the conjunction of love and wisdom with man; but unless man looks to the Lord . . . he **continually** operates their division. —³.

70². God is omnipresent by a **continual** struggle with them, and by a **continual** effort to reduce them into order.

74³. God . . . **continually** acts into man . . .

78⁴. Creation is **continuous** in our World . . .

132³. Falsities in a **continuous** series . . .

159². A column of light **continuous** to that place . . .

166. In a **continuous** series' . . . 679.

335⁷. By **continual** suction in the womb . . .

423. It is **continually** seated in his mind . . .

439. The **continual** looking to reward . . .

500². His absolute power, and its irresistible operation, which is **continual** for man's salvation.

508⁵. Its doctrinal things are **continuous** truths from the Lord . . .

577. The Lord is **continually** in the act of regenerating man, because he is **continually** in the act of saving him.

591. Like the tail of a peacock . . . which is **continued** to its soles, without cohering with them.

596^e. Then regeneration is **continued** . . .

652³. The sphere . . . which **continually** proceeds from the Lord . . .

695⁶. By their **continuous** appearance . . .

760. The third Church . . . was **continued** through the Word written by Moses and the prophets.

773. The salvation of men . . . is thus a **continuation** of creation . . .

816. From the **continual** inspections and travellings of their minds . . .

D. 4226°. Until he is endowed with such **continuity**.

E. 747°. The **continuous** influx of falsity from them.

Sig.

Contract. *Contrahere.*

Contraction. *Contractio.*

A. 957. They who in the life of the body have **contracted** . . . H. 527.

1507. He had **contracted** a sphere of supereminence and authority.

1514. Had thence **contracted** a nature . . . D. 2169.

4799°. The face of these is **contracted**. H. 553.

5388°. He injected a **contraction** or painful straitness in the lower region of the belly.

8247°. Their face is thence **contracted** from within, lest anything of thought should shine out. . . It is kept ready either to let out or **contract** . . .

8250. The internal form of the face **contracted** itself . . .

10492°. Aversion is excited, and from it **contraction** is perceived.

H. 458. Hypocrites have **contracted** the habit . . .

W. 254. As the fibril of a nerve **contracts** itself . . .

P. 319. The dilatations and **contractions** (of the heart and lungs).

M. 49. Marriages are **contracted** . . . 274.

292. They had **contracted** a terrible fear of their wives.

318. Again to **contract** matrimony . . . 319. 320.

D. 2457. Evil acquired or **contracted** by actuality. 3699.

3257. He introduced a kind of **contraction** and pain.

4116. **Contracted** from the Knowledges of things . . .

4329. They **contract** fear and horror.

4468°. Thence they had **contracted** this nature.

4778. I felt a **contraction** and pain in the chest.

Contradict. *Contradicere.*

Contradiction. *Contradictio.*

Contradictory. *Contradictorius.*

A. 3750°. When he was **contradicted** . . . there was something turning and creeping in the abdomen. D. 3662.

4720°. That open **contradictions** may be reconciled . . .

5082°. That no **contradiction** appear.

9025°. Hence there often appear **contradictions** (in the Word).

10659°. Light from Heaven cannot enter where there reigns such a shade from **contradictory** things.

S. 51. Some things appear as **contradictions**, when yet in the Word, regarded in its own light, there is no **contradiction**. Examps.

W. 55. Is utterly **contradictory**. P. 95. 219°.

283. To make something out of nothing is **contradic-**

tory, and that which is **contradictory** is against the light of truth which is from the Divine wisdom, and whatever is not from the Divine wisdom is not from the Divine omnipotence.

P. 287°. Appears as if it were **contradictory**, but still is not so.

326°. To acknowledge God and do what is evil is **contradictory**; also to do what is good and not to acknowledge God . . .

R. 839¹³. They were not allowed to **contradict** the Word.

T. 74°. Limited omnipotence is a **contradiction**.

132°. It is a **contradiction** to say . . .

172°. Who does not see the **contradiction**? 393°.

485°. On the **contradictions**, etc., of modern faith . . .

651. Would be **contradictory** . . .

796°. When anyone **contradicts** (this persuasion), he not only attacks the matter in question, but also the person.

D. 1964. Spirits who, from their life in the body, have acquired the delight of **contradicting**.

2361. On Societies, that therein are also such as **contradict** or dissent from them.

2362. I have continually observed the **contradictory** things of Spirits, for without **contradictories** there is no limited sphere.

2383. They then **contradict** . . .

3486. He was angry with him because he had **contradicted** him.

3515. They resist in silence, without any open **contradiction**.

3592. Almost everything the eye sees is a **contradictory** object . . .

5103°. Luther said that his words cannot be **contradicted**.

5104. A place where there are continual **contradictions**.

Contrariwise. *Vicissim.* A. 3607. T. 485, etc.

Contrary. *Contrarius, Contrariare.*

Contrariety. *Contrarietas.*

See under AGAINST.

A. 1366. They can hardly be brought to receive the truths which are **contrary** to their falsities.

3425°. When, therefore, it treats in the Word of those things which are **contrary** to the Divine . . .

3993°. The evils and falsities with which goods and truths cannot be mingled, are those which are **contrary** to love to God and to love towards the neighbour.

4968°. The historicals are not **contrary** to each other.

5427°. If there is **contrariety** (between the exterior and the interior man) . . .

6052. The cause of abomination is that they are **contrary** to their principles and loves . . .

6144°. Through desolations and temptations are perceived the states **contrary** to heavenly life . . . The

sense and perception of happiness only come from the relation to **contraries**.

6309^e. Things of the light of Heaven become darkness when they fall into those which are of the light of the world, for in themselves they are **contrary**; in order for them not to be **contrary**, man is regenerated . . .

7812. There are Spirits who persuade **contraries** . . .

—^e. The quality of good is known from its **contrary**: all perception of a thing is according to reflection relative to the differences from **contraries** . . .

H. 299. If the affection is **contrary** to the man's affection . . .

344. How **contrary** is the education of children now . . .

M. 425. Opposites have no relation among each other, but are **contraries**; relatives are between the greatest and least of the same thing; but **contraries** are, from opposition, against them, and among themselves are relatives . . .

444⁴. You will see that the things which are said are turned into the **contraries** . . .

T. 172². Two things which are **contrary** to each other . . .

D. 2168. Such Spirits are wont to think **contraries** . . .

2417^e. Thus mercy is turned into the **contrary** with Spirits of such a nature.

3175. There are two **contraries** in man and Spirit. Ex.

3591. **Contrary** things would continually confound them: wherefore it is of the Lord's Providence that one finds so many **contraries** in every particular . . . that, being confounded by so many **contraries**, they may remain in universal truths . . .

3592. There are, moreover, indefinite **contrary** objects which induce falsities.

4772. Where there is enlightenment there must be a view of **contraries**.

Contrast. See PICTURE.

Contribute. *Contribuere.*

See under BRING TOGETHER, and MAKE.

A. 1285^e. Which **contribute** to the perfection of the whole.

6148². Man **contributes** nothing to it . . .

7290³. Miracles **contribute** nothing to faith . . .

D. 2020. All **contributed** something to the thoughts . . . 2670.

Contribution. *Sparta. Sporta* (?).

H. 392. Every Angel has his special **charge**.

P. 83⁴. Make **contributions** to hospitals. T. 425. 459⁸. C. 162. 185.

M. 210^e. Draws its **contributions** . . .

T. 154. Each took of it a **measure** according to . . .

Contrite. *Contritus.*

Contrition. *Contritio.*

A. 3318⁴. (How man becomes **contrite** in heart.)

3994. Hence it is that the Lord inflows with good into a humble and **contrite** heart.

T. 503⁵. Instead of repentance, we take **contrition** . . .

512. **Contrition**, which is said to precede faith, and to be followed by the consolation of the Gospel, is not repentance. Gen.art.

—^e. A species of anxiety, grief, and terror, which they call **contrition**. Ex.

513. Whether this **contrition** is repentance, or not. Ex.

514. As **contrition** is not repentance, is it of any moment? Ex.

—^e. Hence it is evident, that **contrition**, not being repentance, is not anything.

515. Whether there is any such **contrition** without repentance. Ex.

—². From these things . . . I am confirmed that **contrition**, unless it is repentance . . . is a mere freak of the fancy.

597^e. The **contrition** which is held to precede the modern faith, is not temptation . . .

665⁷. We have believed that conscience is **contrition** . . .

Contrive. *Excogitare.*

A. 2576⁴. 'The work of **contrivance**' (Ex.xxvi.31).

7296. They **contrived** many arts to defraud others.

9598. 'With the work of the **contriver** shalt thou make them' (Ex.xxvi.1)=what is intellectual. 'The **contriver**'=the Intellectual, for this thinks, and does from what is thought. Ill. 9835. 9858.

9688. To devise is of the understanding.

9915². The Voluntary, the Intellectual, and the Scientific are signified by 'the embroiderer,' 'the **contriver**,' and 'the weaver.'

10332. 'To devise cunning works,' or to invent inventions (Ex.xxxi.4)=that which proceeds from the understanding. Ex.

E. 448¹². 'Invent instruments of singing' (Amos vi.5).

Controvert. *Controvertere.*

Controversy. *Controversia.*

A. 2120. Heresies and **controversies**. Sig.

2435². (The **controversy** about the primogeniture.) 3863². 4925⁴. 5351³. T. 336.

3428. In the thing itself about which they **debate** there are innumerable things which cannot be seen so long as the thing itself is not acknowledged . . .

H. 270². The Angels of that Heaven never **debate** whether it is so, or is not so.

D. 1937. (Skillful **debating** among Spirits.)

1953. They who labour much in **controversies** . . .

1955. In proportion as the mind is intent upon **controversies**, the truth perishes . . .

4391. Heresies and **controversies**. Sig.

E. 365⁴. This is the origin of all dissensions **controversies**, and heresies in the Church.

Contumacious. See STUBBORN.

Conventicle. *Conventicula.* D.3766^e.

Converse. *Colloqui, Colloquutio.*

See CONFERENCE.

A. 1277^e. They could **converse** together, even if one were in India, and the other in Europe.

1641. Spirits **converse** with each other . . . D.2952.

1791. Internal **converse** with Jehovah.

1819. The **converse** of the interior man with the internal. Sig.

2802. The **converse** of the Lord with His Father.

4442². It was a common thing for them to introduce things as it were **conversing** together . . .

5229^e. When any Spirit remembers another, he is presented, so that they can **converse** together.

6752⁹. 'Moses and Elias talking with Him' (Matt. xvii.3). When the Lord's Divine appeared in the world, none could talk with Him but those who represented the Word, for talking with the Lord is through the Word.

Converse. *Confabulari, Confabulatio.*

H. 358. He may **converse** about worldly things.

R. 153¹⁰. They are then allowed to walk, **converse**, etc.

M. 3². Heavenly joy supposed to consist in sweetest **conversations** with the Angels. 5.

T. 160². While we were thus **conversing** . . .

280. So many companies **conversing** about things of wisdom . . .

434. The Social Gatherings in the primitive Church were . . . at the same time **conversations** about various things.

D. 2775. When remitted into a state like that of the body, Spirits **converse** in exactly the same way.

Converse. *Conversari, Conversatio.*

A. 995². The pleasures of **conversation** with companions.

2472. Spirits can thus . . . **converse** with every Spirit, of whatever language . . .

2476. From the interior memory in the other life one can speak and **converse** with all in the universe.

2718⁴. Is there not happiness from other sources, as from **conversation**, discourse, meditation?

4366^e. Spirits and Angels have **social intercourse** with each other like men, and **converse** together.

4804. They who had preferred the delight of **social intercourse** to every other delight, and who have loved those with whom they have had **social intercourse**, caring not whether they were good or evil . . .

5388. If the end be the pleasure of **conversation**, etc. . .

6484. He was one of the subtle evil Spirits, because he had indulged more in thought than in discourse and **social intercourse**.

8118. Angels could then **converse** with men.

9438. They who are in Heaven can speak and **have intercourse** with (Angels, Spirits, and men of other solar systems).

10836. (The inhabitants of the sixth Earth) have **social intercourse** with those who are within the same family.

H. 358. He may have **social intercourse** with others . . .

499. Either from report or from **conversation**.

W. 1. Flowing in . . . by **conversation** . . .

R. 153³. They leave their work, and love only **company**, talking, etc.

D. 2900. Sometimes during **conversation** (I have been in a state of interior thought).

3137. Simulated friendships, for the sake of sweet **conversations**.

4282. They excel in cleverness of **conversation**.

4324. From the internals, thus from the end and love, do Spirits **converse** and speak together.

4335. Spirits speak together from the interior memory. . . . Hence it is that all Souls, of whatever language, can **converse** and speak together.

4352. All there know hypocrites from a slight **conversation**.

D. Min. 4574. There are Spirits who in the world have had **social intercourse** with others without any end except mere presence . . .

C. 189. (**Conversation** as a recreation.)

Converse. *Sermocinare.*

Conversation. *Sermo, Sermocinatio.*

A. 961. (Consequences of using Scripture in common **conversation**, and jesting.) D.1304.

1635^e. Human **conversation** enters through the ear, by an external way; but the **conversation** of Spirits does not enter through the ear . . . but by an internal way . . .

1642^e. From Whom alone there are **discourse**, and the Word. D.2141.

1846⁴. 'When they hear the **discourse** they have no root in themselves . . . Afterwards, when affliction and persecution arise because of the **discourse**, they are at once offended' (Mark iv.16,17).

2146. In common **conversation**. 2245. 2701^e. 3693. 4624. 4653.

2170². (The **conversation** of the Angels seen representatively in the World of Spirits.) 2729. 3216. 3217. 3218. 3219. 3220. 3221. 3699. 5198². 5201⁴. 5313¹². 8215². 9125³. 9139². 9166. 9272². R.661^e.

2380. When anything false or evil is infused, either in **conversation** by an evil man, or in thought by an evil Spirit, the Angels at once turn it into something true or good . . .

5128⁴. By the life is not meant how it appears in **conversation** and works, but how it is in **conversation** and works; for the life of the **conversation** is from the thought, and the life of the works is from the will; both from the intention or end; such, therefore, as is the intention or end in the **conversation** or works, such

is the life; for **conversation** without interior life is only sound . . .

5131³. Thought is the cause, and **conversation** the effect; if there is correspondence, faith from charity inflows into the thought, and this into the **conversation**, and they so act as one, that the **conversation**, through correspondence, is as it were the end.

5388. His character was not at first evident from his **conversation**.

5576³. (Effect of cheerful **conversation** at meal times.)

6414. 'Giving **discourses** of elegance' (Gen.xlix.21)=gladness of mind . . . For all **discourse** proceeds from the mind . . . E.439².

6484. See **CONVERSE-conversari**, at this ref.

6601. There were five Societies which manifested themselves through living **discourse** . . .

6924. Things which cast a shade, which are chiefly the affections of elegance of **discourse** and of learning; for these things hide the real things . . .

6982^c. The truth which proceeds immediately from the Divine cannot be presented to anyone as **discourse**, or speech, except through the Holy Spirit. Ex.

7191. Angelic **discourse** is continuous. Ex.

—². The form of Heaven is represented in angelic **discourse**. In all angelic **discourse** there is a harmony like that of songs, which, in every termination, ceases in a monosyllable, thus in unity . . . The reason is that everything in Heaven relates to one God . . . Hence it is evident, that everything of thought, and thence of **discourse**, flows in through Heaven from the Lord, and hence there is such a harmony in the **discourse** which terminates in unity.

8068. 'In the mouth'=in the **discourse**, and in the **discourse** are both parts of the mind . . . the Intellectual in the sense of the words and things, the Voluntary in the affection, which gives life to the **discourse**.

8377. (Delight in **conversation** at meals in Jupiter.)

8384. The Spirits of Jupiter possess a sweet address and sagacious **conversation**; they consider what they say.

8868³. With the Angels, all things of their **discourse** are open even to the Lord, which is clearly perceived, and is also heard from the softness and quality of it . . .

9311^c. 'Everyone who . . . heareth My sayings, and doeth them' (Luke vi.47). 'To hear the words, or sayings'=to learn and know the precepts of faith which are from the Lord.

9987. In the general sense, 'a word'=an utterance of the mouth, or a **discourse** . . .

10709^c. (In the fourth Earth) they join in **conversation** through the face and lips, and through sound varied according to the ideas of thought . . .

H. 96². They who are in the mouth and tongue are in **conversation** from the understanding and perception.

210. The **discourses** of the Angels of the inmost Heaven are never perceived in the middle Heaven . . .

322. It has been granted to be with some (of the ancients) in familiar **conversation**.

3 G

C. J. 42³. (Sermons of the English which leave it doubtful whether good is to be done, or not.)

Life 7. (When the English clergy are preparing their sermons, or preachings . . .)

R. 454. (The neatness and elegance of the **discourse** of the solidifians.) Sig.

M. 24. The priest ascended the pulpit, and delivered a **sermon** full of the spirit of wisdom . . .

140. Application of all things of **conversation** to what is libidinous.

183. There was an exaltation as from the fire of love in the **discourse** of the Angels.

258. A talking about love by the wife.

B. 79^c. As they know that the laity regard these things as saving . . . they diligently subjoin them to their **sermons** and **conversation** . . . See 59.

T. 80^c. Such is the state of thought and **conversation** of satans after death.

134. While they were in **conversation** about Redemption . . .

185³. He began a **sermon** on the Divine Trinity.

391. Has been made known to me from **conversation** with many of the laity . . .

406. It is a common saying.

433². At table they had **conversations** about various things . . .

778. The Angels know man's love from the tone, and his intelligence from the **discourse** . . . Wherefore, all things which proceed from man, whether action or **discourse**, make the man, and are the man himself.

810. The principal reason why those preachers are deprived of their office, is that they do not frame their sermons from the Word . . . but from their own rational light . . . They take texts from the Word, but merely touch them with their lips.

D. 1209. (During their examination by the Angels) while their **discourse** flows easily, it is in agreement with the act of their life . . . 1355.

2142. The **discourse** of Spirits inflowed unexpectedly into my ideas . . .

2634. When I was in tacit **discourse** with Spirits . . .

3605¹. (What **sermons** ought to be.)

E. 411¹⁰. 'Let the sayings of my mouth, and the meditation of my heart be before Thee' (Ps.xix.14) . . . 'The sayings of the mouth'=the understanding of truth; and 'the meditation of the heart,' the perception of good.

4483¹⁶. 'The **discourse** of Jehovah' (Ps.cv.19)=the Divine good from which is Divine truth.

Convert. *Convertere.*

Conversion. *Conversio.*

See **TURN**.

A. 4847. They at once turned to other gods.

5479. 'He turned himself about from upon them' (Gen.xlii.24)=somewhat of drawing back . . . For the Lord never turns Himself away from anyone, but moderates the influx of good . . .

[A.] 6110⁴. Evils and falsities . . . turn and **convert** them from the Lord.

7051⁴. Believe that that nation will at last be **converted** to the Lord. N.248².

8143. 'The heart of Pharaoh and his servants was **turned** against the people' (Ex.xiv.5)=a change of the state into evil . . . 'To be **turned**'=to be changed.

8301⁶. You could **convert** stones sooner than them.

9993⁹. The cake is not '**turned**' (Hos.vii.8) when the external man rules over the internal : for then the order is inverted . . .

10498². It is said, 'Lest it be **converted**, and healed' (Is.vi.10), by which is signified, that if they were to understand the internal things of the Word, of the Church, and of worship, they would profane them. N.172². P.231⁹. 260². E.706⁹. 1081². 1160³.

10602². This is to avert themselves from God, and not **convert** themselves to God.

H. 141. This is the case in every turning of their faces and bodies . . . 143. 151. T.767, Ex. E.1112².

143. The **turnings** of the Angels are not like the **turnings** of men . . .

144. That there is such a **turning** to the Lord is wonderful . . . for there may be a number together in one place, and each **turn** the face and body differently from the others, and yet all see the Lord before them . . .

246. When an Angel or Spirit comes to a man, and by **turning** to him, is conjoined with him . . . 252. 255.

253. The interiors and exteriors of man are such, that they are either **turned** to the Lord as to their common Centre, or to self, thus back from the Lord : those which are **turned** to the Lord, are also **turned** to Heaven ; and those which are **turned** to self, are also **turned** to the world ; and those which are **turned**-*versa*-*hither*, can with difficulty be elevated ; yet they are elevated by the Lord, so far as possible, through the **conversion** of the love, and this is done through truths from the Word.

255². When Angels and Spirits **turn** themselves to a man, they can speak with him at any distance . . . But when they **turn** themselves from the man, and speak together, nothing whatever of what they are saying is heard by the man, even if it were close to his ear : hence it is evident that all conjunction in the Spiritual World is according to the **conversion**.

—³. The emissary Spirit **turns** himself to the man, and the rest of them to their Spirit . . . Thus the conjunction of many with one is effected through the **conversion**.

464². Some understood, when they were **turned** to those who were in the light of truth . . .

479². When this is done, he **turns** his face constantly to his own love . . . 512.

496². They frequently **turn** themselves to certain quarters . . . From the **turning** to the quarters . . . it is known what is the love which leads them.

552². A Spirit **turns** himself towards his like, for thus he breathes his own life . . . but not when he **turns** himself in another direction. In the Spiritual World,

communication with others is effected according to the **turning** of the face, and those are constantly before the face who are in a like love, and this in every **turning** of the body. Hence all infernal Spirits **turn** themselves back from the Lord . . . but all the Angels **turn** themselves to the Lord . . .

574. When this sphere is perceived . . . he is affected at heart . . . Hence it is that the Spirit **turns** himself thither . . .

580. A third kind of infernal arts relates to the communication and influx of thoughts and affections by **conversions**, etc.

Life 19. Man is kept in the freedom of **turning** himself either to Hell or to Heaven ; if he **turns** himself to Hell, he **turns** himself away from Heaven ; but if he **turns** himself to Heaven, he **turns** himself away from Hell. —. —.

W. 101². The Angels **turn** themselves to the Lord less or more ; they who **turn** themselves more, receive more from heat and less from light ; but they who **turn** themselves less to the Lord, receive more from light and less from heat : hence it is that the Angels are distinguished into two Kingdoms . . .

129. All that is here said about the **turning** of the Angels to the Lord . . . is also to be understood of man as to his spirit . . .

138. This **turning** to the Lord is an actual **turning** ; it is a kind of elevation . . .

P. 231⁸. The man's **conversion** is described by 'the unclean Spirit going out from him' ; and his reversion to his former evils by the return of the unclean Spirit with seven others worse than himself . . .

—⁹. That he who is once **converted** to good and truth is to persevere to the end of life. Sig.

260. The Jews not yet **converted** . . .

296². All these forms of concupiscences have to be individually **converted** ; the man himself . . . is to be **converted** . . . and each concupiscence of evil is to be **converted** . . . and to **convert** a dragon into a lamb . . . can only be done successively . . .

338⁷. It is easier to **convert** an owl into a dove than an infernal Spirit into an Angel.

R. 42. 'I **turned** to see the voice that spake with me' (Rev.i.12)=an inversion of the state of those who are in the good of life, as to the perception of truth in the Word, when they **turn** themselves to the Lord. John said that he heard the voice 'behind him' ; and now, that 'he **turned** to see the voice' ; and again, that 'being **turned**, he saw seven candlesticks' ; from which it is evident, that he heard the voice from behind, and that he **turned** himself . . . Before man **turns** himself to the Lord, and acknowledges Him as the God of Heaven and earth, he cannot see the Divine truth in the Word. Ex. E.9⁵. 55. 61. 62.

84. This **conversion** of the state of life is what is here meant.

938. That they will **turn** themselves to the Lord, and that the Lord will **turn** Himself to them, because they are conjoined through love. Sig.

M. 171². Contrariwise, married partners who agree in

dispositions and affections **turn** themselves towards each other.

224^e. Hence it is that husbands who are very fond of their wives **turn** themselves towards them . . .

438. Man can **turn** himself to whichever sphere he pleases, but in proportion as he **turns** himself to one, he turns himself away from the other. Gen.art.

444^f. By **turning** from God to himself, (man originated evil). T.490^o.

— They asked, How could man turn himself from God, and **turn** to himself, when he cannot (do anything) except from God? Ex.

B. 64. (The doctrine that) in his **conversion** man is as a stock. 69, Ex. T.356^e.

T. 536. After death, all who do good from religion . . . **turn** themselves to the Lord God the Saviour.

642^e. In order that the conversion of man may take place . . .

677. All foreign proselytes who are **converted** to the Christian religion (also receive baptism).

720. Man is constantly kept in a state in which repentance and **conversion** are possible . . .

796^f. Luther . . . was in a state of **conversion** above many others . . .

798^f. From the zeal of **converting** him, I said . . .

D. 223. Everything . . . of Heaven . . . that comes where there are infernal Genii is **converted** into evil. Ex.

4850. They cannot be **turned** from themselves . . . To be turned from the Lord, is a sign of turning from good, and of **turning** to evil.

5527. They who are in Hell constantly turn themselves to their own love . . .

5529. They who are not yet vastated . . . do not constantly turn themselves to their reigning love. 5531.

5930. How Spirits are examined by **conversion**.

E. 355^{3d}. 'To turn judgment into gall' (Amos vi.12) = to turn truth into falsity . . . 519⁶.

381³. 'All faces are **turned** into paleness' (Jer.xxx.6) = no good and truth, but evil and falsity. 721²².

405¹⁴. Regeneration through truths from good is signified by, 'He **turned** the rock into a pool of waters, and the flint into a fountain of waters' (Is.xciv.8).

578⁵. 'The torrents shall be **turned** into pitch' (Is.xxxiv.9).

654⁹. 'They shall turn to Jehovah' (Is.xix.22) = **conversion**.

677. The **conversion** of those who are a little spiritual. Sig. and Ex.

724⁸. 'He shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers' (Mal.iv.6). Ex.

740¹¹. 'Jesus **turned**, and said unto Peter' (Matt.xvi.23).

746¹⁴. Peter's being '**converted**' (Luke xxii.32) = the truth from good which is from the Lord.

768²². 'How then art thou **turned**' (Jer.ii.21).

780⁵. 'Can the Ethiopian change his skin?' (Jer.xiii.23) = that evil cannot change its nature.

820⁷. 'Then Peter, **turning** about' (John xxi.20). 821⁶.

998^e. As truth **turns** itself to good, so truth is vivified.

Convince. *Convincere, Evincere.*

Conviction. *Convictio.*

See under CHARGE.

A. 2568^f. Cannot believe until he is **convinced** by what he can feel . . . 2588². —³.

2694³. **Convinced** for a moment only . . .

4169^e. Such are borne into Hell without any **conviction** of being in falsity.

4747². They suppose that anyone can easily receive if only he is **convinced** . . .

7465^e. They are first **convinced** that they are in evil . . .

J. 26^e. I was thus fully **convinced** . . .

S. 4^e. To **convince** even the natural man, if he is willing to be **convinced**.

R. 544. 'To pasture all nations with a rod of iron' = through truths from the sense of the letter, and at the same time by rational things from natural light, to **convince** those who are willing to be **convinced**. 828.

M. 295. Those things of which the spirit is **convinced**, are allotted a place above those which, without consulting reason, enter on authority . . .

T. 344. **Conviction** (a part of the manifestation of the faith of the New Church).

796³. After **conviction**, (Luther) began to favour the truths of the New Church . . .

D. 2455^e. In order to **convince** him . . .

Convocation. See ASSEMBLY.

Convulsion. *Convulsio, Convellere.* T.569^d. D.3767.

Cook. *Coquere.*

Cooking. *Coctio.*

A. 941. They cook men . . . D.723. 730. 749. 1277. 2711^e.

2342. 'He did bake unleavened' (Gen.xix.3) = purification.

—⁴. The very **cooking** was representative.

2567¹⁰. By 'daughters, whom he should take for cooks, etc.' (1 Sam.viii.13) are signified the goods of doctrine, by which he would make them favour him.

3316. 'Jacob cooked pottage' (Gen.xxv.29) = a heap of doctrinal things. . . 'To cook' it = to heap up, or bring together.

3812⁵. 'Let them cook the bones in the midst of it' (Ezek.xxiv.5) = violence done to them.

7852. A distinction is made in the Word between what is roasted and what is **boiled**; and by what is roasted is signified good, because by fire; and by '**boiled**' is meant truth, because by water.

7857. 'Nor in **boiling** boiled in waters' (Ex.xii.9) = that it shall not go forth from the truth which is of faith.

[A]. 7978. 'They baked the dough which they brought forth out of Egypt, unleavened cakes' (Ex.xii.39)=that from the good of truth there was again produced good . . . 'To bake,' when said of the truth of good,=to produce.

8496. 'Bake that which ye will bake' (Ex.xvi.23)=preparation for the conjunction of good. 'And see the that which ye will see the'=preparation for the conjunction of truth. 'To bake,' being done by fire,=preparation for the conjunction of good. . . That baking is said of bread and the meat-offering, which were made by fire. Ill. 8497.

9301. 'Thou shalt not see the a kid in its mother's milk' (Ex.xxiii.19)=that the good of innocence of a latter state is not to be conjoined with the truth of innocence of a former state. 'To see the'=to conjoin.

10105. 'Thou shalt see the its flesh in the holy place' (Ex.xxix.31)=the preparation of good for the uses of life through the truths of doctrine in enlightenment from the Lord. 'To see the'=to prepare for the use of life through truths of doctrine.

— By the waters in which the cooking of the flesh of the sacrifices was done, are signified truths.

—³. 'To boil in waters'=to reduce truths into doctrine, and thus prepare for the use of life. Ill.

D. 2500°. They make friends of cooks—*coquos*.

E. 555¹². 'To cook'=to prepare and conjoin, in order to serve for the use of life.

—^c. 'To cook children' (Lam.iv.10)=to destroy the truths and goods of doctrine from the Word through falsities.

675¹². 'Ten women shall bake your bread in one oven' (Lev.xxvi.26)=that in all Churches there is so little good and truth with man as to be scarcely anything.

Co-operate. *Cooperare*.

Co-operation. *Cooperatio*.

H. 453°. When the Material . . . is deprived of its co-operation with the Spiritual . . .

567°. Influx and consequent co-operation present the effects which appear before the eyes in the world.

R. 451³. What is the Divine operation in internals, without the co-operation of man in externals as of himself?

484°. Believe, my friend, that in the things of faith, man operates and co-operates as of himself; and, without this co-operation, the act of faith . . . is nothing but the statue, Lot's wife . . .

T. 371°. There is a mutual conjunction of the Lord and man, which is not effected by act and react, but by co-operation; for the Lord acts, and man receives action from him, and operates as of himself . . .

457¹. This is like the active and the passive, and the co-operation of the latter, which is effected from the active in the passive.

516°. (The notion that) there is no co-operation on man's part with the Holy Spirit in the act of justification.

522°. Man must remove evils, because the Lord does not do this immediately, without man's co-operation.

576°. The new birth is effected by the Lord alone . . . man co-operating. Gen.art.

— Man's co-operation with the Lord. Ex.

—^c. Man's action, concordant with the Lord's action, is what is here meant by co-operation.

577. That regeneration follows the faith of the present Church, which leaves out man's co-operation, is vanity of vanities. Action and co-operation such as have been described, can be seen in everything which is in any state of activity and mobility. Such are the action and co-operation of the heart and of every artery connected with it; the heart acts, and the artery by its sheaths or coats co-operates. . . The ribs first co-operate with the lungs, and, immediately after, the lungs with the ribs. (Other exams.) There is such co-operation also in every sense . . . Who cannot perceive from this, that if there were not such action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not exist? For life flows from the Lord into that organism; and because this co-operates, there is a perception of what is thought . . . If life were to act alone, and man were not to co-operate as from himself, he could no more think than a stock, or than a temple, while the minister is preaching. . . Such would man be in respect to charity and faith, if he did not co-operate with the Lord. 578, By comparisons.

580°. If man is not saved, he himself is in fault by not co-operating.

588°. God alone acts; and man suffers himself to be acted upon, and, to all appearance, co-operates as of himself, although interiorly from God.

591°. It is said . . . that man's co-operation is to be excluded.

615. Who, without this free-will, can . . . co-operate . . .

D. 1533. Such are the co-operations of Spirits with man.

E. 239¹. (The necessity of co-operation on the part of man.) Ex. and Sig. 616², Ex.

Co-ordinate. *Coordinare*.

Co-ordination. *Coordinatio*.

H. 392°. Co-ordinated and subordinated according to Divine order . . .

M. 524². Every form is from various things, and is such as is their harmonious co-ordination and arrangement into a one.

T. 15. Heaven is co-ordinated into Societies . . . 32°. 395³. In the man in whom these three loves are rightly subordinated, they are also so co-ordinated that . . .

680. Hence subordinations, by means of which all are co-ordinated as into a one.

D. 2316°. In the Heavens there are as it were perpetual centres . . . from the co-ordination of which everything is co-ordinated.

Copper. *Cuprum, Cupreus*.

See BRASS.

H. 115°. Copper=natural good, in which was the next posterity.

- R. 913. Copper, or brass, = the good of charity.
M. 77. (A visit to those of the **Copper Age**.)
 182°. They gave insignia to the three novitiates, which were **copper plates** . . .
 T. 609°. **Copper** = natural good, which is the good of the ultimate Heaven. **D. Min.** 4737.
D. Min. 4737. One who had thought much about copper . . .
 E. 176. **Copper**, or brass = the good of the external or natural man . . . Hence called the **Copper Age**.

Copulation. *Concubitus.* A. 3399. D. 6051¹³.
 See COUPLE.

Copy. *Exemplar.* A. 5688°. S. 72. 73. T. 123.

Coral. *Corallium, Ramoth.*

- A. 1232. 'Coral' (Ezek. xxvii. 16).
 W. 61°. Evident from the **corals** in the depths of the seas. E. 1208°.
 T. 328°. They differ . . . as a coral and a ruby.

Cord. *Funis.*

- A. 414°. 'Curtains and **cords**' (Jer. x. 20) = spiritual things from celestial ones.
 2299°. They let down small **cords** = *funiculas*. H. 335°. D. 235.
 9348°. (The correspondence of 'cord'.)
 9777°. 'Long **cords**' (Is. liv. 2) = an ample connection of truths.
 — 3. 'Cords' (Is. xxxiii. 20) = things that conjoin.
 9854. 'With **cord-work**' (Ex. xxviii. 14) = a method of conjunction. 'A **cord**' = *funiculus* = what conjoins.
 — 2. In the other life there appear **cords** of varied twist and density, and by them are represented various methods of conjunction; hence '**cords**,' in the Word, = things which conjoin. III.
 —. 'Cords of vanity' (Is. v. 18) = conjunctions of falsities, through which comes iniquity, or evil of life.
 — c. 'Cords,' in the Word, also = portions of inheritances and of land, because the measurements were made by **cords**. III.
 9880. 'With **cord-work**' (ver. 22) = indissoluble conjunction. 9884. 9886.

10545°. 'The **cords** are plucked away' (Jer. x. 20) = that there is no longer any conjunction of good and truth, or of truths among each other. E. 724¹⁶.

H. 479°. Their love is like a bond, or like a **cord**, with which they are as it were tied round . . .

548°. They are drawn by their own evil, as by a **rope**.

L. 14°. 'Cords, and the snares of death' (Ps. xviii. 5) = temptations, which, being from Hell, are called 'the **cords of Hell**.'

M. 328. As a ship's **rope** cannot pass through the eye of a needle.

D. 1664. (A **rope** used in punishment.) 3979.

4265. A Spirit who had **cords**, which he extended, to draw his victims into his mouth.

4786°. Communication of thoughts and influx is represented by little **cords** coming down.

E. 391¹⁸. 'To bind with **cords**' (Ps. cxviii. 27) = to conjoin.

600¹². 'To lengthen the **cords**' (Is. liv. 2) = their extension. '**Cords**,' here, = their conjunction, 799⁵. — 10.

Coriander. *Coriandrum.*

A. 8521. 'It was like seed of **coriander**, white' (Ex. xvi. 31) = truth therein, that it was pure. . . It is said, 'seed of **coriander**,' because it is white.

E. 146⁵. 'Seed of **coriander**, white,' = truth from a celestial origin.

Cormorant. *Platea.* See BITTERN; and BIRD, at E. 1100²².

Corn. *Frumentum.*

A. 1071⁴. 'Where is the **corn** and wine?' (Lam. ii. 12) = where are love and faith?

3580. 'A multitude of **corn**' (Gen. xxvii. 28) = thence natural good, (because predicated of the Natural). III. 3597⁴.

— 3. 'Corn' (Hos. xiv. 7) = spiritual good.

3941⁴. 'Corn' (Joel i. 10) = all the good of the Church. 10137⁴.

5212. 'Corn' = the good of the Natural. 5295, 5342.

5295. The reason '**corn**' = good, is that 'a field' = the Church . . .

5345. 'Joseph heaped up **corn** as the sand of the sea, very much' (Gen. xli. 49) = the multiplication of truth by good. . . 'Corn' = truth in will and act.

5410. 'To buy **corn** from Egypt' (Gen. xlii. 3) = to appropriate to themselves the good of truth through scientifics. 'Corn' = the good of truth.

5487. 'They filled their vessels with **corn**' (ver. 25) = that scientifics were endowed with good from truth. . . 'Corn' = good from truth, or the good of truth. 5614. 5939.

5614. By the **corn** which they receive this time signified interior life, for now they are with Benjamin.

5737. 'Corn' = good.

5959. 'Ten she asses carrying **corn** and bread' (Gen. xlv. 23) = the good of truth, and the truth of good. . . 'Corn' = the good of truth, but here, the truth of good because from the celestial Internal, which is Joseph. Ex.

6537. 'Corn' = the good which is from truth, and also the truth of good.

7602. 'Corn,' in general, = the good of truth; 'barley,' and 'wheat,' in special . . .

8462°. 'Corn' (Ps. lxxviii. 24) = the good of truth.

9223. 'Corn' (Ex. xxii. 29) = the good of the truth of faith. 9296⁵.

9960¹⁴. 'Corn' (Hos. ii. 9) = the interior good of the Spiritual Church.

10031°. 'Corn' (Lam. ii. 12) = the good of truth.

10402⁷. 'Corn' = the good from which is truth. Refs.

E. 304³⁸. Occurs. 340¹⁵. 375²². 376⁸. — 10. 543⁹. 911¹⁷.

[E.] 374¹. 'Corn' (Joel i. 10)=good of every kind in the external man.

644¹⁵. That thence they will have love towards a brother and companion, is signified by, 'the floors shall be full of pure corn' (Joel ii. 24).

710²³. 'Corn and new wine' (Deut. vii. 13)=all good and truth in the natural man.

730²⁸. 'Corn' (Ps. lxx. 13)=natural truth.

750¹². 'Corn and wine' (Lam. ii. 12)=the good of doctrine and its truth.

863¹⁵. 'Corn shall make the young men grow, and new wine the maids' (Zech. ix. 17)=that the understanding of truth and the affection of truth will be formed through good and through truth by Him.

922⁵. 'The floors are full of corn' (Joel ii. 24)=the celestial good which they have in abundance.

Corn. *Seges*.

A. 4686². Corn in a field=the truth in the Church; thus a sheaf in which is corn=doctrine in which is truth.

9146. 'Either the standing corn, or the field' (Ex. xxii. 6)=the truth and good of faith in conception. 'Corn'=the truth of faith . . . because those things which belong to corn, as wheat and barley, and thence bread,=the goods of the Church. . . Wherefore, while corn is standing, or is as yet nascent, it=the truth of faith in conception. III. 9995⁵.

10669³. Occurs.

E. 1081. Corn and fruit trees=the Knowledge of truth and of good.

Corn Floor. See **THRASHING FLOOR**.

Cornea. *Cornea*. T. 346.

Corner. *Angulus*.

Cornerstone. *Angularis*.

Angular. *Angulatus*.

A. 1462². 'They have seduced Egypt the corner stone of the tribes' (Is. xix. 13); where it is called the 'corner stone of the tribes,' as serving for a support to the things that are of faith. 5044¹.

5981. How shameful and filthy things are perceived by the Angels. . . They may be compared to angular and pointed things, when deprived of their angularity and prickliness. D. 1995².

6188². 'In the corner of a bed' (Amos iii. 12)=in the lowest of the Natural.

8458². Truth is there presented as angular in various forms. . . Good is presented as round, and continuous.

9494. 'And thou shalt set upon the four corners (of the ark)' (Ex. xxv. 12)=stability. 'Corners'=strength and stability . . . because *there* is the greatest resistance, and also the connection of the whole. 9537.

— Since 'corner'=strength and stability, like that of Divine truth from Divine good, the Lord is called the 'stone of the corner' in David;—'The stone which the builders have rejected has become the head of the corner.' And in Zech. x. 4;—'From Judah shall be a cornerstone' . . . Also in Is. xxviii. 16;—'Jehovah shall

found in Zion a stone of proof, a corner of price, of a foundation founded.'

—². In like manner 'corner'=the stability of doctrine from the truth that is from good, in Jer. li. 26;—'Neither shall they take from thee a stone for a corner, and a stone of foundations.'

— Since by 'corners' is signified stability, horns were placed upon the four corners of the altar.

—³. By 'corners' are also signified strength and power in the following passages. III.

9496². The rings of the ark were relatively as the ball and socket joints, where the arms are joined to the breast; the corners were as the prominences themselves at that junction.

9642. 'Boards for the corner of the south southward' (Ex. xxvii. 18)=even into interior and inmost things where truth is in light. . . 'Corner,' when said of the quarters of the world,=where that state is which is designated and signified by the quarter.

—⁹. All states of good of love and truth of faith are signified by 'the four corners of the earth'; states of good of love by the 'corner of the east,' and 'the corner of the west'; and states of truth of faith by 'the corner of the south and of the north.' III.

9720. 'Upon the four horns of the altar'=in every way. . . 'Corners'=stability and strength; also all things of truth and good; hence by the horns upon the four corners is signified power in every way.

9755. 'The breadth of the court towards the corner of the sea' (Ex. xxvii. 12)=the state of that Heaven as to scientific truths. . . Here, by 'the corner of the sea,' is understood the corner of the west.

10050. 'The corner of a bed and the extremity of a couch' (Amos iii. 12)=the lowest Natural, which is the external Sensual, and its truth and good.

H. 488². Whisper in corners.

534². 'The head of the corner,' is where the two ways branch off.

W. 41². The angle of incidence.

R. Preface 3. These were sent to the corners.

137². 'In the corner of a bed and in the extremity of a couch'=further away from the goods and truths of doctrine.

294. A hypocrite, when he comes among the wise, either goes away, or betakes himself to a corner in the room, and makes himself invisible, and sits mute.

342. 'I saw four Angels standing upon the four corners of the earth' (Rev. vii. 1). The 'four corners of the earth'=the universal World of Spirits. . . S58. E. 417.

—². That 'corners'=quarters, and thence the four corners all the quarters, may be evident from the following places. III.

—³. Since 'corners'=quarters, they therefore signify all things, as all things of Heaven or of Hell, or of good or truth. III.

—⁴. That a 'corner'=the ultimate which supports higher things, as a foundation a house, and thus also all things. III.

915². Since all truth of doctrine from the Word is

founded upon the acknowledgment of the Lord, the Lord is called . . . 'the stone of the corner which the builders have rejected.' . . . That 'the stone of a corner' is a stone of the foundations, is evident from Jer. li. 26.

T. 405². They then toss it into a corner.

798². Calvin betook himself to a corner of that Society.

D. 4738. They sit in the corners. 4830.

5426. (On the corners in the World of Spirits at the time of the Last Judgment.) 5452. 5453. 5466. 5467. 5470.

5798. The way which leads to Heaven is the same way (for all) as far as the corner stone. Gen.art.

E. 304⁵⁸. 'The four corners of the earth and the four winds of heaven' (Rev. vii. 1)=all truths and goods of the Church in the complex.

355⁵⁸. 'The corner'=truth protecting.

417². 'Corners'=the extremes, and thus signify all things, because they include them. —⁴. —⁵. III.

—¹². The 'corner stone'=all Divine truth upon which Heaven and the Church are founded; and as the foundation is the ultimate on which the house or temple rests, it=all things. III.

629¹¹. Corner stone=the truth of the natural man, which is called scientific truth.

652¹¹. 'The corners that shall be devastated' (Zeph. iii. 6)=the truths and goods of the Church in the whole complex.

654²⁸. 'The corner stone'=their foundation.

Cornucopia. *Cornucopia.* T. 154². E. 316⁶.

Corollary. *Corollarium.* A. 5061. H. 78. T. 109. 158.

Coronation. *Coronatio.* A. 4581². 4966³. T. 297. E. 316⁶.

Coronet. *Coronamentum.* A. 10009.

Coronis. *Coronis.* T. 585. 795.

Coro. 1. Date of the **Coronis**.

Corpora Striata. D. 1058. D. Wis. v².

Corporeal. *Corporeus.*

See BODY.

A. 30². Love and faith in the internal man are situated as are heat and light in the external corporeal.

69. As men so immersed themselves in corporeal and worldly things . . . the way (to speak with Spirits and Angels) is closed; but as soon as the corporeal things recede . . . the way is opened . . .

123. The worldly and corporeal man neither acknowledges nor concedes (that everything is the Lord's) . . .

141. With the worldly and corporeal man proprium is everything . . .

242. The Sensual averted itself from what is celestial, and turned itself to what is corporeal, and thus cursed itself. Sig.

243. After they began to love themselves, they pre-

ferred sensuous things to the internal man, wherefore they were separated, and became corporeal, and thus were damned.

250^e. 'The heel'=the lowest Natural, as the Corporeal.

268. When goods and truths in the internal man no longer appear, man is external or corporeal.

305. 'To till the ground from which he was taken'=to become corporeal, as he had been before regeneration.

309. Are carried to corporeal and earthly things . . .

345. They were said 'to till the ground' who look to corporeal and earthly things.

542. They who are taken up into Heaven . . . have their corporeal things and phantasies lulled, for no one can enter into Heaven with the corporeal things and phantasies which they draw with them from the world . . .

574. 'Flesh'=that man had become corporeal.

627. That the Corporeal of man had destroyed all the understanding of truth. Sig.

—'. 'Flesh'=every man, especially the corporeal man, or all the Corporeal.

661^e. 'Flesh under the heavens'=what is merely corporeal; 'the heavens'=the intellectual things of truth and the voluntary things of good, and when these are separated from what is corporeal, man can no longer live . . .

911. The order is for celestial things to rule spiritual, through these natural, and at last through these corporeal things; but when corporeal and natural things dominate spiritual and celestial ones, order is destroyed . . .

—³. It is the opposite with those who place life solely in corporeal things, that is, in cupidities, pleasures, appetites, and sensuous things; that is, who perceive nothing as delightful except what is of the love of self and of the world . . . As with these, corporeal and natural things dominate spiritual and celestial ones . . .

959. They induced on them as it were bodies, and corporeal senses, and thus tortured them . . . 969^e.

978². Sensuous things not of the body, but from bodily things, form the external man; not only with a man, but also with a Spirit.

995. In themselves, corporeal and sensuous things are merely material, inanimate, and dead; but they live from the delights which come from interior things in order.

—². Some suppose . . . that corporeal and worldly things withdraw and withhold man from spiritual and celestial life . . . But no one is forbidden to enjoy the pleasures of the body and of sensuous things . . . All these are the lowest or corporeal affections which originate from interior affections. Ex.

1408. This is why not only corporeal things must die before man can be regenerated, but also why the body itself must die before man can come into Heaven . . . So it is with the Word; its corporeal things are those which are of the sense of the letter . . .

1411. 'Depart from thy land'=the corporeal and worldly things from which He was to recede.

1412. 'From the land of thy birth'=exterior cor-

poreal and worldly things . . . There are with man exterior and interior corporeal and worldly things ; the exterior ones are those which are proper to the body, as pleasures and sensuous things ; the interior ones are affections and scientifics.

[A.] 1414. The infirmities which the Lord derived from the mother are the corporeal things treated of in this verse, and from which He was to recede in order that celestial and spiritual things might be presented to Him . . . The infirmity which man derives from his mother is a corporeal something which is dispersed during regeneration.

—^e. With the Lord alone was the correspondence of all things of the body with the Divine most perfect, or infinitely perfect ; hence the union of corporeal things with Divine celestial things, and of sensuous things with Divine spiritual ones. Thus is He Perfect Man, and Only Man.

1639. (For refs. to the corporeal memory, see MEMORY at this and following refs.)

1718. The things of the body, as its senses, together with appetites and pleasures, do not alone constitute the external man ; but only the outermost man, which is merely corporeal.

1748. All things which are unclean natural, and corporeal. Sig.

—, 'The sole of the foot,' and 'the heel'=the ultimate Natural ; the 'shoe' is what invests them, wherefore it=what is still further natural, thus the Corporeal itself.

—^e. The ultimate Natural and Corporeal is the vessel of all things with man. Sig.

2041³. As at such times corporeal and worldly things are lulled, and as it were dead, even the unregenerate perceive something of heavenly light . . .

2119. After death, as soon as man's corporeals grow cold, which takes place after some days, he is resuscitated by the Lord . . .

2216. So long as there is such an affection in the Rational as manifests itself by laughter, so long is there something corporeal or worldly, thus merely human . . .

2333². When the ideas are held in the internal sense, the sense of the letter appears dim, and to the Angels as nothing, for the Angels are no longer in such worldly and corporeal things as are those of man . . . but in spiritual and celestial ones . . . and this from the correspondence of spiritual things with worldly ones, and of celestial things with corporeal ones . . .

2379^e. A man who is in good cannot perceive that he is in society with the Angels, nor can he perceive the angelic joy, because he is in corporeal things . . .

2380³. While man is still in corporeal things, he is in such general obscure idea and perception, that he hardly knows whether he is in the good of charity or not . . .

2411². If he reflects, he may know that in proportion as he is removed from corporeal and worldly things, he is in a spiritual idea . . . as when he is in any temptation, misfortune, or disease . . . For what is celestial and spiritual constantly inflows . . . but it is the evil and

falsity which flow in from corporeal and worldly things which prevent its reception.

2494. Such men have angelic intelligence and wisdom stored up in the inmost of their interior memory, but this intelligence and wisdom can never appear to them until they put off corporeal things.

2621. The soul is the very being of man, and the sensitive or Corporeal is his manifesting . . .

2967². Before the corporeal things which are contrary to them are quiescent, as are those things which are of the love of self and of the world, the celestial and spiritual things which are of the affection of good and truth cannot flow in.

2973⁵. With those who are in corporeal and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness. Sig. 3342^e.

3304². The influx which begins from the Divine is terminated in the lowest of the Natural, that is, in what is worldly and corporeal . . .

3345^e. Man cannot believe these things, because he does not think beyond worldly and corporeal things, and therefore supposes that the interior things with him are nothing, when yet they are everything, and the exterior, that is, the worldly and corporeal things, in which he places everything, are relatively scarcely anything.

3490. The Lord made His whole Human Divine, both the interior which is the Rational, and the exterior which is the Natural, and also the very Corporeal.

3632. The Divine and thence the heavenly order is not terminated except with man in his corporeal things, namely, in his gestures, actions, the expression of his face, his speech, his external sensations, and in their delights . . .

3665⁴. Some Knowledges flow in immediately through the good of the Rational, and thence into the good of the Natural, also into the truth of this good, and again thence into the external Natural or Corporeal, where they branch off into various streams. Some flow in mediately through the truth of the Rational into the truth of the Natural, also into the good of this truth, and again thence into the external Natural or Corporeal.

3693. Obliterated by corporeal things, which are such as extinguish those things which are of the perception in which is his interior man.

3778³. This good is of service to man for acquiring spiritual good, for it is external corporeal, and from external appearances . . . In childhood, man acknowledges nothing else to be true and good, for although he is taught what internal good and truth are, he has no other idea of them than a corporeal one.

3885. When I was in the light of Heaven, corporeal and worldly things appeared as it were beneath me : nevertheless I still perceived them, but as being more remote from me, and as not pertaining to me. I then seemed to be in Heaven with my head, but not with my body.

3928. The external man is such, that from himself

he does not covet anything but corporeal and worldly things . . .

— The celestial Angels can never be with man in his corporeal and worldly delight until it is reduced to subservience, that is, that the corporeal and worldly delight is no longer the end in view, but is made subservient to heavenly delight . . . When this is done, the Angels can be with man in both, and then the delight becomes bliss . . .

4027². The idea of this will be obscure so long as man lives in the body, for the corporeal and worldly things in which he is, constantly pour forth shades, and keep the mind down in lower things.

4038². With man there are three things in general, namely, the Corporeal, the Natural, and the Rational; the Corporeal is outermost . . . In proportion as the first of these reigns, man is said to be corporeal . . . These three parts communicate together in a wonderful way, namely, the Corporeal with the Natural . . . When man is first born, he is merely corporeal . . . The Corporeal communicates with the Natural through sensuous things, and this distinctly through those things which pertain to the understanding and those which pertain to the will . . .

—³. There are external sensuous things through which man's Corporeal communicates with his Natural, and interior sensuous things through which man's Natural communicates with his Rational . . .

4221. There exhaled from him a kind of corporeal sphere; his speech was not like that of Spirits . . . In the same way there before appeared a certain person who was in appearance not like a Spirit, but like a grossly corporeal man . . .

4269^e. In the other life, where worldly and corporeal things are removed . . .

4345³. When man puts off the body . . . it becomes manifest to him that his corporeal things had been nothing but the most general things of his spirit, and that corporeal things existed and subsisted from those of his spirit . . .

4527². They then appear to themselves to be endowed with a body as in the world, and to enjoy every sense as there, but a purer and keener one, because corporeal things do not stand in the way . . . thus that they are in as it were a purified body . . . See D. 1956.

4618. When man dies, he does not die except as to that Corporeal which had served him for uses on earth; but he continues his life as to his spirit in the World where corporeal things are no longer of any use.

4622. The things of the other life . . . do not fall under the corporeal sense proper to man, but under that sense which is proper to those who are there.

—³. Corporeal things, which are relatively gross, had rendered the sensations comparatively dull.

—⁴. As soon as man dies, and the corporeal things with him grow cold . . .

—⁶. Those will not believe these things who are immersed in corporeal, earthly, and worldly things, that is, those of them who have these things as an end . . .

4642. 'Edom' = the Lord's Divine Human as to the

Natural and the Corporeal . . . For doctrinal things are as a body to truth, or in the spiritual sense, are the corporeal things of natural truth . . . for doctrine is not in itself truth, but truth is in doctrine as the soul in its body.

4857³. They who are immersed in corporeal and earthly things do not know that there is anything spiritual and celestial . . .

5072. The subject treated of in this chapter (Gen. xl.) is the state of temptations through which corporeal things were to be reduced to correspondence. Corporeal things properly so called are sensuous things, which are of two kinds, some being subordinate to the intellectual, and some to the will part.

5077. The very Corporeal of man is nothing but a receptacle of sensations, consequently of life from them; the principal is the Sensitive, and the instrumental is the Corporeal; the instrumental, without its principal to which it is adapted, cannot even be called the Corporeal such as man carries about with him in the world, but the instrumental together with the principal, when they act as one; this, therefore, is the Corporeal.

5078². See BODY at this ref.

—⁴. (Use of the earthly Corporeal.)

5114². Almost as the Corporeal with man is quiescent in sleep . . .

5865. There appeared to him as it were a black mass with no life; this was the corporeal life of that man . . . It was said that the corporeal life of man who is in the good of faith . . . does not appear black, but woody, and of the colour of wood. See D. 2762. 4060.

5990. There are now many Spirits who want . . . to flow into man's speech and actions, thus into his corporeal things; when yet the corporeal things are exempted from the particular influx of Spirits and Angels, and are ruled through general influx . . . These Spirits are those who had been adulterers . . . and also those who had been cruel; the reason is, that both the former and the latter are corporeal and sensuous above all others . . .

5991. I saw Spirits who may be called corporeal ones, and who appeared as in a gross body . . . They are those who had been distinguished for their cleverness, and also in the sciences . . . As they had persuaded themselves that all things are of nature, they had closed their interiors more than others . . . Hence they appear grossly corporeal. 6318.

6318. There are men who are more than sensuous, being corporeal . . .

6928. The Spirits of our Earth, especially the recent ones, love corporeal and worldly things, that is, material things . . . Wherefore they are kept in the Lower Earth until they become averse to corporeal and earthly things, and so put them off . . .

6949. 'Became a serpent' = the sensuous and corporeal man separated from the internal . . . As 'a serpent' = what is sensuous, it also = what is corporeal, for the Sensuous has all that belongs to it from the senses of the body. 7293.

7293. The Sensuous and the Corporeal separated from

the Rational, that is, not subordinated to it, is full of fallacies . . .

[A.] 8408³. 'The north' = the Sensuous and Corporeal of man, from which evil springs. It here treats of the end of the Church, when what is external, thus what is sensuous and corporeal, and therewith falsity and evil, have dominion . . .

8452³. It is called the delight of concupiscence when the delight of any corporeal or worldly love has dominion . . .

10283¹². 'The teeth' = the corporeal proprium, which is the lowest of man.

10378. The Spirits (of the third Earth) are upright; the reason is, that they are withheld from evils by their not loving to think about earthly and bodily things; for these things withdraw the mind from Heaven . . .

10396². The reason the Israelites were of such a character, was that they were wholly in corporeal and earthly loves . . .

10517. The Spirits of our Earth think little about heavenly things, and much about corporeal and earthly things.

H. 100^o. Thus it is the Corporeal of man in which Heaven ultimately ceases, and upon which it subsists as upon its own base.

115². After those times, man successively became external, and at last corporeal . . .

312^o. For from corporeal and worldly things, when they are loved so much as they now are, there flows in mere darkness . . .

481. He who has corporeal and worldly love, without heavenly, celestial and spiritual, goes to Hell. Gen.art.

— . Corporeal love is to love what is good, sincere, and just, not for the sake of these things, but for the sake of self . . .

—³. The interiors of those who are in corporeal love appear black, because they are closed . . .

—⁴. They who are in corporeal love see nothing in the light of Heaven . . .

—⁵. They who are in corporeal love cannot live at all in the heat of Heaven . . .

—⁶. They who are in corporeal love cannot breathe in Heaven . . . Hence it is evident, that corporeal and worldly love without celestial and spiritual is Hell with man . . .

W. 424. The love defiled in the understanding and by it, becomes natural, sensuous, and corporeal. Gen.art.

—². When that corporeal love drags back its understanding from its height . . .

—³. Hence it is evident what is the quality of those who are called corporeal men: they are not corporeal as to the understanding, but they are corporeal as to the love, that is, they are not corporeal as to the understanding when they are speaking in company, but when they are speaking to themselves in spirit; and as they are such in spirit, after death they become what are called corporeal Spirits as to both the love and the understanding . . .

M. 59. Every man when born is merely corporeal, and from corporeal becomes more and more interiorly

natural, and thus rational, and at last spiritual; the reason he thus successively advances, is that the Corporeal is like ground into which natural, rational, and spiritual things are inserted in their order . . . In like manner (in marriage) he begins from what is corporeal, and proceeds into what is natural . . . They who then love corporeal natural things, and only rational things therefrom, cannot be conjoined with their consort as into a one, except as to those externals . . .

133. In a word, man is born as corporeal as worms, and remains corporeal, unless he learns from others how to know, understand, and be wise.

225. This conjugal sphere . . . with the Angels is celestial and spiritual, with men natural, with beasts and birds animal, with worms merely corporeal, and with plants is devoid of life.

269². Self-love, or the love of commanding others, is a corporeal love.

442^o. These last are called natural corporeal, the former natural sensuous, and the first natural.

447. Every man is born corporeal, becomes sensuous, then natural, etc. . . The reason he thus advances is in order that planes may be formed . . .

495. Adulteries from the purpose of the will, and those from the confirmation of the understanding, render man natural, sensuous, and corporeal. Gen.art.

496. There are three kinds of natural men . . . In the third degree are those who love only themselves, setting the heart in quest of honours; these are properly meant by the corporeal; the reason is, that they immerse in the body all things of the will and thence of the understanding . . .

T. 593. This will, which is formed by the man, may be called the corporeal will, because it actuates the body . . .

D. 1104. As soon as the interior corporeal things grow cold, they are separated from man . . .

1166^o. Corporeal things as it were drag down the ideas of the mind, and immerse them in corporeal things.

1224. What is merely corporeal is what words proximately contain; whence it is evident that those who place elegance merely in ambiguities, or in eloquence, or poetry, are only corporeal.

1309. In vivid dreams, corporeal things are separated, also those things which are next to corporeal things . . .

1424. They care nothing for earthly and corporeal things.

1669. They were unwilling to admit that they had ever been corporeal . . . 1684. 1685. 1686.

1670^o. Corporeal forms are circumstanced entirely according to the state of the atmospheres and of many things in the Earths in which they are.

1829. They who are corporeal, Spirits as well as men, namely, those with whom the phantasies and cupidities of the natural mind cohere with corporeal things . . .

1897. Things corporeal and worldly serve Spirits for a subject or receptacle, as it were, of the idea. 1898.

2191. That there are three, may be inferred from the degrees in the body; to the **Corporeal**, or sensuous **Corporeal**, are referred touch, taste, and smell... These relate to the **corporeal** things, or appetites... The hearing is merely sensuous **corporeal**; sight is sensuous natural...

2355. That Souls and Spirits take **corporeal** things with them into the other life.

2751. That man or human things, **corporeal** ones, are the ultimates of order.

—, I spoke with Spirits about man's **corporeal** or material things, that they are the ultimates of order... Hence it was given to conclude that the natural minds of man are the ultimates of order. 2754.

2762. On the regeneration of the **corporeal** or material things of man; how they are represented.

2780^e. Impressions about others cannot be shaken off in the other life until they come into Heaven, when such things as are **corporeal** and material are wiped away by the Lord.

2794. Everyone's **corporeal** and natural soul is formed in the life of the body. (See SOUL at this ref.)

2841. That natural and **corporeal** things, when separated from spiritual and celestial ones, grow putrid.

—, It was given to say to Spirits, that the joys of the world, worldly and **corporeal** things, separated from spiritual and celestial ones, are just like extravasations of blood...

2983. There exists a **corporeal** sphere, or that of the senses of the body, which is exterior, into which also I was let.

3100. On a place where there are **corporeal** delights, (that is, sports, dances, etc.).

3393. Unless this plane be given, that so **corporeal** things may be accommodated to those which are proximately interior, it is not granted by the Lord to be among the angelic ones as to the thoughts and affections.

3476. They who are **corporeal**, as they are especially on this Earth, cannot reason, so long as they are **corporeal**, except from **corporeal** and material things...

3852. See NATURAL at these refs. 3853. 3854. 3856.

4015. Hence it is evident that there must be death of **corporeal** things, even of the **corporeal** memory, in order that the Spirit may be presented.

4474. Wherever that Siren scattered her **corporeal** things, there at once appeared a sphere as of **corporeal** men, each of whom differed from Spirits even as to his steps: she thus continually descended into **corporeal** things, thus towards Hell. 4464.

4627². The **Corporeal** of man is that which sees earthly things... hears people speaking, tastes and relishes food, smells what floats in the air, and feels by the touch through the whole body; this is man's **Corporeal**; this dies and becomes a corpse, together with those things which proximately concur to produce these sensations. The **Corporeal** is also all action and gesture, also speech; and therefore the muscles and that which is properly called flesh.

4825. They cared for nothing but **corporeal** things,

and the **corporeal** things of life... eating, drinking, playing, talking about such things... and I was told by the Angels that at this day most men are like this, wherefore they dwell in obscurity... and become **corporeal**.

5686. Men cannot apprehend interior things from **corporeal** ones... for there is no physical influx; and that they are more real than **corporeal** things they still less apprehend; thus neither that those real things are the human things themselves, and that **corporeal** ones are relatively ministrant, being formed for correspondence, and which, being lower and posterior, are less real than interior or higher things.

D. Min. 4594. On Spirits who appear as it were **corporeal**.

4747. On those who, in the other life, become sensuous **corporeal**.

Corpse. Cadaver.

Cadaverous. Cadaverosus.

A. 175. An aromatic odour, like that of an embalmed corpse: when the celestial Angels are present, what is **cadaverous** is perceived as aromatic. 1518. H.449.

814. They who bear interneecine hatred... are kept in the deepest **cadaverous** Hell, where there is a strong stench as from corpses: they prefer this stench to the most delightful odours. D.1279. 1288.

916^e. Such are like birds which fly round a **carcase**; for such faith is the bird, and the **carcase** is the man without charity.

949^e. They are of a livid colour, such as is that of corpses.

1124. There exhaled from them the sphere of a **cadaverous** stench. D.3356.

1153². With man, everything is dead, nay **cadaverous**.

1326. With those whose worship is called 'Babel,' there is no internal worship, but there is something dead, in fact **cadaverous**, within, which is worshipped.

1397^e. He smelt his own **cadaverous** stench.

1514². When the sphere of those who have lived in grievous hatred and revenge, and in cruelty, is turned into odours, there is a **cadaverous** stench. 1860.

1667^e. Where the **carcase** is, there are the eagles.

2057². As they exhale a filthy idea of self, their delight is there turned into a **cadaverous** stench, whereby they are made sensible of the Hell of self. 2363. 8945⁴. D.3660. 3665.

3900¹⁰. 'Whosoever the **carcase** is, there will the eagles be gathered together' (Matt.xxiv.28)=that confirmations of falsities through reasonings will be multiplied in the vastated Church. When the Church is devoid of the good and thence of the truth of faith... it is said to be dead... and therefore is compared to 'a **carcase**.' 3901^e.

4171. The actual evil which a man receives by his own fault is signified in the Word by 'a **carcase**'; hence in the Ancient and Jewish Churches, it was forbidden to eat what died of its own accord, or a **carcase**. Ill.

4417². They appeared with a ghastly face, as it were

cadaverous, so that they might be called effigies of death. 4533. 4798. D.2580. 3455^e.

[A.] 4527². Falls back to the corpse . . .

—³. Some saw their own corpse through my eyes . . .

4631. Two or three times there breathed on me a cadaverous odour . . . It was from the Hell where were foul robbers, and assassins, and those who committed crimes with grievous deceit. . . When there was an excrementitious mingled with a cadaverous odour it came from the Hell where are adulterers who are also cruel. 7161⁴.

5394^e. From the caverns, there exhaled a cadaverous stench; the reason was that the cruel and deceitful were therein, to whom a cadaverous odour is most delightful.

5828⁴. That which has perished by evils is called 'a carcase.'

6978^e. 'A heap of carcasses, and no end of bodies' (Nahum iii.3)=that there are innumerable evils, and those who are in evils.

7319. Profaned truth there stinks like a corpse.

8530^e. Truth without good . . . is like a body without a soul . . . and if in place of good there is evil, it is like a corpse.

9809^e. 'He hath filled with dead bodies' (Ps.ex.6)=thus spiritual death, which is a total deprivation of truth and good.

9965⁴. 'To eat a carcase, and what has been torn' (Lev.xvii.15)=the appropriation of evil and falsity.

H. 488^e. They who have hankered for revenge, and have thence contracted a fierce and cruel nature, love cadaverous things; and are in such Hells.

C. J. 19^e. They who were in the neglect and contempt of truth appeared livid, like corpses.

W. 130^e. This heresy stinks there like a carcase. R.875³.

P. 282^e. If the understanding alone were healed, man would become like a corpse embalmed, or covered with spices and roses, which would soon derive a stench from the corpse.

R. 153¹². In the light of Heaven, satans appear like corpses.

T. 34^e. Man then becomes a spiritual corpse.

D. 323. When a man has led an evil life, he there emits a stench like that from a corpse . . .

2474. Works without faith are like a body without a soul, thus like a corpse . . .

3353^e. When they acted against love with interior deceit . . . the Spirits fled, and cried out that they could not endure so cadaverous an odour . . .

3968^e. On cadaverous Spirits.

4336. Like ravens to a carcase.

4337^e. Where the carcase is, there are the ravens.

4464. Sirens at last become like corpses . . . and have a cadaverous smell, which they carry about with them; the reason is, that they desire nothing else than to return into worldly and corporeal things.

4720. They sit on coffins, in which there are corpses: some sit on the corpses themselves; some on the bones; in that light they also appear like ghastly corpses; because they adore what is dead, and deny what is alive.

5200. They are at last sent into Hell, where they lie like corpses, some in bed, some on the earth; and there they are as it were half-dead, with ghastly faces, for 10, 50, 100, 1000, 2000 years . . . 5634.

5996. On a cadaverous bosom from the violation of marriage . . . Such violaters are in the cadaverous Hell.

E. 355²³. Those are called 'slain' who have perished by falsities; and those 'corpses,' who have perished by evils. 405⁴⁶.

† 386^e. Occurs. 388¹⁵. 650⁶². 655⁵. 1100²².

481⁴. 'A dead body' (Jer.xxxvi.30)=the man of the Church without spiritual life, which he has through truths from the Word, on the extinction of which life he lusts for nothing but falsities, and is averse to truths; thus he becomes dead, and, in the spiritual sense, a corpse.

619¹⁸. 'In its carcase he found a swarm of bees and honey' (Judg.xiv.8)=that after that faith has been dissipated, in its place there succeeds the good of charity.

659^e. Nothing is more delightful than a cadaverous stench to those who have been assassins and poisoners, also to those who have perceived delight in violating women.

659²⁰. 'A carcase trodden under foot' (Is.xiv.19)=an infernal Spirit with whom everything is spiritually dead, in consequence of good being utterly destroyed.

Correspond. *Correspondere.*

Correspondence. *Correspondentia.*

Correspondently. *Correspondenter.*

See REPRESENT.

A. 747. 'Two and two' (Gen.vii.9)=correspondence. They cannot be pairs unless they correspond to each other . . .

911. Like corresponding things with the external man. Sig. and Ex.

—². The correspondence of the external man to the internal. Ex. 1461. 1568. 1717². 1900. 2967², Ex. 3223^e. 3304^e. 3425², Ex. 3493². 3504^e, Sig. 3539². 3993³.

— . Then, as in Heaven, so in man, externals correspond with internals, that is, obey them.

—^e. There is then no correspondence, or obedience, of the externals . . .

925². (Good and truth) correspond to sweet odours . . .

978². With every man there is a Celestial and Spiritual which corresponds to the angelic Heaven; a Rational which corresponds to the Heaven of angelic Spirits; and an interior Sensuous which corresponds to the Heaven of Spirits. — .

1159. Such is the correspondence of the tongue with man's intellectual part, or with thought.

1414^e. With Him alone was there a most perfect correspondence of all things of the body with the Divine . . .

1458. Such is the **correspondence** of light and of intellectual things in Heaven.

1476. Scientifics become ultimate vessels which **correspond** to rational things, rational things to spiritual ones, and spiritual ones to celestial ones.

1831. Parallelism and **correspondence** as to celestial things, (but not as to spiritual). Sig. 1832, Ex. 1862. 2935², Ex.

—°. As they mutually **correspond** to each other, as an active and a passive, it is called **correspondence**.

1900². The celestial and spiritual things of the internal man find no **correspondence** for themselves, except in truths . . .

2162⁸. 'Earth'=all lower things **corresponding** to them; as lower rational and natural things, of which, from **correspondence**, celestial and spiritual things are also predicated . . .

2269³. (Good and truth) mutually **correspond** to each other; according to the **correspondence**, conjunction is effected. 4247.

2333². This from the **correspondence** of spiritual things with worldly ones, and of celestial things with corporeal ones; which **correspondence** is most constant . . .

—³. (Examps. to show) the nature of **correspondence**, or, what is the same thing, how worldly and corporeal ideas pass over into **corresponding** spiritual and celestial ideas, when they are elevated to Heaven.

2466². This from the **correspondence** there is between spiritual and natural things.

2542. The **correspondence** there is between hearing and obeying; which **correspondence** is hidden in the very word hear . . . The origin of this **correspondence** is in the other life, where they who are obedient **correspond** to hearing.

2567⁸. Partly by **correspondence**, partly by representatives, and partly by significatives.

2728. Evident from influx and **correspondence**. Ex.

2763². Besides representatives, there are also **correspondents** . . . In the World of Spirits, these things not only represent; they **correspond** . . .

2853². All parts of the human body **correspond** to the Societies in Heaven . . . 2996.

2899. By means of this style, they **correspond** . . .

2973⁴. The Lord disposes the circuits to **correspondence** with the inmosts . . .

2987. On representations and **correspondences**. Gen.art. 3213. 3337. 3472.

—°. Between spiritual and natural things there are **correspondences**, but those which come forth from spiritual things into natural ones are representations: **correspondences** are so called because they **correspond**, and representations because they represent. 2988, Examp. 2989. 2990.

2992. There is nothing in the natural world . . . which does not represent something in the Spiritual World, or which has not something there to which it **corresponds**. Examp. 2993.

—°. They led my thoughts through the spiritual things to which (the viscera) **correspond** . . .

2994. The representatives and **correspondences** in the external man do not appear like the things to which they **correspond** in the internal man . . . Blessed, after death, is he who is in **correspondence**, that is, whose external man **corresponds** to his internal.

2995⁶. As there was no longer **correspondence**, Heaven was closed.

2996⁶. Those in Hell are out of the Grand Man, and **correspond**, (not to organs, but) to filths, blemishes, and diseases. 4225. 4227³.

2997. The soul has **correspondence** with the external man, and the **correspondence** is such that . . .

3001. To that life the recipients **correspond**. . . This **correspondence** is that of life with the recipients of life. Those men who are in love and charity are in **correspondence** . . . but those who are in what is contrary to love and charity are not in **correspondence** . . . 3484.

3057⁸. Then the things which are general in the natural man are disposed by the Lord to **correspondence** with things in Heaven. Refs.

3131². Angels have spiritual ideas **corresponding** to these natural ones. That such is the **correspondence** of natural and spiritual things and thence ideas. Refs.

3138. If there is **correspondence**, the apperception of truth (is caused); if there is not **correspondence**, the apperception of falsity.

3147⁷. In order that the Natural may receive **correspondently** . . .

3224. With these persons there is **correspondence**.

3225. There is **correspondence** between the things of the light of Heaven and those of the light of the world, that is, between the things of the internal and those of the external man; and representation is whatever exists in those things which are of the light of the world . . .

3286⁴. The chief work of regeneration is to make the natural man **correspond** to the rational . . . When it obeys, it **corresponds**; and in proportion as it **corresponds**, man is regenerated.

3349. (Refs. to the subject of **correspondences** and representations.)

3425. The things in the letter are not opposite, because they **correspond** . . .

3464². Then he has in himself **correspondence** . . . The bread and wine in the Holy Supper **correspond** . . . and as there is such **correspondence**, there flows in through the Angels from Heaven . . .

3484. To this life **correspond** forms which are substances . . . This is the **correspondence** of the organs with the life . . .

3493². The Rational then appears to be darkened, because there is no **correspondence** (with the Natural). Ex.

3504. A life **corresponding** to the Rational. Sig.

3507². There is such a **correspondence** . . . through the Word . . .

[A.] 3540°. All the laws in the Word have **correspondence** with the laws of good and truth which are in Heaven.

3570°. Because they **correspond**, they are similarly circumstanced.

3624. On the **correspondence** of all man's organs and members, both interior and exterior, with the Grand Man. Gen.art. 3630. 3741. 3745°. 3883. 4039. 4218. 4280°. 4318. 4403. 4523. 4622. 4652. 4791. 4931. 5050. 5377. 5552. 5711.

— The universal Heaven is so formed as to **correspond** to the Lord, to His Divine Human; and man is so formed as to **correspond** to Heaven, and through Heaven, to the Lord. 4044°.

3626. Through this **correspondence** . . . the Angels know the most secret things in man, in the world, and in universal nature . . .

3628. Not only the things of the mind . . . **correspond** to spiritual and celestial things, but also the whole man in general, so that there is not the smallest part of him which does not **correspond**; hence man comes into existence, and subsists . . . 3629. 3883°. 4223°.

—². Unless to these forces there **corresponded** internal forces . . .

—³. Unless there were interior modifications . . . to which **correspond** the exterior modifications which are of the air . . . Unless there were interior light . . . to which **corresponds** the exterior light . . .

3629°. The more Societies there are, the better and stronger is the **correspondence** . . . 4800.

3632. **Correspondences** teach their qualities . . .

—^c. Spiritual things are effigied in natural acts **correspondently** . . .

3634. The man who is in **correspondence** . . . is in Heaven as to his spirit . . .

3636°. From this universal **correspondence**, are derived all the rest.

3637. He put on the Human . . . in order that the universal Heaven . . . might **correspond** to Him alone.

3646. With brute animals the case is similar as to **correspondences** . . .

3660°. He was to implant in the Natural such good and truth as would **correspond** with the good and truth of the Divine Rational; without **corresponding** goods and truths there is no conjunction.

3679°. When the Natural **corresponds**, the man is rational . . . but when it does not **correspond**, he is not rational. Ex. . . Hence it is evident, that every man thinks according to the state of **correspondence** . . . of the Natural with the Rational. (The same with Spirits.)

3735°. Such is the **correspondence** (between the thoughts of men and those of the Angels. 4104. 4373°. 5329°) . . . Hence the man who reads the Word holily, is, through such **correspondences**, closely conjoined with Heaven, and through Heaven with the Lord . . .

3883. The **correspondence** is that of the Lord's Divine with the celestial and spiritual things in Heaven, and of these celestial and spiritual things with the natural things which are in the world; principally, with those with man . . .

3884. The left part of the brain **corresponds** to intellectual things, and the right to voluntary. 4052.

—². The breathing of Heaven . . . through a marvellous **correspondence**, inflows into man's breathing.

—⁴. The cardiac pulsations of Heaven have **correspondence** with the heart . . . and the respirations of Heaven have **correspondence** with the lungs . . .

3888. The will is that to which **correspond** the pulsations of the heart, and the understanding is that to which **corresponds** the breathing of the lungs.

3889. There is a **correspondence** of celestial things with the motions of the heart, and of spiritual things with those of the lungs. Ex.

3906. Until external truths are adapted to **correspondence** with internal.

3928. Are reduced to agreement and **correspondence** through temptations . . .

3934°. When they **correspond**, works are of either charity or faith.

3938. (Divine things comprehended only by **correspondence**.)

3969. The interior man as to goods and truths is as it were dead, if the natural man does not **correspond** to him as to goods and truths. Refs. 3993°.

4041°. Hence is man's **correspondence** with the Heavens.

4044. When spiritual things are rightly represented in natural, they **correspond**. 4053°.

— (The possibility and nature of **correspondences**, explained.) 4053.

—^c. Nothing can subsist from itself, but from another, and this again from another, and at last from the First; and this by the connection of **correspondences**. 5377.

4045. As there is such a **correspondence** . . .

4067°. There is no genus or species of good and truth, to which angelic Societies do not **correspond**; and there is no genus or species of evil and falsity, to which diabolical Societies do not **correspond**.

4104°. They are **corresponding** representatives.

4121. Wherefore they **correspond**.

4154. The goods and truths of the external man are of three degrees, and they **correspond** to the internal ones . . .

4215°. This is from **correspondence**.

— There is a **correspondence** of the internals with all things of the face . . . There is a **correspondence** of the thoughts and affections with the acts and gestures . . . Because such external acts **correspond**, they are signs of internal things . . . 5323.

4223. The Heavens do indeed **correspond** to the organic forms of the body . . . but still they chiefly **correspond** to the functions of these organs. Ex. . . It is the functions to which they chiefly **correspond**, and because there are functions, there are also organic forms to which they **correspond** . . . Hence there is a **correspondence** with the organs, because there is with the functions. 4653°. W.324.

4280³. Through the knowledge (of correspondences), man has communication with Heaven.

4318. It is the chief of the intelligence of the Angels to know that the universal Heaven corresponds to His Divine Human, and consequently that all Angels, Spirits, and men correspond to Heaven; and also to know and perceive how they correspond.

4323^e. Still, man is continually held in correspondence with Heaven by the Lord . . .

4330. Not only do external things correspond to the Grand Man, but also internal ones, thus both those of the external and those of the internal man. The Societies . . . to which correspond the things of the external man, are to a large extent from this Earth . . .

4366². That spiritual and civil life correspond . . .

4373^o. Such are the perpetual correspondences, which cause the Word to be Divine and holy.

4387². They receive ideas from the spiritual things which correspond to them . . . This is the effect of correspondences . . .

4403^e. According to correspondence with the sensories, 4404, Ex. 4406.

4434⁶. In the Word all things are real correspondences . . . and are continuous through the three Heavens from the Lord. 4442^e. 8989^e. 9272².

4523. (The ear corresponds to the air and to sound; the eye is formed correspondently to the modifications of the ether and of light; and all the organs and viscera correspond to the things which are in nature.)

4524^e. Therefore everything in the Spiritual World, and thus everything in man, corresponds to Him.

4525. Hence it is evident, that especially with man there is a correspondence of all things with the Spiritual World, and that without this correspondence he could not subsist a moment, for without correspondence there would be no continuity from the very being of life . . . The reason correspondence is more immediate and close in man's case . . . 4931.

4624^o. (The correspondences in common speech.) H. 97, Examps.

4652. The nature of the correspondence between the soul and the body . . . may be seen from the correspondence . . . of thought . . . with speech. Ex.

4653^o. The interiors of man's discourse have for the most part originated through correspondence . . .

4791. There is not the least thing with man with which there is not correspondence.

4793. Things which correspond act as one.

—³. The taste depends on these interior things, through correspondence.

4814^o. Everything in the Word is turned, with the Angels, into a corresponding sense. 7112^o.

4964. (Acquaintance of the ancients with correspondences.) 4966, Examps. 5223. 7729⁸. 9293³. 9391⁸. 10407. S. 21. P. 255², Des. E. 700²⁴.

—². (Magic arose from the abuse of correspondences.) 5223². 6692². 7097. 7296, Ex. 10355⁴.

5072. The reduction of the very corporeals to correspondence. Tr. 5122². 5128⁶.

5116². Such see that all things correspond, and that because they correspond, they represent.

5131. 'When it is well with thee'=when there is correspondence.

— . There is a correspondence of sensuous things with natural ones; there is a correspondence of natural things with spiritual ones; and there is a correspondence of spiritual things with celestial ones; and, finally, there is a correspondence of celestial things with the Lord's Divine: thus there is a succession of correspondences from the Divine down to the ultimate Natural.

—². (Correspondences may be thus explained.) The effect must correspond to the cause, and the cause must correspond to the end . . . and, as they correspond, the end can be in the cause and actuate it, and the cause can be in the effect and actuate it; consequently, the end, through the cause, can actuate the effect. It is otherwise when there is no correspondence . . . Everything in man and in nature is successive, like end, cause, and effect; and when they thus correspond to each other, they act as one. Examps.

—^o. Hence it is evident, that the interior and exterior things of man . . . must be reduced to correspondence . . .

5133. By communication with the interior Natural, is meant conjunction through correspondence. Sig.

—². If there is not correspondence . . .

5146^o. How the case is with the correspondence of interiors in exteriors . . .

5168². That which alone subordinates and reduces the Natural to correspondence, is good in which there is innocence; which is called 'charity.'

5208². How the correspondence between the Spiritual and the Natural with man is effected. Ex. 5342².

5329^o. As there is a correspondence of all things in the world with those which are in Heaven . . . 5377. Enum. 7112². 7384.

5377^o. Hence it is, that as man corresponds, so he appears there. 5387^o.

5409. 'The ten brethren of Joseph'=such truths of the Church as correspond.

5420. There was not as yet correspondence, and, through correspondence, conjunction. 5423, Sig. 5427.

5423^o. Correspondence is the appearing of what is internal in what is external, and its representation there.

5427³. Hence, to the exterior man who is not in correspondence, the interior appears as nothing . . . But when there is correspondence, the exterior man sees through the medium what is in the interior . . . 5428.

5492². When the correspondences are understood instead.

5511. No conjunction, on account of non-correspondence. Sig. and Ex.

5552. The things in man which have the greatest life, correspond to those Societies in the Heavens which have the greatest life and happiness . . .

5614³. The least thing has its correspondence . . .

The Spiritual and the Natural act as one through **correspondence**.

[A.] 565¹. The Natural is subjugated when it is reduced to **correspondence**; and when the Natural is reduced to **correspondence**, it reacts no more . . . 6454.

5711. The **correspondence** of diseases. Gen.art.

6052. (**Correspondences** were especially cultivated in Egypt, and were perverted to magic.) P.255².

6232³. One thing in the natural world **corresponds** to thousands and thousands in the Spiritual World . . .

6319. The influx of the Angels with man . . . is according to **correspondences** . . . Thus do spiritual things fall into their **correspondents**, consequently into their representatives, with man. Examp.

— **Correspondences** in dreams.

—^e. The intercourse of the soul with the body is such as is the influx of the Spiritual World into the natural . . . thus is according to **correspondences**.

6943. Man does not apprehend naked spiritual things . . . wherefore they are described by **corresponding** natural things. 694S⁴.

6948². The Divine truth . . . excites **correspondents** in their order . . .

7290. **Correspondences**, representatives, and significatives conjoin the natural world with the Spiritual World.

7296. 'The wise ones' = those who were in the knowledge of spiritual things, and of their **correspondences** with natural ones.

7850. A spiritual **correspondent** is not understood; and the term significative is understood to mean something quite different from a **corresponding** significative; the fact however being, that a spiritual or significative **correspondent** is conjoined with that to which it **corresponds**, as man's sight is with his eye . . .

8610. **Correspondence** with truth in the first of order. Sig. . . For interior things are conjoined with exterior ones, and, finally, with ultimate ones, through **correspondences** . . . But if there is not **correspondence**, there is disjunction.

8615³. **Correspondences** have all force, so that what is done on earth according to **correspondences** has power in Heaven; for **correspondences** are from the Divine. Those who are in the good of love and of faith are in **correspondences**, and the Divine effects all things with them . . . All the miraeles of the Word were effected through **correspondences**. The Word is so written, that every most minute thing therein **corresponds** to the things in Heaven; hence the word has Divine force; and conjoins Heaven with the earth . . . 9357. 9393⁴.

8750². The **correspondence** of states there with times in the world . . .

8778. **Correspondence** and conjunction. Sig. and Ex.

—². There can be no **correspondence**, unless, through subordination, lower things are subjected to higher ones . . .

8812^e. Natural things come into existence from

spiritual ones as effects from their causes; hence there is a **correspondence** of all things in the world with the things in Heaven.

8870². Such things are the abuses of **correspondences** there. Sig.

8904. The **correspondence** is such that what is spiritual is represented in what is natural . . .

9272². Such things in the world have been created according to **correspondences**; for (all the objects of) universal nature **correspond** to such things in the Spiritual World.

9280². All things in the world **correspond**; and, according to **correspondences**, represent and signify spiritual and celestial things . . . Refs.

9300³. Man thinks justly, even about the things of faith and love, when he thinks from **correspondences**; for **correspondences** are natural truths, in which, as in mirrors, are represented spiritual truths . . .

9396³. Into this **correspondence** has man been created . . .

9407⁴. Their chief knowledge was the knowledge of **correspondences** . . . H.87.

9670². To the angels of the inmost Heaven **correspond** those things with man . . .

9739. From the **correspondence** of Divine things in Heaven. Sig. and Ex.

10181³. Between the things in an interior degree and those in an exterior one, there is no likeness, except through **correspondences**.

10199². Hence it is evident what **correspondence** is, and what is the nature of it.

10297. **Correspondence** in every way. Sig.

10355³. (In the Silver Age) information about heavenly things . . . was conveyed through such things as are called **correspondences** and representations . . . M.76, Des.

—⁵. The Word is written by pure **correspondences**. 10604³. 10632⁴. 10687. H.1 (d), Refs.

10517^e. Man loves those things which **correspond** to his interior affections, although, while he lives in the world, he does not know it.

10604². Between spiritual and natural ideas there is a **correspondence**; and through **correspondence** the former are turned into the latter when man speaks.

10633. Each and all things in the natural world have **correspondence** with the things in the Spiritual World, and this down to every single word; and the Word is so written, that the words in their series involve series of spiritual things, which do not appear to man unless he knows **correspondences** . . .

H. 87. There is a **correspondence** of all things of Heaven with all things of man. Gen.art. T.65.

— The knowledge of **correspondences** is angelic knowledge.

— The most ancients, like the Angels, thought from **correspondence** itself; and therefore spoke with them. H.115. S.21.

88. As, without a perception of what **correspondence** is, nothing about the Spiritual World can be known in

light . . . nor about the soul of man and its operation into the body ; nor about man's state after death . . .

[H.] 89. What **correspondence** is, explained. The whole natural world **corresponds** to the Spiritual World ; not only in general, but also in particular ; wherefore, whatever in the natural world comes forth from the Spiritual World is called a **correspondent**.

90^e. Therefore, whatever comes forth in the body from the mind is called a **correspondent**.

91. The nature of **correspondence** may be seen by man's face . . . Therefore, those things which take place in the body, whether in the face, speech, or gestures, are called **correspondences**.

93. We now treat of the **correspondence** of the whole Heaven with the individual things of man.

94. The Societies in any member **correspond** to the same member in man . . . From this **correspondence**, man subsists.

96. The **correspondence** of the two Kingdoms of Heaven with the heart and lungs is the general **correspondence** of Heaven with man ; a less general one is that with each of the members, organs, and viscera. Examps.

—c. The influx of Heaven is into the functions and uses of the members . . . Thence is the **correspondence**.

100. But **correspondence** extends itself more widely ; for there is a **correspondence** of the Heavens among themselves : to the third Heaven **corresponds** the second Heaven ; and to the second Heaven **corresponds** the first Heaven ; and this **corresponds** to the bodily forms in man . . .

101. All the **correspondence** there is with Heaven is with the Lord's Divine Human . . . for unless the Divine Human inflowed into Heaven, and, according to **correspondences**, into all things of the world, there could be no Angels or men.

103. There is a **correspondence** of Heaven with all things of the Earth. Gen.art. . . All things of the Earth, and, in general, all things of the world, are **correspondences**. H. 303².

104. The things in the animal kingdom are **correspondences** in the first degree, because they are alive ; those in the vegetable kingdom are **correspondences** in the second degree, because they only grow ; and those in the mineral kingdom are **correspondences** in the third degree, because they neither live nor grow. (The **correspondences** in the three kingdoms enum.) Besides these, the things prepared from them by human industry are **correspondences**. Enum.

105. (The heavenly bodies, and all atmospheric phenomena are **correspondences** ; and so are all things which proceed from the sun ; the seasons, and the times of the day.)

106. In a word, all things which come forth in nature, from the least to the greatest of it, are **correspondences**. The reason they are **correspondences**, is that the natural world . . . comes forth and subsists from the Spiritual World, and both from the Divine. —(i.), Refs.

107. Everything is a **correspondent** which comes forth and subsists in nature by Divine order. 108, Ex.

3 H

109^e. Often when in gardens I have looked at trees, fruits, flowers, and vegetables, I have noticed the **correspondences** in Heaven . . .

110. No one can now know the spiritual things in Heaven to which natural things **correspond**, except from Heaven, because the knowledge of **correspondences** is now utterly lost. But I will illustrate the nature of the **correspondence** of spiritual things with natural ones. Examps.

112. How the conjunction of Heaven with the world is effected, through **correspondences**. Ex. . . Hence it is evident, that the **correspondence** of natural things with spiritual ones, or that of the world with Heaven, is through uses . . . and that the forms with which uses are clothed are so far **correspondences** . . . as they are forms of uses. Examps.

113. All things which are contrary to Divine order, **correspond** to Hell.

114. The knowledge of **correspondences** and its use. Ex. . . Hence, through **correspondences**, there is given to man communication with Heaven . . . wherefore, when man is in the knowledge of **correspondences**, he can be together with the Angels as to the thoughts . . . In order that there may be a conjunction of Heaven with man, the Word has been written by pure **correspondences** . . . wherefore, if man were in the knowledge of **correspondences**, he would understand the Word as to its spiritual sense . . .

115. After the most ancient times, there succeeded those who did not think from **correspondences** themselves, but from the knowledge of **correspondences** . . . Afterwards, there succeeded those who did indeed know **correspondences**, but did not think from the knowledge of them . . . After these times, the knowledge of **correspondences** was quite lost . . . S. 23.

116. The Spiritual in which is Heaven is above nature, and is entirely distinct from the Natural ; nor do they communicate together, except through **correspondences**.

117. In the Heavens all things come forth from the Lord according to **correspondences** with the interiors of the Angels . . .

118. The garments with which the Angels are clothed, like all other things, **correspond** ; and as they **correspond**, they really exist.

186. Not only the palaces and houses, but each and all things within and without them, **correspond** to the interior things which are from the Lord with the Angels . . .

207^e. A Society of a higher Heaven has no communication with one of a lower, except through **correspondences** ; and communication through **correspondences** is what is called influx.

262. (In the Heavens,) words, both spoken and written, **correspond** to the ideas of their thought ; and all **correspondence** is natural and spontaneous.

300. With the natural or external man, there is a conjunction (of Heaven) through **correspondences**.

306^e. The thought of the Angels is spiritual, and that of man is natural ; these thoughts . . . are one, because they **correspond**. S. 67^e.

356, App. 12. Between the things in the internal and external man there is **correspondence**; therefore they everywhere appear under another form; so that they cannot be distinguished except through the knowledge of **correspondences**. N.34.

394. Everyone in Heaven has his work according to **correspondence**; but the **correspondence** is not with the work, but with the use of each work. He who, in Heaven, is in a function or work **corresponding** to his use, is in a state of life entirely similar to that in which he was in the world, for what is spiritual and what is natural act as one through **correspondences** . . .

418. This **correspondence** (of Heaven with man) can never be filled up. Ex.

426. The varieties of the duration (of stay in the World of Spirits) arise from the **correspondence** or non-**correspondence** of the interiors and exteriors.

430². The **correspondence** of man with Heaven and Hell. Ex. . . His rational mind, while in process of formation, **corresponds** to the World of Spirits; the things above, to Heaven; and those below, to Hell . . .

485. Everyone's delights of life, after death, are turned into **corresponding** ones. Gen.art. 487. 488. 489. 490.

487. There is nothing natural to which something spiritual does not **correspond**. 23, Enum.

—^e. In proportion as he apprehends from the knowledge of **correspondences**, he may know what will be the state of his life after death.

489². Such see Divine things in every object; they do indeed see the objects, but the Divine **correspondents** at once flow into their minds . . . —^d.

498. With everyone (in the Spiritual World,) the exteriors and interiors must act as one and **correspond** . . .

571^e. All things which appear in the Spiritual World, appear according to **correspondences**.

580. The abuse of **correspondences** (by infernal Spirits).

N. 261. The Word is written by **correspondences**, and thus by representatives. (Refs. to passages on this subject.) W.H.12.

C. J. 23^e. All the visible things of the Spiritual World are **correspondences** of the affections which are with Spirits and Angels. F.63². W.343. E.575³.

S. 7. The distinction between these degrees cannot be known, unless **correspondence** is known; for they are entirely distinct . . . but make one through **correspondences**; for the Natural **corresponds** to the Spiritual, and also to the Celestial. De Verbo 3^a.

8. As the Word is interiorly spiritual and celestial, it is written by pure **correspondences**; and what is written by pure **correspondences**, is in the ultimate sense written in a style like that of the Prophets and Evangelists . . .

20. In the most ancient times, the science of **correspondences** was the science of sciences; and was so universal, that all their manuscripts and books were written by **correspondences**; the Book of Job . . . is full of **correspondences**. The hieroglyphics . . . and mythologies . . . were nothing else. All the rites and statutes

of the Ancient and Israelitish Churches consisted of pure **correspondences**. Enum. M.182². 532².

—^e. The Lord spoke by **correspondences**, because He spoke from His Divine; for what is from the Divine, falls, in nature, into such things as **correspond** to the Divine ones . . .

21. Enoch, with his associates, collected **correspondences** from their lips . . .

— (The countries enumerated in which **correspondences** were cultivated.) 102.

22. When **correspondences** were turned into idolatry and magic, the knowledge of them was providentially obliterated.

24. The reason why the knowledge of **correspondences** was not disclosed (to the first Christian Church), was that the Christians in the primitive Church were very simple . . . and after those times darkness covered the universal Christian world from the papal dominion . . . and after the Reformation they began to divide faith from charity, and to worship three gods . . .

26. Man can do violence to the spiritual sense, if he is in the knowledge of **correspondences** . . . for by some **correspondences** known to him he can pervert it . . .

56. No one comes into the spiritual sense through **correspondences**, unless he is first in genuine truths from doctrine; for man can falsify the Word through some **correspondences** known to him . . . De Verbo 21.

67^e. Conjunction itself through **correspondences** is such from creation.

102. The ancient Word was written by pure **correspondences** . . . But as that Word was full of such **correspondences** as remotely signified celestial and spiritual things, and therefore began to be falsified . . . another Word, written by **correspondences** not so remote, was given . . .

— The wisdom of the ancients was from the knowledge of **correspondences**, and through it they had interior perception and communication with the Heavens. They who knew the **correspondences** of the ancient Word interiorly, were called the wise and intelligent; and afterwards, diviners and magi.

W. 52. Each and all things in the created universe have such a **correspondence** with each and all things of man, that it may be said that man too is a kind of universe: there is a **correspondence** of his affections and thence of his thoughts with all things of the animal kingdom; of his will and thence of his understanding, with all things of the vegetable kingdom; and of his ultimate life, with all things of the mineral kingdom . . . In the Spiritual World, there are all things which exist in the natural world in its three kingdoms, and they are **correspondences** of the affections and thoughts . . . as well as of the ultimate things of life, of those who are there . . . 324.

83. The two worlds communicate only through **correspondences**. Examp.

—². These make one through **correspondence**.

87. Love and fire **correspond** to each other.

— All the externals (of the Angels) are the **correspondences** of their internals; but they are spiritual and not natural **correspondences**.

88. Influx takes place through **correspondences**, and cannot possibly do so through continuity.

90°. The communication (between the two worlds) . . . is as between prior and posterior ; between which no communication is possible, except through **correspondences**, Ex.

93. Spiritual fire is the Divine love and wisdom in its first **correspondence**.

95°. Heat and light are procedents, and because they are procedents, they are also **correspondences**.

101°. The **correspondence** is plenary . . . W.413°.

185°. Without Knowledge of these degrees, nothing can be known . . . about the difference between what is spiritual and what is natural, therefore nothing about **correspondence**.

202°. There is such a difference of affections and thoughts, and therefore of speech, between the Angels of the higher and lower Heavens . . . that communication is made only through the **correspondences** which exist through the immediate influx of the Lord into all the Heavens, and through mediate influx through the highest Heaven into the lowest.

218. Endeavour acts only through forces **corresponding** to itself. . . Endeavour, force, and motion are no otherwise conjoined than according to degrees of height . . . the conjunction of which is through **correspondences**.

219°. To act discretely is to act through **correspondences**.

221. As these senses are in the Word according to the three degrees of height, and conjunction between them is effected through **correspondences** . . .

238. The spiritual degree . . . communicates with the natural degree only through **correspondences**, and communication through **correspondences** is not sensibly felt. 252°, Ex.

—°. As communication between the three degrees is possible only through **correspondences**, the differences of love, wisdom, and use according to these degrees are such that . . .

256. Through **correspondence** with the two higher degrees, the natural degree, while elevated, appears to be discrete. Gen.art.

295°. Natural and Spiritual differ according to degrees of height, and do not communicate with each other, except through **correspondences**. Ex.

322°. The reason why objects there come forth and change, is that they all come forth according to the affections and derivative thoughts of the Angels, for they are **correspondences** ; and as the things which **correspond** make one with that to which they **correspond**, they are a representative image of it. The real image itself does not appear when all these things are regarded in their forms, but in their uses. . . When the Angels have seen these things from the **correspondence** of the uses, they have recognized themselves in them.

341. Influx from Hell operates the things which are evil uses in places where there are things that **correspond**. Gen.art.

343°. Wherefore, when affections or cupidities . . . meet homogeneous or **corresponding** things in earths, a Spiritual is present which gives a soul, and a material which gives a body . . .

—°. The Spiritual World is not in space, but wherever there is a **corresponding** affection.

371. On the **correspondence** of the will with the heart, and of the understanding with the lungs. Gen.art.

374. (From this **correspondence**) there is a **correspondence** of all things of the mind with all things of the body. Gen.art. . . **Correspondence** is between spiritual things and natural, and their conjunction is effected by it. (Examps. of **correspondence**.)

—°. Therefore he could not but think that . . . **correspondence** is something which flows in by continuity.

377. (Refs. to passages on the subject of **correspondence**.)

390. The conjunction of man's spirit with the body is through the **correspondence** of his will and understanding with his heart and lungs ; and disjunction is through non-**correspondence**. Gen.art.

394. From the **correspondence** of the heart with the will, and of the understanding with the lungs, may be known all things that can be known about the will and understanding, or about love and wisdom ; thus about man's soul. Gen.art. 412.

412°. They are **correspondences**, for they act **correspondently**, or synchronously . . . And as they are **correspondences**, the one can be seen in the other.

413°. To see from **correspondence** is to see the lungs from the understanding, and the understanding from the lungs, and thus to have confirmation from both at once.

P. 40°. Unclean **correspondents** affect the evil, and clean **correspondents** affect the good.

181. All things of the mind **correspond** to all things of the body . . . T.38°.

219°. The Lord conjoins man with Himself through **correspondences**. Ex.

220°. Man then puts on spiritual and eternal things **corresponding** to them.

—°. The Lord conjoins Himself with uses through **correspondences**. Ex. . . All things of the Word are **correspondences** . . . and as they are **correspondences**, they are also appearances . . .

255°. (Origin of idolatry from **correspondences**.) M.342°.

R. 400°. There is a **correspondence** between a man and a tree.

772°. Such **correspondence** is from creation.

875°. In that World all things take place and come forth, and are also changed, according to **correspondences**. Examp. M.76°.

943°. The state of Spirits and Angels is spiritual, and that of men is natural ; which two states are consociated solely through **correspondences** ; and consociation through **correspondences** does indeed effect that they are together in affections, but not in thoughts . . .

M. 62. There is a **correspondence** of this love with the marriage of the Lord and the Church. Gen.art.

116. On the marriage of the Lord and the Church, and its **correspondence**. Chap.

532². The **correspondences** of which the spiritual sense consists are now unfolded . . . in order to effect the conjunction of the men of the Church with Him, and consociation with the Angels . . .

T. 75⁵. (One of the universal Knowledges for understanding creation, is) that there is a **correspondence** between the things in the Spiritual World and those in the natural.

78². All these things which thou hast seen, are **correspondences** of the affections of love of the Angels who are near. Des.

—³. Because He is omnipresent, there are such **correspondences** of the affections of His love and wisdom in the whole natural world ; but in our World, which is called the Spiritual World, there are like **correspondences** with those who receive affections and perceptions from God . . .

203. That the knowledge of **correspondences** was long preserved with the nations in Asia. Examp.

204^o. **Correspondences** are representations of spiritual and celestial things in natural ones.

207. Why the knowledge of **correspondences** is now revealed.

238. Such **correspondence** is from creation, to the end that the Angelic Heaven and the Church on earth, and in general the Spiritual World and the natural world, should make one, and that the Lord should conjoin Himself with both at once.

375². There is nothing in the mind to which something in the body does not **correspond**, and that which **corresponds** may be called its embodiment.

388². In the Spiritual World all things appear at a distance according to **correspondences** ; and when they appear in forms, they are called representations of spiritual things in objects like those which are natural.

583. With man, there is a perpetual **correspondence** between those things which take place naturally and those which take place spiritually . . .

698. Without acquaintance with the **correspondences** of natural things with spiritual ones, no one can know the uses and benefits of the Holy Supper. Gen.art. 702.

— . He who knows **correspondences**, may know the spiritual sense.

Hist. Crea. (Gen.ii.9). There is nothing on earth to which something in Heaven does not **correspond**.

D. 186. There is a **correspondence** of all things, which can be turned into delights through various **correspondences**.

1666. The things on the left side of the brain **correspond** to those on the right in the body . . .

1714. Hence, for the sake of **correspondences**, come the representations of spiritual and celestial things with corporeal and material ones.

1830. Universals **correspond** to those things which

are in man, otherwise singulars could not subsist. Gen.art.

2157^o. The faultiness . . . of the natural mind must harmoniously **correspond** . . . and without **correspondence** there can be no holiness ; wherefore **correspondence** is that which is given by the Lord . . . to the end that they may so **correspond** as almost not to know that they have a Natural ; for when there is **correspondence**, the Natural is as it were nothing. . . In a word, **correspondence** is what causes Angels to seem to themselves not to be natural Spirits . . . for in certain states the Natural, through **correspondence**, as it were disappears. But men, Spirits, and Angels are so full of faults, that **correspondence** can never take place to eternity ; yet it is always being perfected by the Lord. Therefore, when they disagree . . . they undergo chastisements, until **correspondence** is given by the Lord. 2158.

2159. Not even the least idea of the interior mind can be reduced to full **correspondence** . . .

2197. To every composite idea with men, and to the ideas of which they are composed, there **correspond** Spirits and Societies of Spirits. Gen.art.

2208. On an attempt of an Angel to act through **correspondences**.

2292. There can never be **correspondence** (for man) except in the most general things . . . How, therefore, can man ever be reformed so that there may be **correspondence**, except only in a few things ; by which few things the Lord leads them into Heaven . . . 2573.

2472^o. The interiors of the body are all **correspondences**, and so representatives of the interiors of Heaven.

2830. The animal and vegetable kingdoms so **correspond**, that when man thinks of one, Spirits and Angels may, at the same time, think and speak about the other. Gen.art.

3202. Natural Spirits who **correspond** to celestial Spirits. Des.

3565. Hence is evident what is the nature of **correspondences**, and that it is not known in an interior degree that there are things which **correspond**. This spiritual food **corresponds** to the food of the body . . . Nor is it known that the Cogitative and Voluntary **corresponds** to the muscels. From this it is also evident that it is not known, by lower Spirits, that the things which come forth with angelic Spirits **correspond** ; and so, again, those which come forth from Angels. While these **correspondences** are not known, and are therefore scarcely acknowledged, it is absurd to desire to penetrate into inmost and highest mysteries.

3566. See Food at this ref.

3817. How spheres **correspond** and are affected, became evident when I was walking about a stable of horses and smelt their ordure, of which upright Spirits at once complained, saying that they could not endure that odour, because there at once came to them the sphere of reasonings from natural things, and thus they felt the sphere to which it **corresponded** . . . 3894.

3894. So when I was eating butter on my bread,

certain Spirits, or a Society of Spirits, were so indignant that they tried to hurt my tongue, saying that they could not bear it, because butter signifies what is celestial . . . wherefore I had to abstain from butter for a long time. In the same way one particular teacup pleased better than any other, for the sole reason that they drew from it a sphere which was less spiritual. So in many other things which I ate and drank, as milk, and other things ; from which it was evident that the visible **correspondence** of the spiritual or celestial sphere should be preserved . . .

4063. Thus the eye is formed exactly according to all the modifications of the ether, and the ear according to all the modifications of the air ; and therefore the eye and ear have a connection and **correspondence** with the ether and the air . . .

4064. In like manner the whole man with his brains, and the viscera of the body . . . and also the organs of the interior senses ; unless they had been formed according to the Lord's influx, thus that of the Grand Man, and unless each and all things of the body, both interior and exterior, **corresponded** to some such Grand Man, it could never have existed and subsisted, or live as it does, for the **correspondence** of each and all things is bound to be most exact in order for it to be what it is . . .

4152. I spoke with them, saying that such an influx could not be an influx of **correspondences** . . . for the influx of **correspondences** is different, namely, that spiritual things flow into natural ones and present them ; as that love presents heat ; intelligence, light, and so on ; which **correspond**.

4295. How the case is with representatives in Heaven, and with **correspondence**, shown by the example of knowledge and eating. I thought in the street about eating, or what I should eat . . . and I perceived that the Angels thought of nothing of the kind, but about Knowledges and knowledge, and that there came forth thence into my thought, the thought together with those who were in the World of Spirits, about eating . . . Thus discourse about Knowledges falls with man into the things which he eats ; and the cause of such a **correspondence** is, that Knowledges are spiritual foods. . . In all other things there in like manner exist **correspondences** which man can never know unless he is informed ; and they are so numerous that, as to their genera and species, they cannot be enumerated.

4482. Certain Spirits supposed that those who are raised into the Second and Third Heavens are devoid of these external things . . . but they were told that they have everything with them. . . This was corroborated by a comparison, as, that musical instruments . . . cannot produce sound unless they have wood to which the strings are attached ; and also that their sound, and its quality and extension, are determined by the wood. So must there be a **correspondence** of external things with internal ones, as is the case with the Angels. It was further illustrated by this, that if the Angels were devoid of external **corresponding** things, they would be like a body without feet ; and the inmost ones, like a head without a body.

4863. They **correspond** by opposition to celestial things.

4949. See **MAGIC** at this ref.

5054°. When those on the higher mountains are in the things themselves, or are speaking about them, those on the lower ones are in the representatives which **correspond** ; wherefore it is provided by the Lord that those who are on the higher mountain should be in good and thence in truths, for the life of the lower ones depends upon them.

5076. I heard a Spirit coming thither, who, immediately on his arrival, began to act and to operate, and, in fact, according to **correspondences** ; the **correspondence** being with such things as they were thinking. Examps. . . Those of them who are not good are altogether such mimics according to the **correspondence** of evils.

5189. The knowledge of **correspondences** and representatives is the ultimate plane of angelic wisdom . . .

5226. They who act through **correspondences** are numerous . . .

5620. All the letters of the Hebrew language have **correspondence**. (See **LETTER** at this ref.) 5622.

5716. The **correspondence** (of the cities and houses) is close and material according to the ideas of the thoughts of men in the world ; but now in this last time of the Church there is effected . . . another **correspondence**, thus not so immediate and proximate, but more remote through **correspondences**.

5809⁷. The Africans have a book which is to them the Word, written by **correspondences** by enlightened men.

5923. How (Melancthon) had procured for himself communication with Heaven by the abuse of **correspondences**. Ex.

5999. I was admitted into a library (in Heaven) . . . containing books of the ancients, written by **correspondences**. In other libraries . . . still more interiorly, there are books for the most ancients, from which the society called 'Enoch' collected **correspondences** . . .

6035¹⁰. (Spirits and Angels) know diseases by **correspondence** ; they have medicines which **correspond** . . .

6084. Natural speech can be understood by Spirits who are in a spiritual state, but only according to **correspondences**.

6088°. As all things which appear in the Spiritual World **correspond** to the affections, and thence to the thoughts of the understanding, they have houses, palaces, garments, fields, gardens, paradises . . . and therefore there is no food except according to **correspondences**. Moreover, the works of those who are in Hell have **correspondences** with the Heavens, but not the infernal Spirits themselves . . .

D. Min. 4564. On the urine : **correspondence**.

4597. The bindings take place because Spirits are then **correspondently** associated . . .

4645°. He who is in good is perfected even to angelic wisdom, but **correspondently** with the agreement and **correspondence** between internal and external things which there had been while he lived in the world.

[D. Min.] 4648. On **correspondence** in diseases. (See DISEASE at this ref.) 4680.

4658. As hypocrites induce pains in the teeth, so other Spirits induce other bodily pains which **correspond**. Gen.art.

4699°. See SPIRIT at this ref.

4710. The most universal **correspondence** is that there is light in Heaven, in which there are love and intelligence; to love **corresponds** heat, and to intelligence light . . . all things are derived from this **correspondence**, and they **correspond**; but they are such **correspondences** as not to be otherwise alike.

E. 195⁴. Man becomes spiritual by being in like truths with the Angels, or in **corresponding** ones: it is said in **corresponding** ones, because each and all things in the sense of the letter are **correspondences**; for they **correspond** with the truths which are with the Angels. 597.

273. All things in the natural world **correspond** to those which are in the Spiritual World. Enum.

376²⁶. Such is the **correspondence** between spiritual and natural things, that when there are bread and wine in the thought of man, there are the good of love and the good of faith in the thought of the Angels . . .

427. All things in man's whole body, both within and without, **correspond** to Heaven . . .

575³. There are also appearances in the Spiritual World which are not **correspondences**. Ex.

1080². What **correspondence** and influx are, shown by examples.

D. Wis. ii⁴. These productions take place according to the laws of **correspondence**; and all things of the body, internal and external, are **correspondences**. Ex.

—. When anything from what is spiritual as its origin and cause becomes visible and perceptible before the senses, there is then a **correspondence** between them. Such is the **correspondence** between the spiritual and natural things with man . . . As the latter have come forth and perpetually subsist from the former, they are **correspondences**; and therefore they act as one; as end, cause, and effect. Exampl. . . It is a universal law of **correspondences**, that what is spiritual fits itself into the use which is its end, and actuates and modifies the use by heat and light, and clothes it . . . until it becomes a form subservient to the end . . .

xii. 4. There is no ratio between the Natural and the Spiritual, but conjunction exists through **correspondences**; nor is there any ratio between the Spiritual of the ultimate Heaven and the Celestial of the highest Heaven, but conjunction exists through **correspondences**; nor again is there any ratio between the Celestial of the highest Heaven and the Lord's Divine, but still there exists conjunction through **correspondences**.

J. (Post.) 98. See BOOK at these refs. 121.

De Verbo 7. On **correspondences**. Gen.art.

Inv. 59. There is a mighty force in **correspondences**, because Heaven and the world, or the Spiritual and the Natural, are together in them. Therefore the Word has been written by pure **correspondences** . . . And therefore the Sacraments have been instituted by **correspondences**, on which account there is Divine power in them.

Corrugation. *Corrugatio.* A.4180⁴. 10492².

Corrupt. *Corrumpere.*

Corruption. *Corruptio, Corruptela.*

Corrupter. *Corruptor.*

A. 568. A **corrupt** man is here treated of.

621. The earth is called '**corrupt**' (Gen.vi.11), from direful persuasions . . . 'To **corrupt**,' is predicated of the things of the understanding.

622. That 'to **corrupt**' is predicated of persuasions. Ill. 1326⁵.

625. '**Corrupt**' (ver.12)=that there is nothing but falsity.

627. 'Because all flesh had **corrupted** its way upon the earth' (id.)=that man's Corporeal had destroyed all understanding of truth.

1076. A **corrupt** Church defined.

9060. 'To **corrupt**' (Ex.xxi.26), when said of the truth of faith, here signified by 'the eye,'=to extinguish. 9061.

10420. 'To **corrupt** themselves' (Ex.xxxiii.7), when said of worship,=to turn themselves away from the Divine.

T. 433. These are means of **corruption**; to draw men to their side.

D. 2712. Thus the world is now **corrupt** . . .

E. 410¹⁰. 'A **corrupt** girdle' (Jer.xiii.7). Ex. 569²⁰.

444¹². 'Ye have **corrupted** the covenant of Levi' (Mal.ii.8)=That the Church with the Israelites had perverted the truths of the Word, and thence the goods of life, and had thus destroyed conjunction with the Lord. 701⁹.

654⁶⁸. (The signification of '**corrupt**' further ill.) 725¹¹. 750⁵. 768¹⁹. 863¹⁶. 1201.

768²⁴. 'Sons that are **corrupters**' (Is.i.4)=the falsities of those who are in falsity from that evil.

Cortical. *Corticalis, Cortex.* D.3811.

See under BRAIN.

A. 3677°. Such love to wander only in the **rind** (of knowledge).

4052. See BEGINNING—*principium*, at this ref.

8245. They use a head-covering made of bluish **bark**.

8379. Their habitations are lined with bluish **bark**.

W. 366². The **cortical** or glandular substance forms the surface of the cerebrum, also the surface of the corpora striata . . . and the middle of the cerebellum and spinal marrow.

373². The receptacles of the will and understanding are plainly to be seen in the **cortical** substance, as minute glands.

T. 78⁴. As the **rind** and bark clothe the trunks and branches of trees . . .

351³. The brain consists of two substances, one of which is glandular, and is called the **cortical** and cineritious substance . . . This substance is disposed into clusters like grapes on a vine; these clusterings are its series.

484. Like **bark** about wood.

593. Like the inner bark-*philyrac*-which adheres to the bark of a tree. —.

Ad. 3/2361. Like the undulatory creeping of the **cortical** substances in the brain . . .

D. 999. In the ureter, where there is, as it were, a **cortical** substance . . .

1075. From the **cortical** and striate substances of the viscera, we may infer concerning the difference of Spirits as to spiritual and celestial things. Gen.art.

— In the vitreous humour of the eye . . . a **cortical** substance, but not a striate one.

3607. How the fibres flow from their beginnings or **cortical** substancees.

—^e. The fibres represent spiritual things; and the beginnings of the fibres, which are beneath the **cortical** substance, represent celestial things; in which there are forms still more indefinite.

5779^e. This may be seen in the cerebrum, cerebellum, medulla oblongata, and spinal marrow; in which there are **cortical** substancees, from which the fibres flow forth; for here are the beginnings of all things in the body. E.775². Inv.14.

Coruscate. *Coruscare.*

Coruscation. *Coruscatio.*

A. 1527. Like bright stars, **gleaming** according to the quality of their charity and faith.

9865². The colours there **coruscate** according to the amount of good . . .

10600. This is signified by the **glittering** of the skin of Moses' face. 10691. 10703. 10705.

10691. 'To glitter'=to shine forth.

H. 118. He appears as a Moon, of a similar brightness, but **coruscating** more than our moon. —².

178. The most intelligent have garments which **coruscate** as with flame . . . 179, Ex.

185. Where all things **coruscate** . . .

R. 566⁴. Like a **coruscating** beam . . .

M. 42². The **coruscation**-*coruscum*-of our Heaven.

D. 4639. The Sun in the Third Heaven appears . . . with an intensely **flashing** flame, the **flashing** of which is indescribable.

Cottage. *Casa.*

A. 692. Occurs. 10515. R.153⁷. 442². D.2513. 6046.

H. 586². In the milder Hells there appear rude cottages . . . —^e. M.79⁵.

Couch. *Sponda.*

A. 6188². Occurs.

10050². 'The corner of a bed, and the extremity of a couch' (Amos iii.12)=the lowest Natural, which is the external Sensuous, and its truth and good. See R.137³. E.163².

R. 456². Their **couches** are of rushes.

E. 684²⁶. 'The couch of my spreading' (Ps.cxxxii.3) =doctrine.

Couch. *Stratus.* D.3790^e.

See **BED**-torus.

A. 6350. 'He went up to my **couch**' (Gen.xlix.4)=that he contaminated spiritual good in the Natural. E.434^e.

Council. *Concilium.*

A. 4738². How the distinction between the Lord's Divine and Human was made in a certain **council**. Des. D.4551.

R. 417². They were gathered together to sit in **council** . . .

776². I have spoken with some who had been delegates in the Nicene, Lateran, and Tridentine **Councils** . . .

914². The **Council** of Trent, quoted. P.257². R. Pref. x. 795. B.2. 23. De Just. 1.

962². It was a **Council** convoked by the Lord. B.120. T.188.

B. 22. These four articles . . . have been handed down from the time of the Nicene **Council**, and the writers after it . . .

31. The Nicene creed was made at the **Council** of Nicaea, a city of Bithynia, to which all the bishops of Asia, Africa, and Europe were convoked by the Emperor Constantine in the year 325. T.174². 632.

T. 94². To vindicate the Lord's Divinity, the Nicene **Council** invented the Son of God born from eternity. 137¹¹.

136². The Nicene **Council** introduced three Divine Persons from eternity, and thereby turned the Church into a theatre . . . 174, Gen.art.

172. No other Trinity than a Trinity of Gods was understood by those who were in the Nicene **Council**. T.206. 634.

176. What faith is to be placed in **councils**, when they do not immediately approach the God of the Church? 177⁴. 634².

—². It is said in Heaven, that when the Nicene **Council** was over, the things were accomplished which the Lord foretold in Matt.xxiv.29 . . . After the two Nicene **Councils**, the Church became like the same star darkened . . .

177⁴. This was done by the heretics before the Nicene **Council** . . .

178. When Jupiter convokes a **council**.

338². Ever since the Nicene **Council** . . . 644.

489. Trust not in any **council** . . .

503. (A meeting convened, at which many were present who had attended **councils** both before and after the Nicene one. All were against man's having free-will.)

597. No one admitted into any spiritual temptation since the Nicene **Council** introduced the faith of three Gods. Why.

632. See **SYNOD** at this ref.

—^e. See **ATHANASIAN CREED** at this ref.

638. The Nicene **Council** likened to Eve, who offered the fruit to her husband.

760. There have been two epochs of the Christian

Church; one before the Nicene Council, and one after it. Ecc. Hist. 2.

[T.] 786². The doctrine which they concocted after the Nicene Council.

D. 6089. On the Council of Trent. Gen. art.

Council. *Synedrium*.

J. 56⁴. They have a certain Council, in place of the Council or Consistory at Rome. 58². 61². T. 819. D. 5229. 5234.

T. 137. A Council convened in the World of Spirits. —¹².

E. 746¹⁹. Punishments for more grievous evils are signified by 'the Council' (Matt. v. 22).

Council-chamber. *Curia*. A. 831⁶. M. 7⁴. 10³. —⁴. 77³. 179. 315⁵. T. 136. 178. D. 4774.

Counsel. *Consilium*.

Counsellor. *Consiliarius*.

A. 1736⁶. 'Counsellor.'

4227. Perverting their counsels.

6681. They formed a design. Sig.

M. 14. Counsellors in Heaven. 15. 19.

T. 165. What is to be done?

D. 1164. Man can never take good counsels, unless he believes that the Lord provides for each and all things.

4002. Occurs. 4344. 4392⁶.

E. 237³. 'Counsel' (Ezek. vii. 26) = what is right.

298⁴. 'To lead in counsel' (Ps. lxxiii. 21) = through Divine truth.

624¹⁷. 'Counsel from the ancients' (Ezek. vii. 26) = wisdom thence.

654⁵⁹. 'To make counsel, but not from Me' (Is. xxx. 1) = thoughts and conclusions about the things of Heaven from self, and not from the Lord.

687⁶. 'Counsel' (Ps. i. 1), of which 'walking' is pre-dicated, has regard to thought.

696¹⁷. His Divine wisdom and Divine power are signified by 'the spirit of wisdom and intelligence,' and by 'the spirit of counsel and might' (Is. xi. 2).

721¹². 'Counsellor' (Micah iv. 9) = the understanding of the truth of the Word.

1100¹⁰. 'A man of counsel' (Is. xlv. 11) = a man who is intelligent from the truths which are from the good of love.

Count. *Enumeratio*.

See under NUMBER.

T. 539. There is no need of an enumeration of sins . . .

Count. *Recensere, Recensio, Recensitio*.

A. 457. An Angel counted merely the most universal kinds of the joys of Spirits . . .

1142. Mere names are enumerated.

2482. Enumerating the causes . . .

4603. The sons of Jacob enumerated again. 4609.

7231⁶. Occurs. H. 355. 471⁶.

10727. An enumeration of all. Sig.

H. 462a. All their deeds were recounted from their memory.

R. 362. In the enumeration of the tribes . . .

Countenance. *Vultus*.

A. 1118⁶. They could never put on another countenance, except according to what they were thinking. 4326³. D. 3317.

1388. Occurs. 7935².

1640³. (From the countenance the character is known.) 6616.

3527. Hence man is sometimes affected by the countenance of another, although this is not from his countenance, but from the mind thus shining forth.

3573³. As the natural mind represents itself in the face and its expression . . . for as the face is the countenance of the natural mind, so the natural mind ought to be the countenance of the rational mind.

4066⁶. Hence the face or countenance = the states of the thoughts and the states of the affections.

4292⁴. Man's face, by its various expressions, represents both his thought and his will. Everybody knows that the face represents through its expressions; for from the expressions of the face with the sincere, may be seen their interior states.

4327⁶. The deceitful put on a most friendly expression. D. 2856.

7745⁶. By the formations of the countenance . . .

8248. The affections are manifested through the expressions, and their changes . . .

H. 48. No one there can hide his interiors by his expression. 457⁶.

M. 192. From infancy men learn to induce expressions on their faces . . .

E. 1080². The variations of the face, which are called the expressions, correspond to the affections of the disposition: wherefore the face is varied as to its expressions, as are the affections of the disposition as to their states.

Counterfeit. See *LIE-mentiri*.

Country. *Patria*.

A. 3816⁶. They who are such here in regard to their country . . . are such there in regard to the Lord's Kingdom.

6821. Our country is the neighbour above a society, because it is in the place of a parent; for there a man is born; it feeds him and guards him from injuries. Our country is to be benefited from love according to its necessities; which chiefly regard its sustenance, its civil life, and spiritual life. He who loves his country, and from good-will benefits it, in the other life loves the Lord's Kingdom; for there the Lord's Kingdom is his country . . . H. 64⁶. 517². T. 412, Gen. art. 414. D. 5399.

6822. The Church is the neighbour above our **country**.
Ex. T.415², Ex.

8900°. The Lord's Kingdom is the **country** of all who are therein, and our **country** is our 'mother' in the natural sense, as the Church is in the spiritual.

9198². 'No prophet is accepted in his own **country**' (Luke iv. 24)=that the Lord and the Divine truth which is from Him are less received and loved at heart within the Church, than without it.

9210. Occurs. H.361². 390°. 556. 558. 564. D.4392°.

H. 393². See CIVIL at this ref.

J. 48. The Reformed are distinct there according to their **countries**. Enum. C.J.14. 20.

C. J. 41. See ENGLAND at these refs. T.808.

P. 252°. Hence, everyone is allowed to protect his **country** against invasion . . .

T. 305°. In the widest sense, by the fourth commandment is meant to love our **country**; because it feeds and protects us; wherefore **country** or fatherland is named from father.

407°. See WAR at this ref.

430. See TAX at this ref.

441². Like those who regard their **country** from the love of self and the world . . . D.5399.

D. 4741. When (Charles XII.) had destroyed his **country**.

5901. Some (Spirits) from the same **country**.

E. 815². Why the Lord could do no miracles in His own **country**. Ex.

C. 83. Our **country** is the neighbour according to its goods, spiritual, moral, and civil. Ex.

85°. Hence our **country** is to be loved in a higher degree (than other kingdoms).

86. Even if I cannot love my **country** on account of its spiritual good, I can do so with regard to its moral and civil good, so far as this is not dependent upon its spiritual good, even if that **country** hates me. Thus I must not in hatred regard it as an enemy, nor as a stranger, but must still love it; doing it no injury, but consulting its good, in so far as it is good for it . . .

87. Every kingdom is the neighbour . . . according to the good it performs to our **country**. Ex.

Couple. *Copula, Copulari, Copulatio.*

A. 55². When the understanding is **coupled** to the will. 672.

725°. There is no truth which is not **coupled** to good.

1096². The **copula** is then broken.

8983². Not a marriage, but a **coupling** as of a concubine with a man; which **coupling** does not correspond to the heavenly marriage.

M. 299². Lest she should be dragged into a **connection-copula**-with an unloved man.

320². Conjugal conjunctions, and extra-conjugal **couplings**.

D. 3217. (The notion that) the devil was created . . . as a **couple** between heavenly and corporeal things.

3468. **Coupled** with their lasciviousness . . .

6110⁵. (The **copulation** of cats.)

Courage. *Intrepiditas.* W.378. M.164.

Courageous. *Animosus.* M.218.

Courier. *Veredarius.*

A. 9293⁵. 'Mules and **swift beasts**' (Is.lxvi.20)=the scientific things of truth and good. E.355¹⁵. 433²⁸.

E. 1155². 'Mules'=rational things; '**swift beasts**,' the same as to goods.

Course. *Curriculum.*

A. 2776². 'Through the whole **course** of life . . . 6353². 727². S991°. T.821².

4220°. After short **courses** of life there . . .

4352². Inrooted by the preceding **course** of life.

Course. *Cursus.* H.340°. M.17².

Court. *Atrium.*

A. 34. Cannot approach the first threshold of the **court** of the Heavens . . .

65. They who have been carried up to the first **court** of Heaven while I was reading the Word . . .

1629. The dwellings of good Spirits have piazzas, or long arched courts, where they walk. 2196². D.1821.

3271. In the Hebrew, this word also means **courts**.

4674². Some are elevated into the first Societies, which are in the **court** of Heaven; but begin to be tortured . . .

5580. Introduced . . . as by a **court** into a house.

7353°. The exterior things of the mind are compared to '**courts**' (Ex.viii.13). 7407.

8772°. When truths are acknowledged, they are as in the **court** . . .

9230². The memory and understanding are like **courts**. . . N.109. J.36.

9485°. 'The **court**' represented the ultimate Heaven. 9594. 9686. 9688. 9711. 9741, Ex. and Ill. 9755. 9758. E.630⁴.

9543°. By the habitation and the **court** of the tent, and by the curtains and veils therein, were represented things in the Spiritual Kingdom, which is the second Heaven.

9741². The external of each Heaven is what is called the ultimate or first Heaven, and was represented by 'the **court**': hence the **court** was twofold about the temple, exterior, and interior: the exterior **court**=those who are in the externals of the Spiritual Kingdom, and the interior **court**, those who are in the externals of the Celestial Kingdom. See 1 Kings vi. 3, 36; 2 Kings xxi. 4; Ezek.xl.17, 31, 34; xlii; and also xl. 23, 28, 32, 44; xlii. 3; xliii. 5.

9742°. Hence the **court** was on the south of the habitation.

10110². They who are in truths as to the understand-

ing alone, are not in any chamber of the house, but only in the **court**.

R. 487. 'The **court** which is without the temple cast out, and measure it not' (Rev.xi.2)=that the state of the Church on earth, such as it is as yet, is to be removed, and not known. The '**court** outside the temple'=the Church on earth. . . E.631,Ex.

—². Elsewhere in the Word, 'a **court**'=the external of the Church; for there were two **courts**, through which it was necessary to pass, in order to enter the temple. . . As 'the **court**'=the external of the Church, it also=the Church on earth, and also Heaven in ultimates. . . Ill. E.630,Ill.

T. 76. They followed me into the **entrance-hall**.

533^e. The understanding is the **court**, through which he goes out and in. E.107.

D. 3459^e. They can then never come to the **courtyard** of Knowledge.

E. 283¹³. 'The voice of the wings heard to the outer **court**' (Ezek.x.5)=the quality of Divine truth in the ultimate Heaven.

391¹¹. 'The **courts** of Jehovah' (Ps.lxxxiv.2)=the lower Heavens, where the entrance is.

458^e. 'The **courts** of our God' (Ps.xcii.13)=the external Church.

629³. 'The porch,' and 'the **court**' of the temple=all things which are without the Church, but which still regard it, which are all things in the natural man of the man of the Church. . .

630. 'The **court**' (Rev.xi.2)=the external of the Word, and thence of the Church and of worship. Ex.

— The **court**, which was outside, or in front of the temple=the first or ultimate Heaven. . .

—³. The temple had two **courts**; one outside the temple, and the other within the temple; and by the **court** outside the temple is signified the very entrance into Heaven and the Church, in which are they who are being introduced into Heaven; and by the **court** within the temple was represented the ultimate Heaven. It is the same in relation to the Church, and also to the Word and to worship; for by the **court** outside the temple is signified the external of the Word, through which man is introduced into the spiritual sense, in which are the Angels. —⁶. —⁸. —¹⁰.

—¹¹. 'To dwell in Thy **courts**' (Ps.lxv.4)=to live in Heaven.

—¹². 'A day in Thy **courts** is better than a thousand' (Ps.lxxxiv.10). Here '**courts**'=the first Heaven, through which there is entrance into the higher Heavens; wherefore it is added, 'I have chosen to stand at the door in the house of my God.'

—^e. 'To weep between the **court** and the altar' (Joel ii.17)=lamentation over the vastation of Divine truth and Divine good in the Church; for 'the **court**' has a similar signification to 'the temple'; namely, the Church as to Divine truth.

714¹⁸. Occurs.

Court. *Aula*.

Courtier. *Aulicus*.

A. 1509. They had lived at **courts**.

4789^e. The 'chamberlains' were the inner **courtiers**.

5081. 'Upon his two ministers, **courtiers**' (Gen.xl.2) =from the sensuous things of the body of both kinds. Ex.

5164². They were Pharaoh's chief **courtiers** and magnates.

H. 51². In one royal palace, or **court**.

W. 355. **Court** occurs. **356^e.** **T. 122.** **177³.** **433.** **D. 2500.** **2502.** **2503.** **2513.**

P. 113. Enlarges the **court** of the reigning love.

M. 7⁴. **Courtier** occurs. **11.** **14.** **15.** **16.** **D. 5260¹.**

155a. A golden shower falling on a **hall**.

T. 9³. The rest of the gods, who composed the **court** of Jupiter.

76. The **hall** of a prince there.

Courteous. *Affabilis*. **D. 2906.**

Courtesy. *Comitas*. **M. 290.**

Courtesy. *Officiositas*. **M. 164.**

Courtyard. *Hypethrum*. **M. 14.** **208.**

Cousin. *Patruelis*. **A. 1153^e.**

Covenant. *Foedus*.

A. 665. 'I will set up My **covenant** with thee' (Gen. vi.18)=that he would be regenerated; for no **covenant** can come between God and man, except conjunction through love and faith; thus '**covenant**'=conjunction; for it is the heavenly marriage, which is the veriest **covenant**; and this has no existence except with those who are being regenerated; so that regeneration itself is signified by '**covenant**' in the widest sense. The Lord enters into a **covenant** with man when He regenerates him; wherefore, with the ancients, a '**covenant**' represented nothing else. **1023.**

—^e. Hence the **covenants** so often made with the sons of Jacob were nothing but representative rituals. **4290³.**

666. That 'a **covenant**'=nothing but regeneration, and the things belonging to regeneration, may be evident from the Word throughout, where the Lord Himself is called 'the **covenant**,' because He alone is the One who regenerates, and Who is regarded by a regenerate man, and is the All in all of love and faith. **Ill.**

— In Mal. iii. 1, the Lord is called 'the Angel of the **covenant**.'

— The Sabbath is called 'an eternal **covenant**' (Ex.xxxi.16), because it=the Lord Himself.

—². As the Lord is the real **covenant** itself, it is evident that to the **covenant** belongs everything which conjoins man with the Lord, thus love and faith, and the things of love and faith; for these are the Lord's, and the Lord is in them; thus the real **covenant** is in them. These things, however, do not exist except with the regenerate, with whom whatever is the Regenerator's is of the **covenant**, or is the **covenant**. **Ill.**

—^e. 'The ark,' 'book,' and 'blood' of 'the **covenant**'=the Lord. **4735⁷.** —¹⁰.

1023. 'I set up My **covenant**' (Gen.ix.9)=the Lord's presence in charity. **1032.** **1039.** **1044.**

1025³. 'To set up a covenant' (Gen.xvii.7)=the conjunction of the Lord with men in the universe through love.

1038. 'This is the sign of the covenant' (Gen.ix.12)=a mark of the Lord's presence in charity. . . This is evident from the nature of a covenant; for every covenant is for the sake of conjunction, that they may live in friendship or in love; hence marriage is called a covenant. . . This is the veriest essence of a covenant. . . 1059.

—². As 'a covenant'=the conjunction of the Lord with man through love, or, what is the same, the presence of the Lord with man in love and charity, the real covenant is called in the Word 'the covenant of peace.' Ill.

—⁵. As 'a covenant'=the conjunction of the Lord with man through love, it=conjunction through all things which are of love, which are the truths of faith, and are called 'commandments' . . .

—⁶. Hence 'a covenant' is an internal thing . . .

—⁷. That external things are not a covenant, unless internal ones are joined to them . . . but are signs of a covenant. . . Hence the Sabbath, and circumcision, are called 'signs of the covenant.' Ill.

1044³. The nature of this covenant, explained.

1049. 'I will remember My covenant which is between Me and between you' (ver.15)=the Lord's mercy, in special, towards the regenerate and those who can be regenerated.

1055. 'To remember the covenant of eternity' (ver. 16)=that the Lord may be present with him in charity. . . No covenant is eternal except love to the Lord, and love towards the neighbour.

—^e. When man can be regenerate, or be restored again to order, and can receive mutual love, there is then the covenant or conjunction through charity which is here treated of.

1864. 'In that day Jehovah made a covenant with Abram' (Gen.xv.18)=the conjunction of the Lord's interior man with His internal one. 'A covenant'=conjunction. 1996.

— . Jehovah never makes a covenant with man . . . 2842.

2003. 'Behold, My covenant is with thee' (Gen.xvii. 4)=the union of the Divine essence with the Human one. 'Covenant'=conjunction.

2018. 'I will set up My covenant between Me and between thee' (ver.7)=union. 'Covenant'=union.

2021. 'Covenant'=conjunction. 2719. 2720⁶. 3452.

2033. 'Thou shalt keep My covenant' (ver.9)=union still closer. 'Covenant'=union and conjunction. The repetition of the word 'covenant'=closer conjunction.

2037. 'This is My covenant, which ye shall keep between Me and between you' (ver.10)=a mark of the conjunction of all things with the Lord. 'A covenant'=conjunction; here, a mark of conjunction, as is evident from the following verse, where it is called 'a sign of the covenant.' The signs of the covenant were all the outward rites of the Church . . .

2053. 'My covenant shall be in your flesh' (ver.13)=the conjunction of the Lord with man in his impurity.

'Covenant'=conjunction. 2054. 4197³, Refs. 7195. 8495. 9391¹⁸. 9416². R.466^e. E.388²⁷. 391¹⁶.

2059. 'He hath made void My covenant' (ver.14)=that it cannot be conjoined.

2084. 'I will set up My covenant with him into an eternal covenant' (ver.19)=eternal union. 'Covenant'=conjunction; and when predicated of the Lord, the union of His Divine essence with His Human one, and of the Human one with the Divine.

2092. 'I will set up my covenant with Isaac' (ver.21)=union with the Divine Rational.

2842³. 'To make a covenant' (1's.lxxxix.3) regards Divine good; 'to swear,' Divine truth.

3375. 'Covenant' is predicated of what is celestial.

3459². Hence it is not said that they made a covenant with Isaac . . . because 'covenant' is predicated of good.

3654⁸. 'A new covenant' (Jer.xxxi.31)=conjunction with the Lord through good.

4189. 'Let us make a covenant, I and thou' (Gen. xxxi.44)=the conjunction of the Divine Natural with the goods of works.

4195. Heaps were used by the ancients as a . . . witness that there a covenant had been made.

4199⁹. The commandments of the decalogue were called 'the testimony,' because they were of a covenant, thus of conjunction between the Lord and man . . . Ill.

6804. 'God remembered His covenant with Abraham, with Isaac, and with Jacob' (Ex.ii.24)=on account of conjunction with the Church through the Lord's Divine Human. 7195. 7200.

—⁵. That 'covenant'=conjunction, may be evident from the covenants between kingdoms, for they are thereby conjoined; and from their being stipulations by each side which are to be kept, in order that the conjunction may be maintained; these stipulations or compacts are also called a covenant. Those which in the Word are called 'a covenant,' are, on man's side, in a confined sense, the ten commandments; in a wider sense, all the statutes, etc., which the Lord enjoined from Sinai; and in a still wider sense, the books of Moses . . . On the Lord's side they are mercy and choice. (All these points illustrated in succession.)

—⁸. 'A covenant'=conjunction through love and faith. Ill.

—¹¹. There were also signs of a covenant in the representative Church. Ill.

8767. 'If ye shall keep My covenant' (Ex.xix.5)=life in good, and thence conjunction. 'To keep the covenant'=to live according to the commandments, thus in good, and so to be conjoined with the Lord. . . For the articles of the covenant were all things that were commanded . . . The reason 'to keep the covenant' also=to be conjoined, is that by 'covenant' in the universal sense, is signified conjunction. Refs.

8778. As covenants are to be made by consent on both sides, Jehovah proposes, and the people answer . . . But the covenant is made with man only through his reception of the influx of truth from the Divine, and then through correspondence. Ex.

9182⁶. 'To make a covenant with the wild beasts of

the field, with bird, and with the reptile of the earth' (Hos.ii.18)=the conjunction of the Lord through the internal and external good and truth with man.

[A.] 920⁷. Hence that salt is called 'the salt of the covenant of thy God' (Lev.ii.13); for 'covenant'=conjunction; and 'salt'=the desire for conjunction.

9344. 'Thou shalt make no covenant with them, nor with their gods' (Ex.xxiii.32)=no communication with evils and falsities. 'To make a covenant'=to be conjoined; thus also to be communicated . . .

9396. 'He took the Book of the Covenant' (Ex.xxiv.7)=the Word in the letter, with which is conjoined the Word in Heaven. 'Covenant'=conjunction.

—⁴. As by 'covenant' is signified conjunction, and as by the Divine truth proceeding from the Lord . . . there is effected conjunction, all things which are of Divine truth from the Lord are called 'a covenant,' Enum. and III.

9400. 'Behold, the blood of the covenant' (ver.8)=thereby conjunction of the Lord as to the Divine Human with Heaven and with earth. 'Covenant'=conjunction.

10371. 'The covenant of an age' (Ex.xxxi.16)=conjunction with the Lord to eternity.

10632. 'Behold, I make a covenant' (Ex.xxxiv.10)=the primary things through which there is the conjunction of the Lord with mankind through the Word. 'Covenant'=conjunction.

10640. 'Take heed to thyself, lest thou make a covenant with the inhabitant of the land upon which thou comest' (ver.12)=that no adherence is to be given to any religion whatever in which there is evil. 'To make a covenant'=to be conjoined; thus also to adhere to. 10647.

10683. 'Upon the mouth of these words I make a covenant with thee and with Israel' (ver.27)=that thereby there is conjunction with those who are in external and internal worship. . . 'To make a covenant'=conjunction.

L. 30³. 'A covenant for the people, and a light of the nations' (Is.xlii.6)=the Lord as to the Human.

Life 57. As through this Law there is conjunction of the Lord with man, and of man with the Lord, it is called 'the covenant,' and 'the testimony' . . . 60, III. P.95⁶. 326⁷. T.285. E.391¹⁶.

60⁶. Covenants are made for the sake of love, friendship, consociation; thus of conjunction.

R. 474². Hence the conjunction of the Lord with the Church was represented by a covenant, such as there is between two who swear to a compact.

M. 75⁸. There is a table therein, on which is the inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS.

128⁶. As the Word is the medium of conjunction, it is called the covenant, Old and New.

T. 730. It is with the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's blood is a covenant, He Himself teaches . . . 'The new testament'

is the new covenant; therefore the Word written through the prophets before the coming of the Lord, is called the Old Testament or Covenant, while that written after His Coming by the evangelists and apostles, is called the New Testament or Covenant . . . The Word is the covenant itself which the Lord made with man, and man with the Lord; for the Lord descended as . . . the Divine truth; and as this is His Blood, in the Israelitish Church . . . blood was called 'the blood of the covenant' (Ex.xxiv.8; Zech.ix.11); and the Lord, 'the Covenant of the people' (Is.xlii.6, etc.).

E. 329⁷. 'The Book of the covenant'=the Divine truth through which there is conjunction.

340¹². 'Covenant'=conjunction through love. 695¹.

392⁸. When the Law is called 'a covenant,' the Word is understood, through which there is conjunction.

—¹². 'Covenant'=the truth of doctrine; 'testimony,' the good of life according to truths of doctrine.

433²⁵. 'Covenant'=conjunction with the Lord through love to Him.

650⁵¹. 'A covenant of peace'=conjunction with the Lord through the Divine things proceeding from Him . . .

684²⁰. 'I have made a covenant with Mine Elect' (Ps.lxxxix.3)=the union of His Divine with the Human. —³³.

696¹⁶. 'The covenant of life and peace' (Mal.ii.5)=the union of His Divine with the Human.

701². This reciprocal conjunction, of the Lord with man, and of man with the Lord . . . is what is meant by 'the covenant' in the Word.

—⁴. 'Covenant'=conjunction with the Lord through the reception of Divine truth in the understanding and will . . . and this conjunction takes place reciprocally . . . for it is evident from the Word:—I. That the Lord Himself is called 'the covenant,' because conjunction is effected by Himself with Himself through the Divine which proceeds from Himself. II. That the Divine proceeding, which is the Divine truth, thus the Word, is 'the covenant,' because it conjoins. III. That the precepts, judgments, and statutes commanded to the Sons of Israel were a covenant to them, because thereby there was at that time conjunction with the Lord. IV. That, moreover, whatever conjoins is called 'a covenant.' (All these points illustrated at great length.)

—¹⁵. What is meant by the old covenant, and what by the new covenant. Ex. —²⁰.

—²¹. The covenant made with Abraham, Isaac, and Jacob was different. Ex. and III.

971⁵. As man is to desist from evils as of himself, the ten commandments were written on two tables, and these were called 'the covenant' . . . 1027⁶, Ex.

Cover. *Tegere, Contegere, Integere, Obtegere.*

See Roof.

A. 1087. 'They covered the nakedness of their father' (Gen.ix.23)=that they excused these things. 9960¹⁶.

2534². The seers are said to be 'covered' (Is.xxix.10), when they know nothing of truth, and see nothing of truth.

4866. 'To cover' (Gen.xxxviii.15)=to hide.

6848. 'Moses **covered** his faces' (Ex.iii.6)=that the interiors were protected.

7387. '**Covered** the land of Egypt' (Ex.viii.6). 'To **cover**,' being said of the natural mind,=that it was filled with falsities, and thence reasonings, (frogs).

8230. '**Covered** the chariots and horsemen' (Ex.xiv.28)=that their own falsities hid them.

8297. 'The sea **covered** them' (Ex.xv.10)=that all falsity thronged on them.

8453. '**Covered** the camp' (Ex.xvi.13)=that it infilled all the Natural.

8764¹. 'The wings **covered** their bodies' (Ezek.i.11)=that the Divine truth **covered** the Divine good from which it proceeds.

9515. '**Covering** the mercy-seat with their wings' (Ex.xxv.20)=spiritual things **covering** in.

9544^c. As the Natural **covers** and closes what is above, it is called a **covering**.

9629^c. 'To **cover**' (Ex.xxvi.13)=to protect. Ex.

9960. 'To **cover** the flesh of nakedness' (Ex.xxviii.42)=lest the interiors of love appear, which are filthy and infernal. —¹⁴.

M. 431². The reason they were 'to **cover** it' (Dent.xiii.13), was that all those places in Hell are **covered** and closed . . .

E. 617¹. 'To **cover**,' is predicated of truths. Ex. 717⁹. Occurs.

Cover. *Operire.*

Covering. *Opimentum, Opertura.*

A. 795. 'All the high mountains were **covered**' (Gen.vii.19)=that all the goods of charity were extinguished. 798.

3212^c. The body is only the **covering** of its spirit. T. 569. D.2355.

4860. 'She **covered** herself' (Gen.xxxviii.14)=thus not acknowledged; for 'to **cover**'=to hide. (Compare 4866.)

H. 586. *Opertura* occurs. 594^c.

T. 342^c. Are **covered** by the icy water.

E. 240⁴. See **NAKED** at this ref.

Covering. *Involucrum.*

W. 257⁶. They constitute the cutaneous **covering** of the spiritual body.

314. Occurs. 408^c.

402^c. The **covering** which is called the pleura.

P. 180^c. Thus does the sheath conjoin itself with all the internal things.

T. 60. There is a general **covering** about every member, which insinuates itself into every part . . . Thus the sheath of every muscle enters into its fibres . . . In like manner the **coverings** of the liver, etc.

Covering. Tegmen. A.10406². 10755.

Covering. Tegumentum.

1718^c. The body is only as it were a **covering** . . .

2576². See **COVERING-relamen**, at this ref.

—⁶. 'The **hanging** for the door of the tent' (Ex.xxvi.36)=the appearances of good and truth . . . which are the intermediate ones in which are the Angels of the Second Heaven . . . For there were five pillars and bases for this **hanging**, by which number is signified what is relatively little . . .

—³. 'The **hanging** for the door of the court' (Ex.xxvii.16)=the appearances of good and truth . . . which are of the lowest Rational, in which are the Angels of the First Heaven . . . Its pillars were not covered over with gold, but were girt with silver . . . and their bases were of brass . . .

9003. 'Her **covering**' or clothing (Ex.xxi.10)=the support of the exterior life; for, in the spiritual sense, '**covering**' or garment=lower scientifics, and these are what spiritually support the external life of man.

9214. 'Because it is his **covering** only' (Ex.xxii.27)=because sensuous things have been laid under interior ones. '**Covering**' or garment=what is sensuous.

9433². 'A cloud by day, a smoke by night, and a **covering-obtegmentum**' (Is.iv.5)=the veiling over of Divine truth; thus accommodation according to apprehension. E.294¹⁰. 594¹⁵.

9477. The good of love is the Celestial, and the truth of faith is its **covering**; for truths cover goods.

9630. 'Thou shalt make a **covering** for the tent' (Ex.xxvi.14)=a compass; for the **covering** made of skins of red rams made a compass above and around the tent.

9632. 'And a **covering** of badgers' skins from above' (id.)=outside of it . . . 'A **covering**'=a compass.

—³. In the externals with man there are four **coverings**. Ex. . . Like things are represented in the **coverings** which constituted the expanse of the tabernacle . . .

9686. 'Thou shalt make a **hanging** for the door of the tent' (ver.36)=the medium uniting the Second with the First Heaven . . . 9689.

9763. 'For the door of the court a **hanging**' (Ex.xxvii.16)=introduction into that Heaven, and a guard lest it be entered by any except those who are prepared. . . . 'A **hanging**'=a guard lest it be entered; for a door is guarded by a **hanging**.

9827. A mitre is a **covering** for the head. 9949.

—². The **covering** of the head then appears to be taken away from them . . .

10754. Her head-**covering** described.

S. 45^c. As truths pellucid from good such as are in the sense of the letter are signified by these precious stones, they are called his '**covering**' (Ezek.xxviii.13). R.90². E.717⁹.

T. 213. The common **covering** . . . called the skull.

D. 3036^c. A wonderful general influx through the integuments.

E. 208¹⁰. These truths are called 'the **coverings** of Judah' (Is.xxii.8).

Covering. *Velamen.*

A. 2576. 'He is to thee a **covering** of the eyes, unto all that are with thee' (Gen.xx.16)=that rational truths are as a **covering** or clothing to spiritual truths. Ex.

[A. 2576]². The exterior things of the Word are a **covering** or clothing.

— The **coverings**, or veils and coverings—*tegumenta*, of the tabernacle=the exterior celestial and spiritual things in the three Heavens. Fully Ex.

3084. Relatively to truth, what is scientific is called a **covering** and a garment.

6378. 'His **covering** in the blood of grapes' (Gen. xlix.11)=that His Intellectual is the Divine good from His Divine love. . . 'Covering'=the Intellectual; for it is a recipient, and that which receives, being a vessel, is like a **covering**. See 3300². E.475¹².

— (The distinction between 'vestment' and 'covering.') Ex.

6752². 'The **covering**' on Moses' face (Ex.xxxiv.33)=the external of the law. Ex. 10600. 10701. —^e. 10702². 10706.

10703. 'He removed the **covering** until he came out' (ver.34)=a state of enlightenment then. Ex.

10755. A **covering** round the loins.

S. 86. 'A **covering** upon all nations' (Is.xxv.8).

W. 194. Each degree is distinguished from the others by its own **coverings**; and all the degrees by a general **covering**; and the general **covering** communicates with the interior and inmost things in their order. Hence the conjunction and unanimous action of all things. 195. 278.

256². The natural degree, being the ultimate one, is as it were the general **covering** of the two higher degrees.

357. Above the Sensuous (of atheists) appears as it were a **covering** . . . M.415^e. 421.

419⁴. Meanwhile, there is as it were a **covering** interposed (between Heaven and man).

M. 32². In the male, the inmost is love, and its **covering** is wisdom . . . But in the female, the inmost is that wisdom of the male, and its **covering** is love thence derived.

T. 404. To them the things of Heaven are as **coverings** . . .

584. The seed there clothes itself with a natural **covering**.

D. 5465. Some cast a black **covering** over his face . . .

Covet. See CONCUISCENCE and GAPE.

Cow. *Vacca*.

A. 3300⁴. 'Red **cows**' (Num.xix.2). Ex. 5198^e. 9723⁴. E.364⁶.

5198. 'Seven **kine** coming up' (Gen.xli.2)=the truths of the Natural. . . That '**kine**' or heifers=the truths of the Natural, may be evident from the fact, that oxen and bullocks=the goods of the Natural; for when the male=good, the female=truth; and vice versa. 5202³. 5205. 5207. 5268.

5202. 'Seven other **kine** coming up after them out of the river' (ver.3)=the falsities which are of the Natural also in the boundary. . . In the opposite, '**kine**'=falsities in the Natural. 5206.

5212². By 'the seven **kine**' are signified the things of

the interior Natural, which are called the truths of the Natural . . . 5263. 5265.

10835. Woolly **cows** like sheep in the Sixth Earth.

P. 326¹². 'The **kine**' (1 Sam. vi. 10)=good natural affections . . . The lowing of the **kine** in the way=the difficult conversion of the concupiscences of evil of the natural man into good affections. The offering of the **kine** with the cart for a burnt-offering=that the Lord was thus propitiated. E.700²³.

D. 2972. Spirits heard sounding like **cows** with bells.

2973. I saw a black **cow** with a woman, which licked and even kissed her, which was a sign that the belled Spirits would do them no harm . . .

E. 513¹⁴. Those who abound in Knowledges because they have the Word and the prophets, are meant by 'the **kine** of Bashan in the mountain of Samaria' (Amos iv.2).

Crab. *Cancer*.

P. 251. The disease called **cancer** . . . T.120². Coro.13.

M. 295. As a **crab** walks . . . I.9⁵.

T. 348². Like the eye of a boiled fish or **crab**.

582^e. Like the life of a fish or **crab**.

D. 4348². They said that such contribute to **cancer**.

Crafty. *Callere, Callidus*.

Craftiness. *Calliditas*.

See under CUNNING.

A. 1515^e. Many of the infernals are pre-eminently skilled in doctrinal things.

2480. Had been skilled in languages . . .

6952³. 'Their tails'=the more **crafty** reasonings . . . against truths; the more **crafty** the reasonings are, the lower they are.

H. 543^e. Those infernals are set over the others who excel in **craftiness** and arts . . .

558^e. They who are skilled in the art of letting good Spirits into their proprium.

P. 310². The sensuous . . . are pre-eminently **crafty** and cunning . . . and their **craftiness** and cunning they call intelligence and wisdom.

R. 455^e. As sensuous men are **crafty** and cunning, like foxes, the Lord says, 'Be ye prudent as serpents.'

Crass. See GROSS.

Crawl. See CREEP.

Create. *Creare*.

Creation. *Creatio*.

Creatable. *Creabilis*.

See under PRODUCE, and UNIVERSE.

A. 4. (Not the **creation** of the world, but the new **creation** of man, is treated of here.) 8891². —³. 9408³.

16. Regeneration itself is thence called the new **creation** of man. Almost everywhere in the propheticals, 'to create,' 'to form,' and 'to make'=to regenerate, with a difference. Ill. 88^e. 472. 593.

30. The progression of faith with those who are being **created** anew.

62. The six states of man's regeneration are called 'the days' of his **creation**.

66. From the descendants of the Most Ancient Church, Moses had these things about the **creation**, etc.

69. Man was so **created** by the Lord . . . 2231². 2930. 3702. 3804^e. 4041^e. 4279². 5850^e. H.499². P.275.

435. The first chapter treats of the **creation** of the spiritual man, and the following one, of the **creation** of the celestial man.

472. 'The day in which God **created** man' (Gen.v.1) = when he became spiritual; 'and in the likeness of God He made him' = when he became celestial.

593. 'The man whom I have **created**' (Gen.vi.7) = whom He had regenerated; and afterwards, 'whom He made,' that is, whom He perfected, or regenerated until he became celestial.

1109. After a time, they are as it were **created** anew.

1377. Since the first **creation** . . .

1736⁴. 'To **create** the heavens and to form the earth' (Is.xlv.18) = to regenerate; thus the **Creator** of heaven and earth = the Regenerator. 2005^e. 3470^e.

3404². What the Lord was doing before the world was **created** . . . 8325³. H.167. T.31.

3648^e. Production is continuous **creation**.

3704³. 'Hath not one God **created** us?' (Mal.ii.x.) 'To **create**,' here, = to regenerate.

4303. It treats of the new **creation** of man, that is, of his regeneration.

4322. (The notion about what has been impressed from the first **creation**.) 5116². 5173². 6482.

—^e. Preservation in connection and form is perpetual **creation**. 6482. 9502.

4803. In Heaven there is a continual purification, and, so to speak, a new **creation**.

5116². Propagation is perpetual **creation**.

5272². (All things being **created** by the Word does not mean that they were **created** by God's mere command.) But the Divine truth proceeding from the Divine good is the veriest reality and the veriest essentiality in the universe, and this is what makes and **creates**. Ex. 6115^e. 7004². 8200. H.137, Ex.

6697. The Divine **created** the universe for no other end than the existence of mankind. 9237. 9441. W.170^e.

6879^e. The first Divine quality to be known is that He **created** the universe, and that the **created** universe subsists from Him.

7270². (As the Divine truth itself cannot be received by any finite being,) the Lord **created** successives . . .

8043³. Regeneration is called the new **creation**.

8510^e. By the **creation** in Genesis is meant the new **creation**, or regeneration. E.555¹⁴.

8552. (Necessity of man's being **created** anew.)

8812^e. All things in the world were **created** to the image of those in Heaven . . .

9272². Such things in the world have been **created** according to correspondences . . .

9336^e. Hence the new **creation** of man, which is his regeneration, is as the **creation** of heaven and earth: wherefore . . . the **creation** of heaven and earth in Genesis means the **creation** of the Celestial Church, which is called 'man.'

9396³. Into this correspondence has man been **created**.

9407⁶. 'In the day that thou wast **created**' (Ezek. xxviii.13) = the first state when they were regenerated.

9502. Through the Divine sphere of good and truth . . . Heaven came into existence and was **created**.

9706. Man has been **created** to the image of Heaven and to the image of the world . . . 9776. 10156⁴. H.202. D.4603. 4607.

9846². Truths are **created** to all likeness of good . . .

9877. The Divine good proceeding from the Lord, **creates** this form.

9942⁴. By the **creation** of heaven and earth in Genesis, is meant and described the new **creation** or regeneration of the man of the Church at that time; thus the establishment of the Celestial Church. 10373. —^e. 10545.

10076⁵. From the Divine truth . . . the Heavens have come into existence, and from it they perpetually come into existence, that is, subsist; or, what is the same, from it the Heavens have been **created**, and from it are perpetually being **created**, that is, preserved; for preservation is perpetual **creation**; as subsistence is a perpetual coming into existence.

10194. That which has been **created** by the Divine, increases in perfection towards its interiors.

10299⁵. Man was no otherwise **created** than to be a receptacle of the Divine . . .

10373². 'To **create**' (Is.xliii.1) = what is new that was not before; 'to form' = the quality; and 'to make' = the effect.

10634. 'Which have not been **created** in all the earth' (Ex.xxxiv.10) = that such a Divine had never been in the world where the Church is. . . They are said to be '**created**,' when they are Divine from innmosts to outermosts, or from primes to ultimates . . . It is said that Jehovah would 'do His marvels, which have not been **created** in all the earth,' because by '**creation**' is signified that which is Divine from innmosts to outermosts, or from primes to ultimates; for everything which is from the Divine, begins from Him, and progresses according to order down to the ultimate end; thus through the Heavens down to the world, and there comes to rest as in its ultimate; for the ultimate of Divine order is in nature: that which is of this character is called **created**. . .

H. 30(o). Man from **creation** is Divine order in form. Refs.

137^e. In the Book of **Creation** . . . T.53^e.

J. 4. 'To **create**' = to form, to establish, and to regenerate. III.

9. Man was **created** last, and what is **created** last is the basis of all the things which go before. **Creation** commenced from the highest or innmost things, because from the Divine, and proceeded to ultimates or outermosts, and then first subsisted: the ultimate of **creation** is the natural world, and therein the terraqueous globe

with all things on it. When these had been finished, man was **created** . . .

[J.] 20. Man was **created** in order to become an Angel, because in him there is the ultimate of order.

46². The Church before the Flood is described in Genesis by the new **creation** of heaven and earth . . . For by the **creation** of heaven and earth is meant the establishment of a New Church.

L. 1^e. From the Divine love through the Divine wisdom, all things have been **created**.

W. 4. From the Uncreate, Infinite, Being itself, and Life itself, no one can be **created** immediately, because the Divine is one and not divisible; but he must be **created** from **created** and finite things, so formed that the Divine can be in them.

5². This Sun, or Divine love, cannot through its own heat and through its own light, **create** anyone immediately from itself; for so he would be love in its own essence; but it can **create** from substances and matters so formed that they can receive the heat itself and the light itself. Ex.

21^e. How, as a Man, He could **create** all things . . .

44^e. All that is **created** must needs be from the Uncreate; and what is **created** is also finite.

47. The Divine love and the Divine wisdom cannot but be and come forth in other things **created** by itself. Gen.art.

52. All things in the universe have been **created** by the Divine love and Divine wisdom of God Man. Gen. art. P.3, Gen.art.

53. Of **created** and finite things, being and coming into existence can be predicated, also substance and form, and likewise life, may love and wisdom; but all these are **created** and finite . . . For all that is **created** is in itself inanimate and dead; but it is animated and vivified by this, that the Divine is in it, and it is in the Divine.

55. It is said that the world has been **created** out of nothing . . . But the universe, which is an image of God, and consequently full of God, could not be **created** except in God by God . . . From nothing, which is not, to **create** that which is, is utterly contradictory. Still, that which is **created** in God by God, is not continuous from Him; for God is being in itself, and in **created** things there is not any being in itself . . . The angelic idea about this is, that what is **created** in God by God is like that in man which he has drawn from his life, but from which the life has been extracted; and which is such that it is suitable to his life, but still is not his life . . . T.76⁴.

56. Every **created** thing, by virtue of this its origin, is such in its nature, that it is a recipient of God, not by continuity, but by contiguity . . . It is suitable, because it has been **created** in God by God; and as it been thus **created**, it is an analogue . . .

61. All things which have been **created**, in a certain image relate to man. Gen.art.

65. The uses of all things which have been **created** ascend through degrees from ultimates to man, and through man to God the Creator, from Whom they are. Gen.art.

68. In everything **created** by God there is reaction . . . This reaction appears as if it belonged to the **created** thing . . .

80. The Divine is the same in the greatest and least of all things which have been **created**, and do not live . . .

107. Unless it be known that there are two suns, nothing can be rightly understood about **creation**, and man.

151. The Lord **created** the universe and all things of it by the medium of the Sun . . . Gen.art. T.76.

152. No one can deny that the sun is the first of **creation** . . . Ex.

—^e. The sun also has been **created** by the Lord.

153. There are two suns through which all things have been **created** by the Lord . . . Through the Sun of the Spiritual World all things have been **created** by the Lord, but not through the sun of the natural world . . . The sun of the natural world has been **created** to render subsidiary aid. 157. 166, Ex.

154. In every **created** thing there are end, cause, and effect . . . Therefore it follows, that the universe and all things of it, have been **created** by the Lord through the Sun in which is the end of all things.

155. **Creation** itself cannot be brought to apprehension, unless space and time are removed from the thought; but if these are removed, it can be comprehended . . . Then you will perceive that the greatest and the least of space do not at all differ; and then you cannot but have an idea of the **creation** of the universe like that of the **creation** of the singulars in the universe; and that the diversity in **created** things comes from the fact that there are infinite things in God Man . . .

156. The **creation** of the universe and of all things of it cannot be said to have taken place from space to space, nor from time to time, thus progressively and successively; but from the Eternal and the Infinite . . .

160. (There are spaces in nature) because **creation** has ceased there, and subsists in its repose.

163. Without two suns, one alive and the other dead, there can be no **creation**. Gen.art.

165. A dead sun has been **created** in order that in ultimates all things may be fixed, stated, and constant . . . Thus, and no otherwise, is **creation** founded . . . The terraqueous globe . . . is as a matrix, from which are produced the effects which are the ends of **creation**.

167. The end of **creation** comes into existence in ultimates, which is, that all things may return to the Creator, and that there may be conjunction. Gen.art. 170.

171. **Creation** continually advances to this ultimate end, through end, cause, and effect; because these three are in the Lord the Creator . . . From which it is evident, that in the general progression to the ultimate end, the **created** universe is relatively the middle end; for forms of uses in their order up to man are continually-raised out of the ground by the Lord the Creator . . . 172.

198. Hence the Divine, which is substance in itself . . . is that from which are each and all things that have been **created**; thus God is the All in all of the universe.

222. There are degrees of both kinds in the greatest and the least of all things which have been created. Gen.art.

229^e. There are innumerable things in the first created substances . . .

282. The Lord from eternity, Who is Jehovah, created the universe and all things of it from Himself, and not from nothing. Gen.art. 285³.

283. All things have been created from substance which is substance in itself . . . Many have seen this, but feared they would come to think that the created universe is God. . . The reason is, that they have thought of the creation of the universe from time and space, which are proper to nature; and no one can, from nature, perceive the creation of the universe; but everyone can, from God, perceive nature and its creation. . . Although God created the universe from Himself, there is nothing in the created universe which is God.

284. In this Fourth Part, the creation of the universe by God is treated of.

285. The Lord could not have created the universe. . . unless He were a Man. Gen.art.

—^e. The Human is the inmost in every created thing, but devoid of space.

290. The Lord . . . produced from Himself the Sun of the Spiritual World, and from it created the universe and all things of it. Gen.art.

—^e. The sun of the natural world has been created, in order that the work of creation might be brought to a close and finished.

303^e. They who set up a creation of the universe, not through continual mediations from the First, cannot but build broken hypotheses . . .

307. All the uses which are the ends of creation are in forms, and receive forms from substances and matters such as are in earths. Gen.art. . . The ends of creation are what are produced by the Lord as a Sun through the atmospheres from the earths, and these ends are called uses. . . They are called uses . . . because they look to God the Creator . . . and thereby conjoin Him with His great work. Ex.

312. See PRODUCTION at this ref.

313. In all forms of uses there is some image of the creation. Gen.art.

—^e. This image of the creation lies concealed in their endeavours.

314. In the forms of uses of the vegetable kingdom the image of creation appears in this; that from their primes they proceed to their ultimates, and from the ultimates to the primes . . . The stems invested with the barks relate to the Earth invested with earths, from which the creation and formation of all uses come forth. . . An image of creation in the forms of uses is exhibited in the progression of their formation from primes to ultimates, and from ultimates to primes; and also in this; that in all the progression there is the end of producing the fruits and seeds, which are uses. Hence it is evident, that the progression of the creation of the universe was from its Prime, which is the Lord girt with the Sun, to ultimates, which are earths; and from these, through

uses, to its Prime or the Lord; also that the ends of the whole creation have been uses.

315. The heat, light, and atmospheres of the natural world effect nothing to this image of creation; but only the heat, light, and atmospheres of the Sun of the Spiritual World; these bear that image with them, and put it into the forms of the uses of the vegetable kingdom. . . Natural forces contribute nothing whatever to giving them an image of creation; for the image of creation is spiritual: but in order that it may appear and perform a use in the natural world, and may stand fixed and be permanent, it must be materialized, that is, filled full with the matters of the world.

316. In the forms of uses of the animal kingdom, there is a similar image of creation, in that from seed let into a womb or egg there is formed a body, which is its ultimate, and that when this grows up, it produces new seeds.

—². A similar image of creation comes forth in every single thing in man; for similar is the progression of love through wisdom into use . . .

322. All these objects come forth around an Angel and around the angelic Societies, as if produced or created by them. Des.

326^e. Thus the creation as of a universe is produced before the eyes of an Angel.

327. All things which have been created by the Lord are uses . . . Gen.art.

329. The end of the creation of the universe, is that the angelic Heaven may exist . . . Hence all things which have been created are mediate ends . . .

336. Evil uses have not been created by the Lord; but they originated together with Hell. Gen.art.

339. Evil uses as well as good uses might thus be supposed to be simultaneous from creation.

—^e. Hence it is evident, that such things . . . have not been created from the beginning . . . T.53^e.

348^e. Hence it is evident, that the Lord has not created and does not create any but good uses; but that Hell produces the evil ones.

349^e. Such end by ascribing all things to nature, even the creation of the universe . . . They can still say afterwards that God created nature . . . But by God the Creator they understand nature, in fact, its inmost . . .

358. Two receptacles of Himself, called the will and understanding, have been created and formed with man by the Lord . . . Gen.art.

—^e. Something shall now be said about the creation of man.

P. 2. The Treatise on the Divine Love and Wisdom . . . treats of creation, and not of the preservation of things after creation . . . therefore this is to be treated of in this work.

3². Sustentation is perpetual creation . . .

—^e. Upon the conjunction of the Creator with man, the connection of all things depends, and . . . the preservation of all things.

5. This one is, in a certain image, in every created thing. Gen.art.

[P.] 9. In the universe, and in each and all things of it, as **created** by the Lord, there has been the marriage of good and truth. Since the **creation** this marriage has been severed with man.

27². It follows that Heaven was the Lord's end in **creation**; and as Heaven was the end in the **creation**, it is the end of His Divine Providence. The Lord did not **create** the universe for His own sake, but for the sake of those with whom He will be in Heaven. 323. Gen.art. T.13. 66^e. 773.

— . There is His image and likeness in them from **creation** . . .

32. From **creation** man is such that he can be more and more nearly conjoined with the Lord. Gen.art.

51. Hence it is evident . . . that we can think of the **creation** of the universe by God; but not at all of the **creation** from nature.

157². There is an only essence, substance, and form, from which are all the essences, substances and forms which have been **created**. Ex.

190. Many constants have been **created**, in order that inconstants could exist. Enum. —³.

—³. Without His Divine Providence, which is as a continual **creation** . . .

202. He **created** the universe, that in that **creation** there might come forth an infinite and eternal **creation** by Himself; and this **creation** comes forth by the Lord's forming a Heaven from men . . . The infinite and eternal which the Lord regards in forming His Heaven of men, is that it shall be enlarged to infinity and eternity; and that He may thus constantly dwell in the end of His **creation**. This is the infinite and eternal **creation**, for which the Lord provided by the **creation** of the universe; and, through His Divine Providence, He is constantly in this **creation**. Ex. 203².

219². The finite cannot proceed from the infinite . . . yet the finite can be produced by the infinite; but this is **creating**; not proceeding.

241. Adam and his wife do not mean the first men that were **created** in this world; but the men of the Most Ancient Church, whose new **creation** or regeneration is thus described; the new **creation** itself, or their regeneration, by the **creation** of heaven and earth in Genesis. (Difficulties in the account of the **creation**.)

324². What would the Lord [be], with all the **creation** of the universe; unless He had also **created** images and likenesses of Himself . . .

—⁶. Every man has been **created** in order to live to eternity in a blessed state. Ex. —⁷.

332. The secondary ends of **creation**.

— . The laws of order established at the first **creation**.

R. 254. 'Thou hast **created** all things, and through Thy will they are and have been **created**' (Rev.iv.11)= that all things of Heaven and the Church have been made and formed, and that they are reformed and regenerated, from the Lord's Divine love, through His Divine wisdom; or from the Divine good, through the Divine truth, which also is the Word. 'To **create**'=to reform and regenerate through Divine truth; and 'the Lord's will'

= the Divine good. . . 'To **create**' = to reform and regenerate. Ill. E.294, Ex. 295.

290. 'Every **created** thing that is in heaven, and in earth, and under the earth, and in the sea' (Rev.v.13)= the Angels . . . Their being called '**created** thing' is according to the style of the Word, in which, by all **created** things, of both the animal and vegetable kingdoms, are signified various things with man . . . Ill.

—³. It is said '**every created** thing,' and thereby is meant every reformed thing, or all the reformed; for 'to **create**'=to reform and regenerate. E.342.

475. 'Who **created** heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are' (Rev. x.6)= Him Who vivifies all who are in Heaven and the Church, and each and all things with them. In the natural sense, 'to **create**'=to **create**; but in the spiritual sense, to reform and regenerate, which also is to vivify. E.609.

663. That all things of the world, of Heaven, and of the Church, have been **created** and made by the Lord from His Divine love through His Divine wisdom. Sig.

M. 84. Good and truth are the universals of **creation**, and thence are in all **created** things; but, in **created** subjects, are according to the form of each. Gen.art. 85^e.

85. The order in which each and all things of the universe have been **created**, is that one is for the sake of another, and therefore one depends upon another, as a chain upon its links.

86. Thus, subsistence or preservation is perpetual coming forth or **creation**. T.46^e. 224. D.1714.

183³. Fructifications, propagations, and proliferations are continuations of **creation**; for **creation** cannot be from any source, except Divine love through Divine wisdom in Divine use . . .

294. Such scenery is **created** instantaneously by the Lord.

328. Wherefore, you are able to think about the essence and omnipresence of God from eternity, that is, about God before the **creation** of the World . . . I told them that I had once thought about the essence and omnipresence of God from eternity, that is, about God before the **creation** of the world; and as I was not as yet able to remove spaces and times from the ideas of my thought, I became anxious; for there entered the idea of nature instead of God: but it was said to me, Remove the ideas of space and time, and you will see. It was given me to remove them, and I saw; and from that time I could think of God from eternity . . . T.31³.

380^e. Hence it is evident that the universe has been **created** by one God. T.13. Gen.art.

400. The sphere of the love of **creating** advances in order; from the end, through causes, into effects, and makes periods; whereby **creation** is preserved in the state foreseen and provided. Gen.art.

I. 5². **Creation** was effected through that Sun which is pure love, thus by Jehovah God; because love is the very being of life, and wisdom is the coming forth of life thence, and all things have been **created** from love through wisdom. This is meant by, 'The Word was

with God, and God was the Word. All things were made by Him, and without Him was nothing made which was made: and the world was made through Him' (John i.). T.37. 76². 87^e

—³. For the created universe is a coherent work from love through wisdom . . .

9. Hence it follows, that the natural world was secondarily created through its sun.

11⁴. There is only one life, and this is not creatable . . .

T. 30². In God and before God there were no spaces or times before creation; but after it.

31³. The world was created, not in time, but times were introduced by God with creation.

33. Every created thing is finite; and the Infinite is in finites as in receptacles. Gen.art.

— . From that Sun, through its heat and light, the universe has been created, from its primes to its ultimates. . . One thing was formed from another, and thus degrees were made . . .

—^e. From what is said about the creation in my works, it is evident, that God first finited His infinity through substances emitted from Himself . . .

40. Light is not creatable, but the forms which receive it have been created . . . It is the same with life . . . It is not creatable, but flows in continually . . . Consequently, wisdom is not creatable; and so neither are faith, truth, love, charity, nor good; but the forms which receive them have been created. 471.

46. These [characteristics] of the Divine love were the cause of the creation of the universe, and are the cause of its preservation. Gen.art.

65. Man was created a form of Divine order. Gen.art.

67. Before the creation, God was love itself and wisdom itself, and these two are in the endeavour to perform uses . . . The universe was created that uses might come forth . . . and as man is the principal end of creation, it follows that each and all things have been created for the sake of man . . .

71². God created man from order, in order, and into order . . .

73². The omnipotent God created the world from the order in Himself . . . 74². 75⁶.

75. On the creation of the universe. Chap.

76. I was in meditation about the creation of the universe . . .

—². I said to the Angels . . . It would be vain to conclude anything about the creation of the universe, unless it were first known that there are two worlds . . . The universe was created by Jehovah God through the Sun in whose midst He is; and . . . it was created from His love, through His wisdom . . .

—³. By means of the light and heat from the Sun of your World, spiritual atmospheres . . . were created, one from another . . . but as this spiritual universe cannot come forth without a natural universe . . . the sun from which all natural things proceed was created together with it; and through this, by means of light and heat, three atmospheres encompassing the former . . . and at last, by means of these, the terraqueous

globe . . . But this is a very general sketch of the creation and its progression.

78. An Angel said, We have heard in our Society that, in consequence of meditating on the creation of the universe, you were invited into a Society near ours, and that there you said such things about the creation as they favoured . . . I will now show you how animals and plants of every kind were produced by God . . .

—³. These things have been shown you, in order that in a particular type you might see the whole creation . . . The difference is, that such things in our World are created by God instantaneously, according to the affections of the Angels; but in your world they were created in like manner at the beginning; but it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued. The reason why creation in our World is instantaneous, and in yours is continued by generations, is that the atmospheres and earths of our World are spiritual, and those of your world are natural; and natural things were created that they might clothe spiritual ones . . . Without some knowledge of the Spiritual World, no one can know that creation is continual in our World, and that in yours it was similar to this while the universe was created by God.

—^e. (The objects in Hell) were not created there by God; nor were they created by Him in the natural world . . . for all things that God creates are good; but such things upon the earth originated together with Hell . . .

79. Once, when I was thinking of the creation of the universe, there came some philosophers . . . One of them said, My mind is, that creation is from nature, and thus that nature created itself, and that it has existed from eternity . . . (The others deliver their opinions at great length.)

224. Through truth and good the universe was created.

364. God could not create another like Himself . . . Neither could He create life, as neither can light be created; but He could create man a form of life, as He created the eye a form of light.

403. Then is man in a perfect state, according to creation.

472. Hence the following are not creatable:—1. The Infinite. 2. Love and wisdom. 3. Life. 4. Light and heat. 5. Activity regarded in itself. But the organs which receive these are creatable, and are created. . . Sound is not creatable . . . It is according to creation that where there are actives there are also passives . . . If actives were creatable, as passives are, there would have been no need of the sun with its light and heat, but all created things would subsist without them . . . The sun of this world consists of created substances, the activity of which produces fire.

499. Without some sort of free will in all created things . . . no creation could have taken place. Ex.

500. No creation was possible without order . . .

571. Necessity of man's being created anew. 576.

573. 'To be created' = to be regenerated. Ill.

589. This faculty is by creation inherent in every man.

714. From the first day of creation . . . E.1129⁴.

[T.] 773. As the salvation of men . . . is thus a continuation of creation, the term 'to create' is used in the Word passim, and it means to form for Heaven. III.

794. All things which are seen in the Spiritual World are instantaneously created by the Lord; as houses, paradises, food . . . and they are created in correspondence with the interiors of Angels and Spirits . . . While all things which are seen in the natural world come forth and grow from seed.

Ad. 655. The order instituted at the first creation.

3/4297. In each word of the Lord's Prayer there is an idea of creation.

D. 2506. Men are so created by the Lord that they may create uses of delight.

3477. Some . . . reason from the time of the creation of the world; what God was doing before the creation of the world . . .

4204. Whether nature existed before the world was created.

4722. (Notions of atheists about creation.)

4837. On regeneration, or the new creation. . . In the Word, the Lord is often called the Creator, and it is said that He created the heavens and the earth, also that He creates new ones, and man is called a new creature. The case is this. From what is hereditary, and also from his own actual life, man in the other life does not appear as a man, but as a horrible monster; but as he receives new life from the Lord, so does he receive the human form, and, at last, a beautiful angelic one, which is a likeness of the Lord. This takes place just as if the Lord had created man anew by a similar procedure and a similar method. Hence it is, that 'to create' = to regenerate, and that a regenerate man is a new creature.

5604^e. Instead of the history of the creation, the subject of the new creation of man (is treated of in the Word in Heaven).

E. 29³. The creation of heaven and earth in Genesis = the establishment of the Most Ancient Church. Refs. 280¹⁴. 513¹⁰. 725². 1057.

294². 'To create' = to reform and regenerate men, and thus to establish the Church. III.

295. 'To create' = to come forth into existence.

304⁵⁴. 'To create new heavens and a new earth' = to establish a new Church as to its interiors and exteriors.

453⁷. 'To create,' when said of goods and truths, = to form them with man, and to regenerate him.

609. 'To create' = not only to cause to be, but also perpetually to be, by holding it together and sustaining it through the Divine which proceeds . . .

650¹⁸. 'The creation' in Genesis = the new creation or regeneration of the man of the Most Ancient Church.

726⁴. This heat and light . . . specifically, are called Divine truth; but taken together with the auras, they are called the Divine which proceeds: from these the Heavens were created, and also the world . . .

1126². The reason God is uncreate, is that life cannot

be created; but it can create; for to be created is to come forth from another . . .

1196². From the Sun which is Divine love commenced all the work of creation; and through the sun which is fire it was carried through.

1209². In everything spiritual there are three forces; a force of acting, a force of creating, and a force of forming . . . The force of creating is the force of producing causes and effects from the beginning down to the end, and it proceeds from the First through intermediates to the ultimate; the First is the Sun of Heaven . . . intermediates are spiritual, natural, and earthly things; from which in the ultimate come productions; and as in the creation that force proceeded from the First to the ultimate, it afterwards proceeds in the same way, in order that productions may be continual . . . Wherefore productions, which are chiefly animals and plants, are continuations of creation. It matters not that the continuations are effected through seeds; it is still the same creative force which produces them. That there are some seeds being produced even yet, is within the experience of some. 1210³. 1211⁶.

1211⁴. Nothing is born there from sown seed, but from created seed, and creation there is instantaneous; the duration being sometimes long, and sometimes only momentaneous. Ex. 1212², Ex.

1226². The omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by Him, that He is in primes and in ultimates, also in the centre and the circumferences; and uses are those things in which He is. Gen.art. . . The creation of the universe cannot be better seen than from its types in the Heavens; there, creation is perpetual and instantaneous. Des.

—4. From the perpetual and instantaneous creation of all things in the Heavens, may be seen, as in a type, the creation of the whole world with its Earths; that in these there is nothing created except for use . . .

—5. From man's life; which, if reviewed from the creation of all things in him . . .

—6. Every man, in like manner, is created and born for use . . .

—8. Now as, in the beginning, each and all things in the world were created for use, and all things in man also were formed for use, and the Lord, from creation, regarded the whole human race as one man, in which everyone is in like manner for use . . . it is evident, that the universe was so created, that the Lord is in primes and in ultimates, also in the centre and the circumferences, that is, in the midst of all things; and that uses are the things in which He is. D. 3574. D. Love viii.

D. Love xi². All creation was effected through discrete degrees . . .

D. Wis. viii³. Hence all creation has been effected in ultimates . . .

xii. 4. All things which have been created, are created to compliance with life itself, which is the Lord. Gen.art.

—3. All things which have been created in the world have been created for the use, benefit, and delight of men . . .

5. When **creation** has once been perfected, it is still continued through influx from the Sun of Heaven; otherwise all things would perish . . .

—³. A full idea of **creation** . . . cannot be given (because of the deep arcana connected with the subject).

Ang. Idea. The Angelic Idea about the **Creation** of the Universe by the Lord. Gen. art. . . God is the Centre . . . and unless He were a Man, **creation** would not have been possible. The Lord **created** the universe through His Divine proceeding; and as this is life itself, all things have been **created** from life and through life. . . . From that Sun, as a great centre, proceed circles, one from another, down to the ultimate . . . These are the spiritual atmospheres . . . and, in the ultimate, by means of these atmospheres, and afterwards by means of the natural atmospheres, which are from the sun of the world, was effected the **creation** of the earth . . . which **creation** is afterwards continued through generations from seeds. Those Angels who knew that the universe so **created** is a continuous work from the **Creator** down to ultimates . . . said, that the first proceeding was continued down to ultimates through discrete degrees . . .

J. (Post.) 12². In the Spiritual World . . . the houses of a city are not built as in this world, but rise up **created** in a moment by the Lord; and the same with all other things.

Can. On God. 6. He **created** the universe from Divine love through Divine wisdom; or what is the same, from Divine good through Divine truth.

7. With Him the **creation** of the universe had as an end an angelic Heaven from mankind.

9. This end had been in God the **Creator** from eternity, and is so to eternity, and thence comes the preservation of the **created** universe by Him.

iv. On the **creation** of the universe by the One and Infinite God.

1. No one can conceive in idea, or perceive, that God **created** the universe, unless he first knows something about the Spiritual World and its Sun, and also about the correspondence and thence the conjunction of spiritual with natural things. 12.

7. Jehovah God, through the Sun in whose midst He is, **created** the Spiritual World; and through this, mediately, the natural world.

11. An idea of **creation** perpetually comes forth in the Spiritual World; because all things which there come forth and take place, are **created** in a moment by Jehovah God.

12. In the Spiritual World, **creation** can be made visible to the eye; all things there are being **created** by the Lord; as, for instance, in a moment a house is **created**; the furniture of the house is **created**; foods are **created**; garments are **created**; fields, gardens, plains are **created**; flocks and herds are **created**; these and innumerable other things are **created** according to the affections, and thence the perceptions of the Angels; and they appear around them and last as long as they are in that affection; and they are removed as soon as they cease from it. In the Hells, too, there are **created** serpents, and hurtful beasts and birds; not that they

are **created** by the Lord, but that goods are turned into evils. Hence it is evident, that all things in this world are being **created** by the Lord, and are fixed by the natural things which encompass them.

vi. On the **creation** of the universe by the One and Infinite God; from the Divine love, through the Divine wisdom.

2. Through these two, heat and light, the world subsists, and all things on its surface are yearly **created** . . .

vii. On the end itself of **creation**, that it is an angelic Heaven from mankind.

Coro. 23. 'To **create** heaven and earth' means to gather together of the departed, and to found an angelic Heaven; and, through this, to derive and produce a Church on earth.

—². 'To **create**,' in the Word, = to produce anew and form; and, properly, to regenerate; which is the reason why regeneration is called the new **creation**. Ill.

Docu. 302. A. These (evil beasts and plants in Hell) are not **created** by God; nor are they **created** by Him in the natural world . . . for all things **created** by God are good. On the earth they were **created** at the same time that Hell was **created**; and this comes into existence from men . . .

Creator. *Creator.*

See under **CREATE** at W.65. 167. 171. 307. 349. P.3. **Ang. Idea.** Can.9.

A. 88^e. When the Lord is called 'Creator,' 'Former,' or 'Maker,' each term always involves a distinct idea in the internal sense. 10373².

1736¹. 'The **Creator** of heaven and earth' = the Regenerator. Refs. 10634². E.328¹⁰.

2156^e. They say they acknowledge one Supreme Being, the **Creator** of the universe; but really acknowledge no God. 2747². 6197^e. 7097¹. 7251. D.169. 857. 1449. 4772².

3470^e. Hence the Lord is so often called 'Former,' and 'Creator.'

9441. What would this be for the Infinite **Creator**?

W. 169. In God the **Creator**, Who is the Lord from eternity, are these three (end, cause, and effect).

R. 630². Jehovah the **Creator** is the Lord from eternity. . . . Who cannot understand that there is one God the **Creator** of the universe, and not three **Creators**?

961^e. Jehovah the Lord from eternity the **Creator**; in time, the Saviour; and to eternity, the Reformer . . .

I. 9². In the midst of that Sun is Jehovah God, the **Creator** and Upholder of the universe.

D. 2510. That the uses of all things in the universe reveal the **Creator**.

Creatress. *Creatrix.* W.33^e. 262. T.178. E.1209².

Creature. *Creatura.*

A. 46^e. Those are called 'creatures,' to whom the Gospel is to be preached, because they are to be **created** anew (Mark xvi.15). R.290².

[A.] 780. A new creature, or that they have received new life from the Lord. Sig.

638⁵⁴. 'The creatures in the sea having souls' (Rev. viii. 9)=scientific truths with goods. E. 513, Ex.

970⁸⁰. This is meant by that the old man with his concupiscences must die, in order that man may become a new creature.

9755¹². 'Creatures' (Rev. viii. 9)=those who are in doctrinal things of truth.

J. 4^o. The new creation of man is his reformation; hence a new creature is a reformed man.

405. 'There died the third part of those creatures in the sea which had souls' (Rev. viii. 9)=that those who have lived and do live that faith, cannot be reformed and receive life. . . 'Creatures' = those who can be reformed.

—². As affections and perceptions there appear in the forms of animals or creatures on the earth, which are called beasts; of creatures in the air, which are called birds; and of creatures in the sea, which are called fishes; beasts, birds, and fishes are so often mentioned in the Word. III.

T. 571. So far man is spiritual, and is a new creature. 572.

687. A baptized, that is, a regenerate person, is meant by 'a creature' (Mark xvi. 15; Rom. viii.); and by a new creature (2 Cor. v. 17; Gal. vi. 15); for 'a creature' is so called from 'create,' by which is signified to regenerate. D. 4837.

E. 342. 'Every creature' (Mark xvi.)=all who receive the Gospel, and thereby can be reformed. Others are not meant by 'creatures,' because they do not receive.

513^o. 'Every creature' (Rev. v. 13)=both Angels and men.

Coro. 3^o. 'The beginning of the creature of God' (Rev. iii. 14) . . . 'Creatures,' here, =those who can be created anew, that is, regenerated, and thus become of the Lord's Church. III.

Credulous. *Credulus*.

A. 1967^o. They thus become credulous . . . D. 1728. 1752.

Creed. See APOSTLES' CREED, ATHANASIAN CREED, NICENE CREED; and also under CONFESS, and SYMBOL.

Creep. *Repere, Prorepere*.

Creeping. *Reptilis*.

A. 39^o. As the man now begins to be made alive . . . he is compared first to 'the creeping things of the waters' (Gen. i. 18).

40. 'The creeping things which the waters brought forth'=scientifics, which are of the external man. . . That the creeping things of the waters, or fishes, = scientifics. III.

44^o. The things of the understanding are signified by 'the creeping things which the waters cause to creep forth,' etc. . . Those of the will, are here signified by

'the living soul which the land produces,' and by 'the beast, and creeping thing=*reptans*' (ver. 24).

594. 'From man to beast, and even to the creeping thing' (Gen. vi. 7)=that whatever is of the will would extinguish him. . . Whatever is of the will is called 'beasts, and creeping things;' here, 'creeping things' =pleasures both corporeal and sensuous.

674. 'Bird' = intellectual, and 'beast,' voluntary things; and that 'the creeping thing of the ground' (ver. 20)=both, but the lowest, may be evident from the fact, that the creeping thing=*repens*-of the ground is the lowest.

746. 'Everything that creeps upon the ground' (Gen. vii. 8)=what is sensuous. . . The most ancients compared the sensuous things of man and his pleasurable ones to creeping things and creeping things =*reptilibus et repentibus*, and so called them, because they are the outermost things, and as it were creep on the surface of a man, and because they are not permitted to raise themselves higher.

774. 'Every creeping thing that creepeth upon the earth' (ver. 7)=every sensuous and corporeal good . . . the creeping thing is mentioned last. . . Animals, beasts, and creeping things that creep on the land=voluntary things.

803. 'As to . . . every creeping thing that creepeth upon the earth,' etc. (ver. 21)=their persuasions; in which . . . 'the creeping thing that creepeth upon the earth'=corporeal and earthly things. . . The persuasions of the Antediluvians are here fully described . . .

810. 'Creeping thing' (ver. 23)=pleasures.

909. 'Bird'=the intellectual, and 'beast' the voluntary things of his internal man; and 'every creeping thing that creepeth upon the earth' (Gen. viii. 17)=like things corresponding to them in the external man; for in this passage, 'the creeping thing that creepeth upon the earth' relates to both the bird, or intellectual things, and to the beast, or voluntary things. The most ancients called sensuous things and the pleasures of the body creeping things that creep, because they are just like creeping things that creep upon the earth . . . 911, Ex.

916. 'Every wild beast and every creeping thing' (ver. 19)=his goods. . . 'The creeping thing'=the goods of the external man. 'Every bird, and everything creeping upon the earth'=truths. . . 'The thing creeping upon the earth'=external truths. . . In the preceding verse, it was called 'the creeping thing that creepeth,' because it signified both the good and the truth of the external man. Ex.

990. 'Everything that the ground maketh to creep forth' (Gen. ix. 2)=the affections of good. Ex.

994. 'Every creeping thing that liveth' (ver. 4)=all the pleasures in which there is good, which is alive. 'Creeping things,' here, mean all clean beasts and birds, because it is said, 'they are given for meat.' In the proper sense, 'creeping things' are the lowest of all which are mentioned, Lev. xi. 23, 29, 30; and they were unclean things: but in a wider sense, as here, they are animals which are given for food; but are here called 'creeping things,' because they = pleasures. Man's

affections are signified by 'clean beasts,' but as they are perceived only in his pleasures, and man therefore calls them pleasures, they are here called 'creeping things.' Ex. —⁴.

—⁵. Pleasures are also called 'creeping things' in other parts of the Word; and a distinction is there made between clean and unclean creeping things; that is, between pleasures the delights of which are alive or heavenly, and those the delights of which are dead or infernal. Ill.

—⁷. 'Every form of creeping thing' (Ezek.viii.10)=filthy pleasures, the interiors of which are cupidities . . .

—^e. As 'creeping things'=such filthy things, they were accounted so unclean in the representative Church, that no one was even allowed to touch them; and he who merely touched them was unclean. (Lev.v.2; xi.31,32,33; xxii.5,6.)

996². Creeping things=both the pleasures of the body, and the pleasures of sensuous things . . .

1760^e. The dissent of the thoughts is perceived as something tacit that **creeps**.

6398². The sensuous things of man were represented by serpents, because they are the lowest things with man . . . and as it were **crawl** . . .

7295^a. The third degree is that frogs crept forth out of the waters. 9331⁶.

9182⁶. 'The creeping thing of the land'=the goods and truths of the external and sensuous man. Refs.

P. 275^e. He would at first **creep** like a quadruped.

D. 3662². The popes then feel something turning and **creeping** in the abdomen.

4678. The evil Genii . . . then appeared like **creeping things** in the streets, seeking with the greatest anxiety how to get out.

E. 342⁵. 'Everything that creepeth in the seas' (Ps. lxxiv.34)=those who are sensuous.

357³⁰. 'A covenant with . . . the creeping thing of the land,' etc. (Hos.ii.18)=conjunction with . . . the affection of the Knowledges of truth and good of the Church.

388²⁵. 'Creeping thing, and bird of every wing' (Ps. cxlviii.10)=the delight of good and truth of the natural and of the spiritual man.

400⁹. The **creeping thing** that creepeth=*reptans*-upon the land' (Ezek.xxxviii.20)=the Sensuous, which is the ultimate of the Natural, with the delights and scientifics there.

514¹¹. 'Creeping things' (Ps.civ.)=living scientifics.

556⁶. 'The creeping things of the land' (Deut.xxxii.24)=the things of the sensuous man: when separated from the spiritual man, these are merely falsities from evils.

650¹⁰. 'Things creeping innumerable' (Ps.civ.)=what is scientific there.

—¹². 'The creeping things' (Ps.cxlviii.)=the Sensuous, which is the ultimate of the natural man.

—³⁴. 'The creeping thing of the land' (Hos.ii.)=

the scientific of the natural man; in special, the scientific of the Sensuous. 701²⁰.

—⁴¹. 'The creeping thing of the land' (Ezek. xxxviii.)=the thoughts and affections in the corporeal Sensuous.

Creep. *Reptare*.

See CREEP=*repere*, at A.44. E.400.

A. 41. The things which are from the Lord . . . have a species of body, here signified by 'moving itself' or **creeping**.

2702¹⁵. 'The living soul that creepeth' (Ezek.xlvii.9)=their pleasures. (=the scientific truths which are of faith. 9050¹⁰.) E.629⁸.

Creep in. *Irrepere*. A.1937². T.338².

Cremaster. M.107^e.

Crest. *Crista*.

Crested. *Cristatus*.

R. 438. The erected hairs on a dog's back.

M. 103. There were **crested** helmets on the horses' heads.

361². The love . . . hardens the substances of its form, and erects them as it were into **crests** . . .

T. 71. On the heads of some of the birds were **crests** in the form of crowns.

Crime. *Crimen*. A.9262⁴. M.288. 530. —. D.4823. E.655⁵. 863¹⁷.

Crime. *Facinus*.

Criminal. *Facinorosus*.

A. 1118^e. Simulation was to them an enormous **crime**.

D. 2787. Occurs. 2791. 2973. 2974. 3680. 3924^e. 4396. 4466. 4467. 4470. 4494. 4545. 4615. 4806. 4948. 4950. 5208. 5457.

Crimson. *Purpura, Purpureus*.*

A.1116. Beautiful colours of their dwellings, **crimson** and blue. D.3925.

1156. 'Hyacinthine and **crimson** from the isles of Elishah' (Ezek.xxvii.7)=rituals corresponding to internal worship; thus =representatives of celestial things. 2576⁸. (=the good of truth. 5954⁶.) (=the intelligence of truth and good. 9466³.)

1232. 'Crimson,' etc. (ver. 16)=Knowledges of good.

2576⁴. This veil represented the inmost appearances of rational good and truth, in which are the Angels of the Third Heaven, which appearances are described by 'the hyacinthine, **crimson**, scarlet double-dyed, and fine linen interwoven' (Ex.xxvi.31); in which the red colour represented the goods of love, and the white its truths.

3300⁴. See RED at this ref.

—⁵. 'If sins are red like **crimson**' (Is.i.18). P.278a⁵.

4530^e. See COLOUR at these refs. 9467. H.179.

4922⁵. 'Hyacinthine and **crimson**'=celestial goods and truths; 'scarlet double-dyed, and fine linen interwoven'=spiritual goods and truths. Ill.

* By these terms a bright crimson or deep scarlet seems to be meant.

[A.4922.] 'Double-dyed of crimson' (Num.xix.6).

923¹³. 'Purple and fine linen' (Luke xvi.19)=the Knowledges of good and truth from the Word. 9467⁵. H.365². T.595². E.118⁴.

9466. This good reigns in the inmost Heaven, and in the Second Heaven it presents a crimson and a hyacinthine colour; the good itself, a crimson colour . . .

9467. 'Crimson' (Ex.xxv.4)=the celestial love of good. . . The reason of this signification of 'crimson' is that by a red colour is signified the good of celestial love. Ex. and Ill. 9596. 9671. 9833.

—⁴. Good from a celestial origin is also signified by 'crimson' in Ezek.xxvii.7 . . . 'Hyacinthine and crimson were thy covering'=Knowledges of truth and good from a celestial origin.

9596. First there is truth from a celestial origin, ('fine linen'); then comes the affection of truth, ('hyacinthine'); then the affection of good thence, ('crimson'); and at last spiritual good, ('scarlet double-dyed').

9687^e. 'Crimson,' etc. (Ex.xxvi.36)=the goods reigning in these Heavens.

9833. 'Crimson,' etc. (in the ephod, Ex.xxviii.5,6)=the good of charity and of faith. 9834. 9839.

9860. 'Crimson,' etc. (in the breastplate, Ex.xxviii.15)=the good of charity and of faith.

9868³. See CHRYSOPRASE at this ref.

9873³. 'Crimson'=the good of celestial love; 'scarlet double-dyed,' the good of spiritual love. S.46^e.

10037⁴. 'Those brought up upon crimson' (Lam.iv.5)=those who are in the Knowledges of good.

10227²⁰. 'The purple' in which the rich man was clothed=genuine good. (=the good of the Word. S.40³.)

S. 84². ('Crimson' is a term which has reference to good.)

W. 380^e. In the Heavens where love to the Lord reigns . . . the Angels are clad in crimson garments.

R. 305^e. Colours derived from red, as scarlet and crimson.

463. Crimson for decorations.

—⁶. The sailors were clad in a crimson garment.

— They cried, We are doctors clad in the purple—*purpurati*.

725. 'The woman was arrayed in crimson and scarlet' (Rev.xvii.4)=Divine celestial good and truth of the Word with them. 'Crimson'=Divine celestial good; 'scarlet,' Divine celestial truth. Ill. 773.

875. The Angel from the east was in a resplendent crimson garment, and the one from the south in a bright hyacinthine one.

962. The seats in the first row were covered with crimson silk; those in the second, with blue; and those in the third with white cloth.

M. 15. (Various crimson garments mentioned.) 20². 42⁴. 75⁴. 183. 266. T.595². 673. D.3752.

76⁶. A rainbow of three colours; crimson, hyacinthine, and bright white: the crimson passed through

the hyacinthine, and tinged the white with a deep blue; and this flowed back through the hyacinthine into the crimson, and raised it into a kind of flaming beam. . . The crimson signified the wife's marriage love, (and its being raised into a flaming beam) signified the husband's marriage love flowing back to the wife.

208. The rain became crimson, then scarlet . . .

294. Crimson flowers formed the outermost circle . . .

382. Love tinges her face with a kind of flame, from the shining through of which is the dawn and bloom of her life.

T. 109³. From the rouge she appeared beautiful. 148³.

136. The first gymnasium was surrounded with a crimson light . . .

172². Purple—*purpuratus*—cardinals.

216. In its ultimate, the Word is like a transparent object . . . which from the flame is red like crimson, and from the light is white like snow.

439. Before the Angels, the good of merit appears like rust, and the good not of merit like crimson.

537^e. In Heaven they are clothed in . . . red, and after they have been initiated into the goods of the New Church, in . . . crimson.

686. They who have been regenerated through the Divine good of love, go in crimson garments, and are called Celestial Angels . . . The reason is, that crimson is the colour of love, which it derives from the sun's fire and redness.

Ad. 3/1289. Crimson is a red or rosy colour mingled with azure.

3/1291. Nature produces such linen from a crimson flower, etc.; and it represents what is natural, which is snowy, and flows from a crimson flower, that is, from a colour which is intermediate between hyacinthine and scarlet.

3/1827. Hyacinthine, or a resplendent yellow, with crimson points,=grace; 'crimson'=mercy; it derives its redness from love, its azure from Heaven.

3/1830. Universal grace is represented by a golden yellow verging to crimson; mercy and love by crimson and blood colour.

3/1843. The colour of a ruby is red, and therefore=mercy in God Messiah . . . thus has a similar signification to the red mentioned above in crimson and scarlet double-dyed.

D. 3246. A flaming crimson object seen. A.7620.

E. 195⁸. 'Crimson and hyacinthine' (Ezek.xxvii.7)=the celestial love of good and truth.

652¹⁰. 'Crimson' (Lam.iv.5)=the genuine good of the Word; specifically, the celestial love of truth.

1042. As a red colour derives its origin there from what is fiery or flaming . . . 'crimson'=good from a celestial origin. 1143. —².

Criterion. *Characteristicon.* A.471. 1680². T.379⁴.

Critic, Critical. *Criticus.*

A. 6621. They who have studied the mere critical art in reading the Word. Rep. D.805. 1952.

H. 353. (Critical things one of the sciences of the literary world.) See 464.

D. 1950. On the quality of critics in the other life. 5606^e.

2040. That critics know nothing in comparison with those who are not critics. 2056. 2380.

Croak. *Coaxare.*

A. 7352. See FROG at these refs. R.702.

Croak. *Crocitare.* T.45^e. 78^e. 375².

Crocodile. *Crocodilus.*

R. 601³. They who are in falsities from evil appear as basilisks and crocodiles.

624^e. In the Word, the deceitful are signified by . . . 'crocodiles' and 'vipers'; and deceit, by their poison.

M. 79^e. (Crocodiles seen there.)

T. 45^e. Self-love causes its cupidities to appear there like crocodiles, etc.

148. They are like pirates, who, at sea, are crocodiles.

381^e. As to the teeth, they are like crocodiles.

455³. Their friendship is like a young crocodile in a cake of honey.

491. The crocodile turns its food into poison . . .

D. 4908. The effort to ascend on high (of those who had been both revengeful and pious) appeared like a crocodile of an ugly colour with a long and broad tail rising on high . . . perpendicularly . . . But as the communication with the Angels was taken away, so the crocodile descended . . .

Crook. See under ROD.

Crooked. *Tortuosus.*

See OBLIQUE.

A. 8753³. That the truths of faith are perverted, is signified by 'crooked ways' (Judg.v.6).

E. 581⁸. 'Leviathan the crooked serpent' (Is.xxvii.1) = cunning.

652^e. 'To go in crooked ways' (Judg.v.6)=to wander away from truths.

Crop. *Sata.* A.9272². W.318.

Cross. *Crux.*

Crucify. *Crucifigere.*

Crucifixion. *Crucifixio.*

See under PASSION, and TORTMENT.

A. 2776². The passion of the cross was the last of the Lord's temptation, through which He fully united the Human to the Divine, and the Divine to the Human . . . 2816². 2818. 2921⁶. 10026².

2854. (Common opinion as to the cross.) 7272².

4599⁵. These temptations are signified by 'the cross' which they will carry. (Luke xiv.27.) 10490⁴ —7.

9144⁹. All things done by the Jews to the Lord when He was crucified, signified the states of their Church as to Divine truth, or the Word.

9930⁵. The cross was the last of His temptations . . . and after it He put on Divine good, and thus united His Divine Human to the Divine itself which was in Him.

10655³. That by this last combat, which was the passion of the cross, He fully subjugated the Hells, the Lord teaches in John xii.23,27,28,31,32,33.

10755. He wanted to preach the Lord crucified . . .

L. 3⁶. The passion of the cross was the last combat or temptation, through which He fully conquered the Hells, and fully glorified His Human. 12, Gen.art.

15. Through the passion of the cross, the Lord did not take away sins, but carried them. Gen.art.

16⁶. Their crucifying Him = that they had destroyed and profaned the whole Word. T.130³. E.122⁴.

34. The full union of the Divine and the Human in Him was effected through the passion of the cross, which was the last of His temptations. Gen.art.

Life 66^e. That he should 'take up his cross' (Mark x.21) = that he should fight against concupiscences. E.934^e.

99. 'The cross' = temptation. Ill. R.639², Ill. E.893³, Ill.

P. 247. The reason that nation was permitted to crucify the Lord. Ex.

R. 504. 'Where also our Lord was crucified' (Rev.xi.8) = no acknowledgment of the Lord's Divine Human, and thus a state of rejection. E.655.

527. He who loves evils, also loves to do evil to the Lord, nay, to crucify Him: this is inmosty latent in all evil . . .

640. The Divine truth of the Word teaches that those who for its sake afflict their souls and crucify their flesh, shall have peace in the Lord. Sig.

311. In the celestial sense, 'to commit murder' means to be rashly angry with the Lord, to hate Him, and to will to blot out His name: these are they of whom it is said that they crucify Him; which also they would do . . . if He were to come into the world as before.

682². See BAPTISM at these refs. 685^e.

728. Man must receive Him, but not as He hung on the cross . . .

D. 3404^e. (When the Spirit formed a cross with the bright stings, he excited the nearest ones.)

4740. He said he sat at the wood (of the Lord's cross).

5409. The sign of the cross seen on a lofty mountain: an indication that Babylon was recommenced.

E. 122⁴. 'To carry the cross' (Mark x.21) = to undergo assaults and temptations by falsities.

476. See BLOOD at this ref.

519⁴. The Lord's despair on the cross. Ex.

655³. The Jews crucifying the Lord = that the evils and consequent falsities which they loved crucified Him.

—4. What crucifixion, or hanging upon wood, signified among the Jews . . . There were two death punishments among them; crucifixion and stoning; and by

crucifixion was signified condemnation and a curse on account of the destruction of good in the Church . . . The reason was, that the wood upon which they were hung=good, and, in the opposite sense, evil.

[E. 655]³. That hanging upon wood, or **crucifixion**, was imposed on account of the destruction of good in the Church, and that it thus represented evil from infernal love, from which come condemnation and a curse. III.

—⁹. 'To **crucify**' (Matt.xxiii.34) relates to the good of doctrine . . . and=to destroy.

893³. 'The **cross**'=man's proprium, against which he is to fight.

J.(Post.) 293. The Jews said to me, Why did Christ suffer the **cross**? I replied, Because He was the greatest Prophet, and therefore carried the iniquities of the people, as the prophet who lay on his right side . . . of whom it is also said that he carried the iniquities. In like manner other prophets . . . When they heard this, they said that they would go away and consult together.

Cross over. See PASS THROUGH.

Crosswise. *Conversim.*

A. 627². 'He placed his hands **crosswise**' (Gen.xlviii.14)=not according to order.

Crosswise. *Decussatim.* A.8373.

Crowd. *Constipare.*

Crowding. *Constipatio.*

A. 8210². Casting into Hell is a **crowding** by falsities from evil. 8232.

T. 160². A paved way, **crowded** with Spirits.

Crowd. *Turba.*

See DISTURB—*turbare.*

A. 842². Thus excite **disturbances** . . . Then after the disturbance, or turbulent state, there arises as it were a serenity.

5172⁹. They can be in great **disturbances**, yet not be disturbed.

5221. In a general state of enlightenment there is disturbance at first . . .

5396. See CHOIR at this ref.

5963. Contention . . . is a disturbance of the mind.

7975. 'A great mixed **crowd**' (Ex.xii.38)=goods and truths not genuine. Ex.

—⁹. 'Lo, a great **multitude**' (Rev.vii.9).

8304. To cast out the infernal **crew**. Sig. 8626.

10236⁶. Such is the infernal **crew**.

10812. A **crowd** of Spirits of that Earth.

H. 344. A **crowd** collected in the street.

508². The malignant **crew** . . .

543. Angels restrain the **disturbances** in Hell.

550. The infernal **crew** desire . . . to torment.

J. 58^e. A diabolical **crew** ascended.

C. J. 54. Calvin is accepted in his Society, because he is an upright man, and does not make disturbances. D.6041.

W. 273². The reigning love is as the devil, and the thoughts of falsity thence are as the devil's **crew**. —.

—³. There is another love, called satan . . . cunning villainies and devices are its **crew**.

P. 35^e. As he is averse to the diabolical **crew**.

R. 363. 'A great **multitude**, which no one could number' (Rev.vii.9)=all the others, who are not of those enumerated, yet are in the Lord's New Heaven and New Church, and are they who constitute the ultimate Heaven and the external Church, whose quality no one knows except the Lord alone. (=all those who are in the good of life according to their religion, in which are not genuine truths. E.452.)

745. '**Multitudes**' (Rev.xvii.15)=those who are in discipline. (=those who are in truths or in falsities; for '**multitudes**' are the people of the lower orders. E.1077). E.455⁶.

803. 'A great **crowd** in heaven' (Rev.xix.1)=the Angels of the lower Heavens. 811. See E.1195. 1214.

926. I saw a **crowd**. M.233.

D. 284. On Hell and the infernal **crew**.

325. The devil's **crew** can do nothing; but can perceive what is true, not unwillingly.

374. On the cruelty of the infernal **crew**.

617. How deceitful are the devil's **crew** . . .

774. On the merely infernal **crew**.

1177. On a **crew** in the interior Heaven.

1246. On an infernal **crew** in a dark chamber.

1594. On a wicked **crew**, wandering through Heaven.

2323⁹. See EQUILIBRIUM at this ref.

4594. On the **crew** of Sirens. 5486.

4627¹². There was a **crowd** in this sensuous lumen . . .

4629⁹. Among the low **crowd** are many who never raise their thoughts above sensuous things . . .

4732. The **crowd** of such (good Spirits) is very great.

4734. That **crew** (of robbers). 5714.

4769. On the atheistical **crew** in Europe.

4773. Occurs. 4956.

4872. On the dragon and his **crew**.

5093. The disturbance is thus quelled. 5212.

5103. Luther excited disturbances.

5202. (On a **crowd** of Spirits at the Last Judgment.)

5208^e. The **crowd** who adored him, and were evil, were then cast down.

5254. All there were subject to the monks . . . a very lazy **crew** . . .

5373. I saw a **crowd** vast in number (of dragonists) cast down from Heaven . . .

5567. On the wicked Babylonish **crew**. 5637.

5649^e. A very great **crowd** from various nations, who are all of them domestic servants . . .

5664a. A **crowd** of (Mohammedan Spirits).

5832. I saw a great **crowd** (of adulterers) driven into a desert . . .

5856. A roving **crew** from the Mohammedans . . .

5925. The diabolical **crew** were favourable towards them . . .

5937. They continually formed confederacies . . . one crew with this cupidity, another with another.

5978. Spirits were heard making disturbances . . . On inquiry as to what the disturbance was about, it was seen that they were searching with fury where the Lord was . . .

5995°. The delight of (Dippel's) life was to confute all, and excite disturbances.

D. Min. 4608. I do not know the quality of that crew.

4774. By inspiration of the diabolical crew . . .

Crown. *Corona, Coronare.*

See Top.

A. 2699°. Appear to themselves in crowns.

3350. By representations they formed a golden crown studded with diamonds round His head.

7643°. 'They crowned are as the locusts' (Nahum.iii.17). E.543¹⁰.

9144¹². Hence it is evident what is signified by 'the thorny crown.' (See under THORN).

9818²¹. 'A crown of adornment' (Is.xxviii.5)=the wisdom which is of good. 9930⁶.

9930². 'A crown' is a representative of Divine good. Ill.

—³. That a crown represented Divine good from which is Divine truth, is evident from the crown of kings; for kings represent the Lord as to Divine truth; hence they had a crown on the head, and a sceptre in the hand; for government from Divine good was represented by a crown, and from Divine truth by a sceptre. Ill.

—⁴. 'Crown' (Ps.cxxxii.18)=Divine good from which is wisdom; from which also is His government. The crown which is wisdom is said to 'flourish,' by that which He acquired for Himself in the world through combats and victories.

—⁷. 'A crown of ornament' (Is.lxii.1)=the wisdom which is of good. —⁸.

—⁹. 'A crown upon the head' (Ezek.xvi.12)=wisdom thence. —¹⁰. E.577³.

—¹¹. As the good of wisdom is acquired through combats of temptations, which are effected through the truths of faith, they who fought against evils and falsities, and conquered, received crowns: hence the martyrs' crowns: they were the insignia of command by the Lord over evils. Crowns=rewards of victory over evils, and that therefore they=goods of wisdom, because these are the rewards. Ill.

—¹². 'A golden crown' (Rev.xiv.14)=Divine good from which is Divine truth.

—^e. 'A crown' (Rev.ii.10; iii.11)=good from truths; thus wisdom; for this is of the good of love from the truths of faith.

10540³. 'A crown of ornament' (Ezek.xvi.12)=spiritual good, which is the good of truth; 'a crown'=good; and 'beauty,' what is spiritual.

S. 12. 'A crown' (Rev.vi.2)=eternal life, the reward of victory.

13². The locusts having 'crowns' (Rev.ix.7)=that they appeared to themselves as conquerors. R.432. E.553.

P. 259°. As various jewels give beauty in a king's crown.

R. 66. These varieties (in the Church) may be compared to the various jewels in a king's crown. 73. T.763°.

103. 'I will give thee the crown of life' (Rev.ii.10)=that they will then have eternal life, the reward of victory . . . As the martyrs desired it, after death crowns were given them, by which was signified the reward of victory: they still appear in their crowns in Heaven. (=wisdom. E.126).

189. 'That no one take thy crown' (Rev.iii.11)=lest wisdom perish, from which comes eternal happiness . . . The reason 'a crown'=wisdom, is that wisdom holds the highest place with man, and thus crowns him: nor does a king's crown signify anything else; for 'a king'=Divine truth, from which comes all wisdom. E.218.

—². Wisdom is signified by 'a crown.' Ill.

—'. 'A crown of adornment' (Ezek.xvi.12)=wisdom from Divine truth, or from the Word. —. E.126³. 195⁷. 272⁸.

235. 'They had on their heads golden crowns' (Rev. iv.4)=the things which are of wisdom from love. 'A crown'=wisdom. (=Divine good. E.272.)

252. 'They cast their crowns before the throne' (ver. 10)=acknowledgment that their wisdom is from Him alone. E.292.

300. 'A crown was given to him' (Rev.vi.2)=an ensign of his combat. The reason 'a crown'=a badge of combat, is that in ancient times kings wore crowns in battle. Ill. And as temptations are spiritual combats, which the martyrs endured, crowns were given them as ensigns of victory. E.358.

534. 'On her head a crown of twelve stars' (Rev.xii.1)=wisdom and intelligence from the Knowledges of Divine good and Divine truth from the Word. 'A crown on the head'=wisdom and intelligence. E.709.

643. 'A golden crown' (Rev.xiv.14)=wisdom from love; and as it was seen on the head of the Son of Man, by 'a golden crown' is signified Divine wisdom from His Divine love.

M. 20°. The bride wore a crown of gold set with rubies.

155a⁴. The dove had a crown as of gold on its head. 293°.

460°. This is the crown of her honour.

503. Virginity is the crown of chastity. Ex.

T. 342°. In place of a king's crown, they set on His head a crown of thorns.

786. This New Church is the crown of all the Churches. Gen.art. 787. 789°, Sig.

E. 126³. The reason 'a crown'=wisdom, is that all things which invest and distinguish man derive their signification from that part of the man which they invest or distinguish: 'a crown,' therefore, =wisdom, because it is a distinction for the head, by which is signified wisdom, because it resides there. Ill.

152⁶. 'The crown of our head has fallen' (Lam.v.16)=wisdom (has done so). 272°.

[E.] 272². That 'crowns'=good, and thence wisdom ; and that truths are what are crowned. Ill. 292.

— 'Upon himself shall his crown flourish' (Ps. cxxxii. 18)=Divine good from which is Divine wisdom, and from which is His government. (=perpetual victory over evils. 684²⁹.)

—⁴. 'In that day shall Jehovah of Armies be for a crown of adornment' (Is.xxviii.5)=wisdom which is of good from the Divine.

—⁵. 'Jerusalem'=the Church which is in truths from good ; hence it is called 'a crown of ornament in the hand of Jehovah' (Is.lxii.1) . . . 'A crown of ornament' = the wisdom which is of good . . . and on account of this signification, it is said to be 'in the hand of Jehovah.'

—⁶. 'The adornment of your head shall come down, the crown of your ornament' (Jer.xiii.18)=the wisdom which is of good. 'Ornament'=the Divine truth of the Church.

—⁹. 'The crown' (on the head of the rider on the white horse, Rev.vi.2), being predicated of the Lord, = Divine good, which He put on even as to the Human, as the reward of victory.

—¹⁰. 'The golden crown' (on the head of the Son of Man, Rev.xiv.14)=Divine good from which is Divine truth.

—¹¹. That 'a crown'=Divine good from which is Divine truth, was represented by the plate of gold which was on the face of the mitre worn by Aaron, which plate is also called 'a crown,' and 'a coronet' (Ex.xxviii.36, 37 ; xxix.6 ; xxxix.30 ; Lev.viii.9).

340⁷. 'A crown of the best gold' (Ps.xxi.3)=good from which are these (truths from good) . . . 'The crown' of kings = Divine good.

358³. Where temptations are treated of, 'a crown' = (eternal life the reward of victory,) as in Rev.ii.10.

—³. As the wars in the Word=combat against evils and falsities, and kings=truths from good which fight against them ; when they were in the knowledge of correspondences, kings in battle had a crown on the head and a bracelet on the arm (2 Sam.i.6-10). A crown in battle was an ensign of combat.

376³¹. The glorying of intelligence or learning is signified by 'the crown of pride' (Is.xxviii.1). 734⁴⁵.

430¹³. 'The crown' (on the woman's head, Rev.xii.1) =their good.

907. 'Having on His head a golden crown' (Rev.xiv.14)=Divine good girded for judgment. Ex.

Inv. 53^a. As now we have one God in the Church, Who is God Man and Man God, this Church is called the crown of all the Churches.

Crucify. See CROSS.

Cruel. *Crudelis.*

Cruelty. *Crudelitas.*

Cruelly. *Crudeliter.*

See FIERCE-sacrus.

A. 814. On the Hells of those who have passed their life in . . . cruelty. Gen.art. 818. 819^e. 824. 954.

824. See ADULTERY at these refs. 3469⁴. 5057. 5394.

5990. 7370. D.2621. 2622. 2643. 2656. 2665. 2666, 2843. 3319. 3598. 3673.

1514. When the sphere of those who have lived in cruelty, etc., is turned into odours, there is a cadaverous stench. 5394^e.

1742². The life of evil Spirits . . . is one of the cupidities of the love of self and of the world, and is thence one of hatreds, revenges, and cruelties . . .

2045². It is self-love from which spring . . . all cruelties. 2327^e. 2910².

2754. The modern Antediluvians . . . are cruel ; they have cared only for themselves ; and have accounted it nothing if the whole world were to perish for their sakes : there is a great number of such at this day . . . from Christendom : their Hell is the most grievous of all. 4327^e.

3605⁴. See JEW at this ref.

3750^e. Cruelty of Sirens. 3663^e. 3688.

5145³. See HATRED at this ref.

6666². See EVIL SPIRIT at this ref. D.189.

7248². These inhabitants of Venus are delighted with rapine, but are not cruel . . .

8318. Thus do revenge and cruelty become the delight of life (of those who are under the influence of self-love).

H. 488^e. They who have contracted a fierce and cruel nature there love cadaverous things.

553. Fiercenesses and cruelties from the interiors appear through the forms (of the infernals).

P. 330⁸. (Predestination) is a cruel heresy. Ex. B.65³.

T. 405³. Cruelty (is one of the evils characteristic of those who are in the love of dominion from self-love).

D. 247. On the extreme cruelty of some who with the mouth profess mercy and holiness.

374. On the cruelty of the infernal crew.

— The cruelty of the infernal crew can never be described : against those upon whom they exercise their cruelties they act from phantasies in the most hostile manner . . . If they could exercise their cruelties according to their phantasies, their butcher's work would be more cruel than that of the most ferocious beasts : by their phantasies they as it were bring forth axes and instruments of death, and unless God Messiah were to master their savagery, those whom they strive to torment would have a most cruel sensation [of suffering] . . . Mankind would have exercised such cruelties if God Messiah had not saved them . . . 377. 391. 593. 723. 730. 749. 1213.

794. Such (lukewarm Spirits) are more cruel than others.

2618. Cruelty of the descendants of Jacob.

2621. David's cruelty. 2638. 3346^e. 3657. 3659.

3366. Cruelty exercised against the Lord.

3412. This Earth has now wandered so far into cruel thoughts inwardly, while they speak well, that externals are by themselves . . .

4038. See CONSCIENCE at this ref.

4049. On the **cruel** under the buttocks.

6016. On **cruelty** . . . There was one who was **cruel** (Erik Benz., junior), for he was delighted when he saw injuries and violent deaths. He was among those who are **cruel**, with whom I spoke. They said that they long lie as if they were half dead, until that disposition is appeased, and after they are as it were resuscitated, they have no sense, wherefore they have no noses . . . because they cannot have perception . . . Their place is in the extremity of the west, upon the lands there.

D. Min. 4551. Some exercise their **cruelty** by means of the phantasy that they have as it were a burning candle, with which they burn others . . . Some kindle tow and burn them . . .

E. 413⁴. 'The **cruel** day of Jehovah' (Is. xiii. 9) = the Last Judgment.

714²⁷. Their wine being called 'the poison of dragons, and the **cruel** gall of asps' (Deut. xxxii. 33) = that the truth of the Church with the descendants of Jacob was external, containing within it infernal evils and falsities. 433³⁰. 519⁷.

734¹⁶. That they were not one whit in the love of truth, but in the love of falsity, is signified by that people being '**cruel**, and having no mercy' (Jer. vi. 23).

Crumb. *Mica*.

A. 923³. 'His desiring to be fed with the **crumbs** which fell from the rich man's table' (Luke xvi. 21) = his desire to learn a few truths from those who were in abundance within the Church. H. 365². E. 118⁴.

M. 33^e. Every bit of her affection . . .

329². Every **grain** of thought . . .

T. 76^e. Pencils of light . . .

185⁴. Not a particle of it appears.

Cruse. *Lecytus*. A. 9548⁴.

Cruse. *Lenticula*. A. 4844¹².

Cruse. *Paropsis*.

A. 9325⁹. 'A new **cruse**, or a new vessel' (2 Kings ii. 20) = the scientifics and Knowledges of good and truth. Refs.

T. 673. The cups and platters cleansed by the Jews.

Crutch. See STAFF—*scipio*.

Cry. *Clamare, Clamor*.

See SHOUT; and under VOICE.

A. 375. 'A voice **crying**, or 'the voice of a **cry**' is a common formula in the Word, and is applied to any noise, disturbance, annoyance, even to what is joyous. Ill. Here, it denotes accusation. (Gen. iv. 10).

376. Hence 'the bloods **cry**' = guilt.

795⁴. 'To **cry** from the head of the mountains' (Is. xlii. 11) = to worship the Lord from love. E. 405¹².

1664¹⁰. Hence many things connected with war are attributed to the Lord, as here 'to shout,' and 'to **cry**' (ver. 13).

2239. 'The **cry**' (of Sodom and Gomorrah) = what is false. 2240, Ill. 2243. 2396. 2851⁷.

2243². As there is falsity from evil, and falsity producing evil, the term '**cry**' is here used (Gen. xviii. 21), as a kind of general term signifying that which it involves, namely, evil . . .

2351. 'They **cried** to Lot' (Gen. xix. 5) = falsity from evil raging against good. . . 'To **cry**' is predicated of falsity.

2692. See ANGEL OF GOD at these refs. 2821.

—. 'To **cry** out of heaven' = influx. 2821. 2841.

4638⁴. 'A **cry**' (Matt. xxv. 6) = a change.

4779³. 'To give forth a **cry**, and 'to **cry** bitterly' (Ezek. xxvii. 30) = a lament over falsity or truth destroyed.

5011. 'She **cried** to the men of the house' (Gen. xxxix. 14) = falsities.

5016. 'I **cried** with a great voice' (id.) = aversion. Ex.

5323. 'They **cried** before him, Bend the knee' (Gen. xli. 43) . . . 'To **cry**' = acknowledgment through faith.

—³. As a **cry** is an act which corresponds to a living confession or acknowledgment from faith, the ritual of **crying** was received among the ancients when such a thing was signified. Ill.

—^e. In the opposite, 'to **cry**' = no acknowledgment, thus aversion; and it is predicated of falsity. Refs.

5365. 'The people **cried** to Pharaoh for bread' (ver. 55) = the need of good for truth. Ex.

5480. 'To **wail**, '**cry**, and 'weep' (Jer. xlviii. 31, 32) = to have mercy and to grieve.

5585. If there is no conjoining medium, there is no reception of good . . . and if man then **cries** to the Lord there is no hearing, because he **cries** from evil, thus for himself against all. 6852.

5870. '(Joseph) **cried**' (Gen. xlv. 1) = that the effect was near.

6801. '(The Sons of Israel) **cried**' (Ex. ii. 23) = imploration.

6802. 'Their **cry** went up to God' (id.) = that they were heard.

6852. 'I have heard their **cry**' (Ex. iii. 7) = the aid of mercy. '**Cry**' = imploration. 6862.

7119. 'Therefore they **cry**' (Ex. v. 8) = their great thought. . . 'Saying,' and 'speaking' = thought, and therefore so does '**crying**'; but '**crying**' = intense thought, with the full intention of doing.

7142. 'They **cried** to Pharaoh' (ver. 15) = indignation displayed.

7782. 'There shall be a great **cry** in the whole land of Egypt' (Ex. xi. 6) = interior lamentation.

8179. 'Wherefore **criest** thou unto Me?' (Ex. xiv. 15) = no need of intercession.

8353. 'He **cried** to Jehovah' (Ex. xv. 25) = supplication to the Lord from grief. 'To **cry**' = imploration; also interior lamentation; hence also it = supplication from grief.

[A.] 8573. 'Moses cried to Jehovah' (Ex.xvii.4)=interior lamentation, and intercession. Ex.

9202. 'If in crying he shall cry to Me' (Ex.xxii.23)=supplication to the Lord for aid. (9217.) The reason intense supplication is expressed by 'a cry,' is that the supplication, even silent, of those who supplicate from the heart, is heard in Heaven as a cry: this happens when men merely think, and still more when they groan, from a sincere heart; this was represented by a cry in the representative Church, and thus it became a ritual among the Jews. The case is the same with those who are teaching; in Heaven they are heard as crying. Not only do the thoughts, but especially do the affections which are of good and truth speak in Heaven; that these speak, and, if they are ardent, that they cry, has been given to know from experience. But affections of evil and falsity are not at all heard in Heaven, even if the man who supplicates from them should cry loudly . . . but these are heard in Hell, and as cries there too, if they are ardent. D.4821. 4822.

9203. 'Hearing I will hear their cry' (id.)=that they shall be aided.

10456. 'It is not the voice of the cry victory, and it is not the voice of the cry the thing is lost' (Ex.xxxii.18)=that Heaven acts on one side and Hell on the other; thus falsity against truth and truth against falsity. 'The voice of a cry,' or the voice in shouting=the quality of the interiors of that nation.

L. 5. See DAY at this ref.

F. 53. 'The men shall cry, and every inhabitant of the land shall howl' (Jer.xlvii.2)=the lack of all truth and good in the Church.

R. 326. 'They cried with a great voice' (Rev.vi.10)=grief of heart. E.393, III.

471. 'He cried with a great voice as a lion roareth' (Rev.x.3)=grievous lamentation that the Church is taken away from Him. E.601.

535. See BEAR-*parere*, at these refs. E.711.

645. 'Crying with a great voice to him that sat on the cloud' (Rev.xiv.15)=the supplication of the Angels of Heaven to the Lord. (=annunciation. E.910. 913. 917.)

787. 'They cried' (Rev.xviii.18)=their mourning. E.1173.

831. 'To cry with a great voice' (Rev.xix.17)=from Divine zeal. Ex.

884. 'Crying' (Rev.xxi.4)=fear on account of falsities from Hell.

885. 'Cry' is said of grief and fear on account of falsities from Hell, and consequently on account of devastation thereby. III.

—^e. 'Cry,' however, is said of every affection that breaks forth from the heart; wherefore it is a word of lamentation, of imploration, of supplication from grief, of attestation, of indignation, of confession, nay, of exultation. E.393^e.

M. 207. I heard an unwonted cry. T.694.

T. 759^d. The cry that it alone is orthodox . . .

E. 223⁶. See WINE at these refs. 652⁷.

400¹⁰. 'Cry' (Jer.xlix.21) is said of the condemnation of evil; and 'voice,' of that of falsity.

406⁴. Occurs. 412¹⁰. 540⁴. 781¹⁵. 815⁴. 817⁹. 850¹². 852⁸. 1145⁸.

419⁸. 'Cry' is said of goods.

424. 'He cried with a great voice' (Rev.vii.2)=a Divine command. . . 'Cry' is predicated of the good of love.

459. 'Crying with a great voice' (ver.10)=adoration from the good of truth, and consequent joy of heart. . . 'To cry'=interior affection, because a cry is the effect of it; for when a man is in interior affection, and consequently comes into confession, he cries; this is why 'a cry'=every spiritual affection, whether of joy, of grief, or anything else.

514¹³. 'The cry of the Chaldeans in the ships' (Is. xliiii.14)=the destruction of their doctrinal things.

652¹⁹. 'No cry in our quarters' (Ps.cxliv.14)=nowhere any lamentation over the lack of them.

654⁹. 'To cry'=grief.

Cry. *Exclamare, Exclamatio.*

A. 3597. 'Esau cried with a cry great and bitter even very much' (Gen.xxvii.34)=a great alteration thereof in respect to the inversion of the state.

D. 4452. Their persuasive cries.

Cry. *Glocitare.*

E. 650³⁸. 'The beasts of the field cry unto Thee' (Joel i.20)=the grief of those who are in natural affection, and thence in longing for the Knowledges of truth and good. 730¹³.

Crypt. See VAULT.

Crystal. *Crystallum.*

Crystalline. *Crystallinus.*

A. 7175^e. The Spirits of Mercury want to appear as crystalline globes. . . The reason is that they remove from themselves all material ideas. Moreover the Knowledges of immaterial things are represented in the other life by crystals. D.3237.

9872³. 'A jasper stone like a resplendent crystal' (Rev.xxi.11) . . . 'A crystal'=the truth of faith from good.

H. 489². They who have loved Divine truths and the Word from interior affection . . . dwell in light . . . When they look through their windows, it is as it were through pure crystals. . . For the truths from the Word which they have loved, correspond to . . . crystals.

—⁵. They who have ascribed all things to the Divine . . . are in heavenly light; and all things which appear before their eyes derive from that light transparency . . . The walls of their houses are as it were crystalline, thus transparent. (See TRANSPARENT.)

W. 245. As crystalline glass transmits natural light.

R. 238. 'Before the throne was a sea of glass like unto crystal' (Rev.iv.6)=the New Heaven from Christians who had been in general truths from the sense of the letter.

—². It is said 'a sea of glass like unto crystal,'

from the transparency of the Divine truth proceeding from the Lord.

875⁵. The walls of (the Temple of Wisdom) were of crystal.

897. 'Even as a jasper stone, like a resplendent crystal'=Divine truth shining and translucent from the spiritual sense. These words describe the understanding of the Word with those who are in the doctrine of the New Jerusalem and in a life according thereto . . . —^e.

932. 'He showed me a pure river of the water of life, resplendent as crystal' (Rev.xxii.1)=the Revelation now opened and explained as to its spiritual sense, where Divine truths are revealed in abundance by the Lord. . . . 'A pure river of the water of life, resplendent as crystal'=the Divine truth of the Word in abundance, translucent from its spiritual sense, which is in the light of Heaven. . . . 'Resplendent as crystal'=these truths translucent from the spiritual sense, which is in the light of Heaven.

M. 12. The lofty windows (of the Prince's palace) were of the most transparent crystal.

20. Crystal cups.

T. 34⁴. The reception of the Divine life in the highest degree may be compared to the influx of light into a diamond; the reception of life in the second degree, with the influx of light into a crystal . . .

D. 3213. A pearly, then a crystalline, then an adamantine aura.

Cube. *Cubulus*.

D. 2627. Correspondence of bread cut up into cubes. (See BREAD at this ref.)

Cubit. *Cubitus*.

A. 9529. Occurs. 9530. 9531. 10179. 10181.

R. 909. 'Cubits'=quality; the same as 'measure.'

D. 3405^e. Their action was into the elbow.

Cucumber. *Cucumis*.

E. 513^e. 'Cucumbers,' etc. (Num.xi.5)=such things as are of the lowest Natural, that is, of the sensuous Corporeal.

Cultivate. *Excolere*.

See under WORSHIP.

A. 2913. See CANAANITE at this ref.

H. 351^e. Their interiors not much cultivated . . . 356^e.

356^e. The human mind is like ground, which is as it is made by cultivation.

466. See RATIONAL at these refs. 468. 469. 488². 489⁴. D.5785.

488³. They who are in the knowledge of doctrinal things, but have not applied anything to life . . . shun cultivated places.

E. 304⁸⁷. 'Ye shall be tilled and sown' (Ezek.xxxvi.9)=to inseminate these things. 768²².

Cummin. *Cuminum*.

A. 10669⁴. 'Cummin' (Is.xxviii.25)=scientifics, because these are the first things which are learned in order that man may receive intelligence.

Cunning. *Astus**, *Astutia*, *Astutus*.

A. 2733. See SPIRIT at this ref.

3993¹². Simulation and cunning which have good for their end . . . are prudence, and the evils mixed with them may be mingled with good, on account of the end in view: but simulation and cunning which have evil as their end, are not prudence, but are cunning* and deceit, with which good cannot be at all conjoined . . .

4948. They who have lived a delicate life conjoined with interior cunning* are under the sole of the right foot . . . beneath the earth of lower things, where the Hell of such is: in their houses there is nothing but filth, and they seem to themselves to carry such things . . . D.2773.

6398^e. See SERPENT at these refs. 6949^e. P.310⁶.

6655. 'Come, let us use prudence with them'=cunning*; for 'prudence' in the mouth of the evil means cunning*; for what they do from cunning* and deceit they call prudence. . . All they who are in evil call cunning* prudence; and they make intelligence and wisdom to consist in that alone. (P.298.) They who are such in the world become worse in the other life, and there continually act from cunning* against goods and truths . . . Hence when men within the Church place wisdom in cunning*, they have communication with the Hells. True men of the Church are so far removed from cunning* that they utterly abhor it.

6666². (The cunning* of the infernals. Des.) H.577. 7272². Occurs.

7296². See MAGIC at these refs. 10409⁶. H.508².

9993³. A cunning man easily perceives these arcana, because he is delighted to lead others thereby . . .

1023⁶. See SENSUAL at these refs. H.267(b). T.402⁶. E.560. 763. —².

10409⁴. Hence machinations and cunning succeed with the evil; but their prosperity ends with their life in the world, and becomes the reverse.

10812^e. (This monkish Spirit) was adroit in seducing, although stupid in the things of Heaven.

H. 278². Acting from an evil end (the Angels) call cunning*, which they shun as the poison of a serpent, because it is utterly contrary to innocence.

358. See RICH at these refs. D.5794.

508⁴. They who have at heart denied the Divine . . . call everyone a god who excels in cunning . . .

574². (When a Spirit first enters Hell,) he is examined as to the quality of his cunning, and thus as to his power.

577². Man hardly knows that his spirit contains so much wickedness and cunning. D.4115.

—^e. (In proportion as such a man is brought into spiritual goods) he meditates cunning and deceit . . . This cunning adds itself to the evil of his spirit, and forms it, and causes it to be such evil as it is in its own nature.

[H.] 579^e. See VIPER at this ref.

S. 13³. 'Stings in their tails'=cunning in cheating (by persuasions). E. 560. (See STING.)

Life 81. The evil of stealing enters more deeply into man than any other evil, because it is conjoined with cunning* and deceit; and cunning* and deceit insinuate themselves even into man's spiritual mind, in which is his thought with understanding.

P. 111². It is the internal understanding which is in cunning . . . and it is the external understanding which is in machinations from cunning.

126. Then in place of cunning there is implanted prudence.

206². See CONCUPISCENCE at this ref.

310². See CRAFTY at these refs. R. 455^e.

R. 624. See DECEIT at this ref.

T. 454^e. This the cunning robber sees in his fellow.

D. 2838. So crafty and cunning are some Spirits, that they are much more cunning than in the life of the body; but this cunning is the Natural which they have acquired, thus a kind of instinct.

5161. On the Hell of those who are cunning.

5692. On the cunning and deceitful in the other life.

— A host of the cunning and deceitful dwell in the western quarter . . . Those who have exercised cunning* and deceit in secret are invisible to others, because they think within themselves, and thus remove the interiors from the body, and therefore from the sight of others . . . But they are detected when as to their ideas they are let into the body or external sensual; and then they can speak affably, and can confirm whatever they want so that it appears true and good. Such are against the Divine, and make nothing of the things of the Church. In themselves they are sensuous, and are serpents, but more poisonous than others, being vipers; and so do they appear too in the light of Heaven. Each and all are gathered together in their own places according to the nature of their deceit and cunning; but their lot is that they become more stupid than all others, because their interiors are full of secret and thus deep deceit and cunning*; wherefore the most cunning and deceitful ones are near the north, where are the stupidest: such are their Hells.

5778². (Spirits) once invented this wile . . .

5843. See POPE at these refs. 5846. 5847.

5863. (On a very cunning spy.) 5864.

6034⁴. They who are in these loves, especially in self-love, appear insane . . . but still they are very cunning; some are so in the highest degree.

D. Min. 4760. See RICHELIEU at this ref.

E. 560. He who cheats cunningly and craftily hurts most of all.

—². It is believed that those who are cunning and crafty are also prudent and intelligent; but cunning and wickedness are not prudence and intelligence, but, regarded in themselves, are insanity and folly . . .

715³. The reason why by 'the head of the dragon' is also signified cunning, is that all who constitute its

head are merely natural and sensuous, and if they have at the same time studied the Word and the doctrine of the Church, and have taken up falsities as truths and confirmed them scientifically, they are cunning above all others; but this cunning does not manifest itself so much in the world as when they become Spirits, for in the world they cover over their cunning with outward piety and counterfeited morality, which hide the cunning; but as it resides in their spirits, it openly appears when the externals are removed. The cunning, however, which is signified by the dragon's head, is cunning in perverting the goods and truths of the Word through reasonings from fallacies and sophistries, also from persuasives, through which the understanding is fascinated . . .

C. 164^e. Cunning with (the Commander of an army) is not cunning, but prudence.

Cunning. *Versutus.* D. 1257. 4359.

Cup. See BASIN, and CRUSE-*paropsis*.

Cup. *Calix.*

A. 1072⁴. 'Babel is a cup of gold' (Jer. li. 7). R. 672², Ill.

1787². 'Let this cup pass from Me' (Matt. xxii. 39).

5120². See CUP-*scyphus*, at this ref.

5376³. This state of desolation . . . is here called 'the cup of the anger and wrath of Jehovah,' and 'the cup of trembling' (Is. li. 17). — E. 4061².

10235⁶. The reason the laver was according to the work of the laver of a cup (1 Kings vii. 26), was that by 'a cup,' 'a cup-*scyphum*,' or 'a cup-*poculum*,' is signified the Scientific which is of man's Natural or Sensual.

E. 376⁴⁰. Occurs. E. 724¹⁹.

6547⁰. 'With the cup of devastation and desolation' (Ezek. xliii. 33)=the falsities of evil which utterly devastate and desolate all the goods and truths of the Church.

960². Vessels have a similar signification to that of the things contained in them, as cups, cups-*scyphi*, cups-*pocula*, . . . therefore they sometimes=falsities from Hell. Ill.

—⁹. 'A cup,' or 'cup-*poculum*'=temptations. Ill.

Cup. *Cyathus.*

M. 20. Tables at the four corners of the room, on which were crystal cups. —^e.

Cup. *Poculum.*

A. 5120⁴. 'To give a cup of water in My name' (Mark ix. 41)=to instruct in the truths of faith from a little charity.

—⁶. As 'a cup,' or 'cup-*scyphus*'=that which it contains, and 'wine,' that which is contained, 'a cup'=the external of man, and 'wine' his internal. Therefore the Lord says, 'Ye cleanse first the outside of the cup and of the platter' . . . by 'cup' also here is meant the truth of faith; and to cultivate this without its good is 'to cleanse in the outside of the cup' . . . But to cultivate the good of faith causes truths to be conjoined with goods in the interior man; even fallacies

are then accepted as truths; which is signified by 'cleansing first the inside of the cup, and causing the outside to be clean also.' E.475⁶. 794³.

—¹². As 'cup,' in the opposite=falsities through which come evils, also falsities from evils, 'cup' also = temptation, because this takes place when falsity fights against truth, and thence evil against good. Ill.

—¹³. In an utterly opposite sense, 'cup,' or 'cup-scyphus' = the falsity from evil with those who are profane, that is, who are inwardly in what is contrary to charity, yet outwardly counterfeit it. Ill.

9996². The sensuous Scientific, which is the ultimate of the Intellectual, is meant by 'a cup-scyphum,' or 'cup,' for the wine or water which is in it = truths. . . And as the ultimate is the containant of all the interior things, interior things also are meant by these vessels; by 'a cup-scyphum,' or 'cup,' intellectual truths; and, in the opposite, falsities.

10235⁶. See *CUP-calix*, at these refs. E.960². —⁹.

R. 635. 'The cup of His wrath' (Rev.xiv.10)=the truth through which is good, falsified. E.1022.

672². 'Cups,' etc.=those things which are contained in them. Ill.

728. 'Having a golden cup in her hand, full of the abominations and filthiness of her whoredom' (Rev.xvii.4)=that religiosity from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. E.1045.

T. 704. 'He took the cup' (Matt.xxvi.27).

D. 4827. See *DRINK* at this ref.

E. 375³⁴. 'My cup shall abound' (Ps.xxiii.5)=the intelligence which is from truths; for 'cup' has a similar signification to wine. (=the truth of doctrine from the Word. 727².)

376³⁹. Occurs.

887. 'Cup'=the external containant of truth, thus the Word in the sense of its letter. . .

1116. 'In the cup in which she has mixed, mix to her double' (Rev.xviii.6)=much retribution in proportion as they have profaned truth.

Cup. *Scyphus*.

A. 5118. 'Pharaoh's cup was in my hand' (Gen.xl.11)=the influx of the interior Natural into what is exterior, and the beginning of reception. . . 'Cup'=that which contains, and at the same time that which is contained.

5119. 'To press out into Pharaoh's cup'=reciprocal influx. Ex.

5120. 'I gave the cup upon Pharaoh's palm'=appropriation by the interior Natural.

—². 'A cup,' 'cup-poculum,' or 'cup-calix'=spiritual truth, that is, the truth of faith which is from the good of charity, the same as 'wine;' and in the opposite, the falsity through which is evil, and also falsity from evil. The reason 'a cup' has a similar signification to 'wine,' is that a cup is the containant, and wine is what is contained; thus they constitute one thing, and therefore the one is meant by the other. Ill. 5144. E.960².

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—³. 'My cup shall abound.'

—⁶. See *CUP-poculum*, at these refs. 9996².

—¹¹. 'Cup'=insanity from falsities and consequent evils. Ill.

5126. 'Thou shalt give Pharaoh's cup into his hand' (ver.13)=that they shall serve the interior Natural. To give a cup to drink=to appropriate; and also to serve.

5736. 'My cup,' the silver cup, thou shalt put into the sack's mouth of the youngest' (Gen.xliv.2)=interior truth given to the medium. 'A silver cup'=the truth of faith from the good of charity; and as it was Joseph's cup, it=interior truth. 5747.

9394⁵. See *BASIN* at this ref.

9551. 'The bowls,' etc (of the candlestick, Ex.xxv.31)=spiritual things in what is natural. . . because they were productions from the candlestick, as the palms are from the body.

9557. 'Three bowls made like almonds' (ver.33)=what is full as to scientifics from good. . . 'Bowls'=the scientific truths which are from the good of charity.

9563. 'Four bowls made like almonds' (ver.34)=the scientifics of truth from good. 'Bowls made like almonds'=scientifics from good.

10235⁶. See *CUP-calix*, at these refs. E.960².

R. 417⁹. He said, I will drink out of an invisible cup.

T. 172². As clear as water in a crystal cup.

D. 3898. I saw glass cups full of wine and sugar.

E. 376³¹. 'Bowls of wine from which they drink' (Amos vi.6)=the external truths from which is worship. (=to adduce many things from the Word, so that they may appear. 448¹².)

Cupbearer. See *BUTLER*.

Cupidity. *Cupiditas*.

Desire, To. *Cupire*.

A. 18. 'The faces of the abyss'=his cupidities and consequent falsities, from which, and in which, he is wholly.

24^e. Through his cupidities man is led and bent by the Lord to what is good. Sig. 50².

25. That the Lord does not extinguish cupidities. Sig. 1874.

33. If you remove loves, or, what is the same, cupidities, because these are of love, thought would at once cease, and you would be like a dead man.

45^e. The lower things, which derive more from the body, are called 'the wild beasts of that earth,' and are cupidities and pleasures.

59. Cupidities are first to be mastered, because the whole man is composed of mere cupidities and consequent falsities. During regeneration these cupidities and falsities cannot be abolished in a moment, for that would be to destroy the whole man, since he has acquired no other life; wherefore evil Spirits are long left with him, that they may excite his cupidities, so that these may be loosened in numberless ways, and indeed

so that they can be bent by the Lord to what is good, and thus the man be reformed.

[A.] 105. As no one can do what is good of himself, will is not of man . . . but **cupidity** is of man.

139°. He who desires, is already in evil.

207. 'Good to eat' = **cupidity**.

233°. See BELIEVE at this ref.

251². 'A flying fire-serpent' = the **cupidity** which is of self-love.

306°. 'The flame of a sword turning itself' = man's Own love with its insane **cupidities** and consequent persuasions, which are such that he does indeed will to enter, but is carried away to corporeal and earthly things.

307. The sixth and seventh posterities, which perished by the Flood, are here treated of . . . that they were left to their insane **cupidities** and persuasions.

320. A Spirit . . . is altogether as a man as to senses, **cupidities**, and thoughts.

357. See ANGER at this ref.

555. That with the man where the Church was, **cupidities** began to reign, which are 'daughters.' Tr. 568, Ex. 569.

557. See NEPHILIM at these refs. 640.

559. They had become such that their **cupidities** and persuasions could not but destroy them. Sig.

568. Corrupt man is here treated of, who has no will, but instead of will mere **cupidity**, which they suppose to be and also call will. 652. 895. 977°.

—°. As at this day there is no will of good, but **cupidity**, and yet something intellectual or rational can be given, so many laws were given in the Jewish Church concerning the prerogative of the man, and the obedience of the wife.

570. Their quality is here described, that they immersed the truths of the Church in their **cupidities**, and thus defiled them. Ex. 571. 582. 593.

—°. See PERSUASION at these refs. 794.

574³. See FIRE at these refs. 1528. 3300⁵. 4175°. 6314°. 6832°. —°. 7356°. 7519°. H. 570. 571.

594. See BEAST at these refs. 803. 987. 7872. 9190.

601. The man of the Most Ancient Church who remained could not be regenerated, on account of his direful persuasions and filthy **cupidities**; and that he would thereby utterly destroy himself. Tr.

622. **Cupidities**. Sig. —°.

623. The earth is said 'to be filled with violence,' from filthy **cupidities**; in the highest degree from the **cupidities** which are of self-love, or insolent conceit.

641°. Evil Spirits flow into the right side of the brain with **cupidities**; their influx is like an inundation of phantasies and **cupidities**. 660°. 1270. D. 3363. 3375.

643°. 'Brimstone' = filthy **cupidities**.

645. Preservation from the inundation of **cupidities**. Sig.

653. While man is being reformed . . . the Spirits who excite **cupidities** are entirely warded off from him; for there are two kinds of evil Spirits, those who act

into man's reasonings, and those who act into his **cupidities**.

695. The Hells are kept bound by their **cupidities** and phantasies . . .

751³. While man is being tempted as to voluntary things . . . evil Genii . . . kindle him with his **cupidities** . . . and thus combat through his very **cupidities** . . . in a moment they infuse themselves into his life of **cupidities** . . .

757. Temptation as to **cupidities** can never be separated from temptation as to intellectual things; otherwise it would not be temptation, but an inundation such as there is with those who live in the conflagrations of **cupidities** . . .

760. Through the loves of the world and of self, thus through **cupidities**, which are the continuations of these loves, man has caused his life to consist of nothing but such things.

794°. Every **cupidity** which a man favours makes the life of his will; and every principle or persuasion of falsity makes the life of his understanding; these lives make one life when they immerse the truths or doctrinal things of faith in their **cupidities** . . . But when a man knows what is true so that it cannot be perverted, it cannot be so much infused in **cupidities**.

801. Thus **cupidities** (are to be called voluntary things) although they are not at all of the will.

808. 'He destroyed every substance' = the **cupidities** which are of self-love. . . The **cupidities** of the Antediluvians were those of self-love: there are two most universal kinds of **cupidities**; those of self-love, and those of the love of the world. Man desires only what he loves, wherefore **cupidities** are of love. With these people there reigned self-love, thus its **cupidities**.

828°. This punishment returns many times within hundreds and thousands of years, until they are imbued with horror for such **cupidities**. D. 2709.

831. They had contracted the habit of insinuating themselves into the **cupidities** and pleasures of others . . .

845. It is man's Voluntary which is acted upon by Hell; and not so much the Intellectual, unless it is immersed in **cupidities**.

—². It is worse with those who from **cupidities** have confirmed themselves in falsities, so that falsities and **cupidities** constitute one life. Tr.

847. When the temptation is natural, the fluctuation is between those things which are of **cupidities** and those which are contrary to them.

857. In the internal man are remains . . . In the external are **cupidities** and consequent falsities; and so long as these external things are not mastered and extinguished, the way for goods and truths from the internal is not open. . . (During trials) his **cupidities** begin to cease; but as soon as he returns to his former state, the external man dominates . . . 2041³. 2982°.

892. Man is in a state of bondage while **cupidities** and falsities command. Ex.

—². When those who are in a state of freedom from the Lord see, and still more when they feel, the life of

cupidities and falsities, they abhor it as do those who see Hell open before their eyes.

999. See CONCUISCENCE at these refs. T.611.

1188. See FALSITY at these refs. 1189. 1212. 1295. 1666². 1679². 4729. 5563.

1200². Such are they who live in mere **cupidities**, because they live a mere life of the body and of the world.

1270. (The Antediluvians were permitted to flow into me only with **cupidities**.) Des. D.3363. 3364. 3375.

1297. See BITUMEN at these refs. 1299. 1666. 1688.

1322. Evil Spirits are tied together by similar phantasies and **cupidities** . . .

1326³. 'Faces of flames'=**cupidities**.

1327⁴. See PROFANE at this ref.

—⁵. Avarice is the lowest earthly **cupidity**.

1472². When man begins to place delight in knowledge alone, it is bodily **cupidity** which carries him along.

1510. See GENII at these refs. 1820². —⁴. 5035.

1551⁵. 'Gods of gold'=**cupidities**.

1587. See SODOM at these refs. 1598. 1600. 1689.

1589². The affection of good vivifies everything into which it flows; it even vivifies the affections of evil, or **cupidities** . . . but the man who is in **cupidity** perverts the good; nevertheless, the life therefrom remains. Ex.

1666. See SIDDIM at this ref.

—². All **cupidity** is of some filthy love, for that is desired which is loved, and hence it is called **cupidity**; and in the **cupidity** itself there is what is continuous of that love; and whatever favours that **cupidity** is called falsity. As **cupidities** and falsities are what lay man waste . . . this is described by what is 'salt.' Ill. . . As what is burning and what is salt destroy the land, so does **cupidity** destroy goods, and falsity truths.

1668². Evils or evil Spirits rebel in proportion as . . . **cupidities** and falsities insinuate themselves into man's goods and truths; for the life of evil Spirits is in **cupidities** and falsities. 1742.

1679². It is the very life of man which desires, that is, which loves . . .

—⁶. See MERIT at this ref.

1860. Whatever favours a man's pleasure and **cupidity**, he feels to be good.

1861. 'A torch of fire'=the heat of **cupidities**. . . **Cupidities** there appear as torches of fire . . . It is the **cupidities** of hatreds, revenges, cruelties, and adulteries, especially when mingled with deceit, which so appear.

—⁴. 'Burning pitch'=direful **cupidities**.

1879. They hate the interior things of the Word, because they are against their **cupidities** . . .

1909. Hence it is that **cupidities** and phantasies live . . .

1969. Evil Spirits are scarcely anything but **cupidities** and phantasies.

2041². See LOVE at this ref.

2220³. 'Daughters'=**cupidities**.

2889. Evil Spirits can hardly apprehend . . . that they do not begin to live until the life of the **cupidities** of evil and of persuasions of falsity is extinguished . . .

2890. Evil Spirits regard man as a vile slave, for they infuse into him their own **cupidities** and persuasions . . .

2892. He who believes that he rules himself . . . is carried into **cupidities** . . .

3175³. See TRUTH at this ref.

3321². The things which favour his **cupidities** he calls truths . . .

3696. Peace comes forth in externals by the removal of **cupidities** and falsities; for these are what cause all unrest . . . As man grows up, he gives himself into worldly cares and thence into anxieties through the **cupidities** of the love of self and the world and the falsities thence derived. 5662². 6325.

—³. 'The evil wild beast'=the **cupidities** of evil, which shall cease.

4067³. A man takes to himself Societies . . . as for example, he who is avaricious takes to himself Societies of like Spirits, who are in that kind of **cupidity**.

4317⁵. It is of hereditary evil to love self above others . . . and the world above Heaven, and all the **cupidities** or evil affections thence derived.

4496. The pain after circumcision=**cupidity**, because circumcision=purification from the love of self and of the world, and all the **cupidity** of the flesh is from these loves . . . While a man is being purified from these loves . . . he is in pain and anxiety; the **cupidities** which are then being wiped away are what feel the pain and anxiety.

4623². So far as anyone is in the **cupidities** of evil and the persuasions of falsity, as to the thoughts he is nothing but phantasy.

4729. 'We will say, An evil wild beast hath devoured him'=a lie from the life of **cupidities**.

4751². (Character of the **cupidity** of gain.)

4776. 'An evil wild beast hath devoured him'=that the **cupidities** of evil have extinguished. . . The veriest truth of the Church is that love to the Lord and the neighbour are the primary things; **cupidities** extinguish this truth, for they who are in the life of **cupidities** cannot be in the life of love and charity, because they are entirely opposite; the life of **cupidities** is to love self alone . . .

4793⁴. They apply only those scientifics which favour filthy **cupidities**.

4798. All the **cupidities** or evil affections of evil Spirits are inscribed on their faces.

4947. They who have lived to the world . . . but only from an external **cupidity**, or one of the body; and not from an internal one, or one of the mind.

5032³. Evil Spirits and Genii are in their life when they can enter into anyone's **cupidities**; and when they have entered into them they entice to any evil . . .

5079². When a man dies he has with him all natural affections and **cupidities**.

5084. If the natural man has dominion . . . the things

of faith are no longer believed, for fallacies overshadow, and cupidities suffocate them.

[A.]5127². The interior man is in the faculty and power . . . of not willing and thinking what the exterior man from phantasy sees, and from cupidity has an appetite for.

5159². (With the unregenerate) the causes in the body (which produce changes of state) are the cupidities which come and which depart with age . . . The causes in civil life are apparent in external bridlings of the cupidities . . .

5215. 'Parched with the east wind' = full of cupidities . . . In the opposite sense, 'the east wind' and 'the east' = the love of self and of the world, consequently, concupiscences and cupidities. —³, Ill.

5382. The cupidity of finding fault.

5464². The cupidity of gain, of honours, and of reputation . . . seizes upon all the means of persuasion, (especially on truths,) for these have a secret power of attracting minds.

5651². It is necessary for the Natural to become of no account . . . because from infancy it has imbued nothing but what is of the cupidities of self and the world . . .

5712. Diseases correspond to the cupidities and passions of the disposition, and these are their origins. Ex.

5725. Spiritual inundation is double; one kind is of cupidities, and the other of falsities; that which is of cupidities is of the voluntary part, and of the right side of the brain. D.4155.

5854³. Man's life, from cupidities and phantasies, is contrary to good and truth, (and therefore it requires to be supported by evil Spirits).

6110⁶. Morning in Hell is the heat of cupidities.

6205. Evil Spirits chiefly put on man's persuasions and cupidities; and when they put them on they rule him from command, for he who introduces himself into a man's cupidities and persuasions subjects the man to himself.

6534⁴. 'The red horse' = reasonings from the cupidities of evil.

6977⁶. He at last abstains, not from freedom, but from compulsion, the cupidity of doing what is evil still remaining, which cupidity is held in check through fears . . . This is the state of the evil in the other life.

7110. The cupidity of infesting. Sig.

7272². In the cupidity of revenge. . .

—⁶. Evils from an evil origin are those which are from cupidity arising from the love of self and of the world.

7280⁶. When the evil come into the other life . . . and are left to their cupidities, they are like wild beasts . . .

7293⁵. 'Dragons' = reasonings from the loves of self and of the world, thus from the cupidities of evil.

7356. 'Into thy ovens, and into thy kneading-troughs' = into the delights of cupidities. Ex. . . The delights

of cupidities are delights from the loves of Hell, which are the loves of self and of the world.

7424. 'Louse in man and in beast' = the interior and exterior evils of cupidities.

—². They are called evils of cupidities, because all evils are of cupidities, because cupidities are of loves.

7519. 'Ashes of the furnace' = the exciting of the falsities of cupidities through presence with those who are infesting.

—³. The filthy things of cupidities with blasphemies are excited when Divine truth flows in, and Heaven comes nearer. Ex.

—⁶. 'Burning as a furnace' = the cupidities of evil.

— . 'To set them on fire' = to kindle cupidities.

—⁷. 'The smoke of a furnace' = falsities from the evils of cupidities.

—⁸. 'A furnace of fire' = the evils of cupidities.

— . Cupidity is what is continuous of love. H.570.

7872. 'From man and even to beast' = their evil cupidities, interior and exterior.

8318³. They who are in evil from the love of the world . . . desire to possess all things of their neighbour; and when they are in this cupidity, they are devoid of all charity and mercy.

8364². The diseases which affect the spiritual life are evils, and are called cupidities and concupiscences.

—⁴. 'A burning fever' = the cupidity of evil.

8455². This is the delight and tranquillity of cupidities, which counterfeits a state of peace.

8821. 'The smoke went up like the smoke of a furnace' = an obscurity like the obscurity from cupidities.

9096. External bonds are the affections of the love of self and of the world . . . but if these do not descend from internal bonds, they are evil, and are called cupidities . . .

—⁶. Slavery consists in being led by the cupidities which are from Hell. Refs.

9139. The deprivation of the good and truth of the Church through cupidities. Sig.

— . 'To desolate' = to deprive through cupidities. 9141, Ex.

9141⁴. The consumption and desolation of good and truth through cupidities. Sig.

9188⁸. They who learn and teach from the cupidity of gain and of honours. Sig.

9190⁶. Evil affections are called cupidities.

9391¹⁴. To pervert the scientifics of the Word in favour of their own cupidities. Sig.

H. 290 (t). The cupidities which are of the love of self and of the world completely take away peace. Refs.

570. What man loves he constantly desires.

571. When this heat (from Hell) flows into man, it excites cupidities.

574. From every Hell there exhales a sphere of the cupidities in which its inhabitants are. When this sphere is perceived by one who is in similar cupidity, he is affected at heart and filled with delight, for cupidity and its delight make one, for what anyone

desires is delightful to him. . . No one in the Spiritual World can resist his own **cupidity**, because the **cupidity** is of his love . . .

P. 61. He is an evil affection, which is **cupidity**, if the love of evil has been in him.

144. The understanding is blinded by the **cupidities** of evil ; so long as the will is in them it moves the understanding to confirm them ; and in proportion as the **cupidities** of evil are confirmed, the will cannot be in affections of good, and from them see truths, and thus be reformed. Examp.

R. 864. They will be unceasingly and to eternity interiorly infested by the love of their falsity and the **cupidities** of their evil. Sig.

M. 22^e. They said, 'Who could see such beauties, and not feel some desire?'

55^e. They said, We have been with the most beautiful, and have felt no desire . . .

79^e. All those wild beasts were nothing but representative forms of the **cupidities** in which the inhabitants were ; the **cupidities** themselves were represented by those horrible dogs.

249. From no determination to any study or business comes wandering **cupidity**. Gen.art.

440^e. Regarded in themselves, the **cupidities** of the flesh are nothing but conglomerated concupiscences of evil and falsity.

T. 588. All who do not indulge his **cupidities**.

Ad. 949. The desires themselves are continuations of such loves ; so are **cupidities**, which are desires in the natural mind ; from which this mind is called the disposition ; and these **cupidities** are called the **cupidities** of the disposition.

D. 597. On the ardent **cupidity** of Spirits. There are Spirits who are easily kindled with **cupidity**, so that they become extremely impatient and as it were burn with **cupidity**, and this without any use for themselves . . . It has sometimes happened that I have burned with the **cupidity** of possessing and of buying this or that article, and I perceived that . . . it was the Spirits who thus testified their **cupidity** . . . Their **cupidity** lasted a long time . . . although they know that the things they desire will be of no use to them . . . Their **cupidity** is kindled by many others, who are in a general Society, and of whom those who are with man are the proximate subjects ; and in order that I might the better know this, that **cupidity** was changed with me in a moment. Thus it is Spirits who excite **cupidities**, concupiscences, and the like. This has happened to me so frequently that I cannot count the times.

1132^e. (These Spirits) attract not only what a man or Spirit thinks, but also what he desires ; so that they constantly desire to know his **cupidities**, but this is not so much permitted, because every man and Spirit is evil, and, from himself, has only a life of **cupidities**.

1134. The men who become such Spirits . . . are those who desire to elicit from others what they think . . . in order to keep the man in bonds. They also long to know a man's **cupidities** . . . and then keep him still

more in bonds. Therefore this is not permitted, as neither is it in the life of the body, except those **cupidities** which they favour . . .

1568. Appetite is said of the body ; to desire, or **cupidity**, of the disposition ; to long, or yearning, of the rational mind ; whereas to will is of the inmost mind . . .

1999. How the case is with excitations of **cupidities**, with those who are in faith. . . It is like an image in a mirror . . . for **cupidity** and evil are excited by evil Spirits ; and when a man is in faith, nothing adheres or is imputed to him, but it is turned into good . . .

2024. A certain Spirit was in the **cupidity** of possessing something . . . There appeared a sphere as it were of somewhat on fire, which was a sphere of the **cupidity** in which he was held ; and he appeared to be something very small as it were swimming in that sphere ; it was the sphere of the **cupidity** circumscribed. In that state he lamented that he was in intense pain from not obtaining what he desired. I thought he would perish ; but just then there entered from the Lord another more subtle sphere, which was a sphere of uses. Thus his pain was mitigated, as he confessed ; saying, that he received consolation in the degree in which the rays of the sphere of use entered. Thus was he taught that he ought not to covet anything, except from use, and that use ought to excite the affection.

2025. Moreover, the **cupidities** prevailing with some of possessing without regard to use, which they afterwards defend, by inventing uses, are also communicated ; a common case with women.

2152. If license were granted to Spirits to act according to their **cupidity**, all things would perish, for it would grow hugely . . .

2323. In the World of Spirits, especially in that of Souls, license is sometimes granted them . . . so that the rein is given to their **cupidities**, but rarely to their falsities . . .

2345. A state of quiet is a state not of **cupidities** ; the state of **cupidities** in which man is delighted is a state of the quiet of evil Spirits, and, in the other life, is turned into a turbulent state, or that of a rough sea.

2371. The thoughts of Spirits, which are only persuasions, have not been so well perceived, as those which have been **cupidities**. . . When persuasions only have been in the thought of Spirits, they have not been perceived by me ; but when **cupidities** and affections are therein, they easily manifest themselves, for they affect ; wherefore, also, they have sometimes spoken with me by mere **cupidities** and their variations . . .

2704. On those who are carried away with the **cupidity** of virginities.

2911. I observed how man is thus bent by the Lord from **cupidities**, through a persuasion from uses ; thus into **cupidities** by the evil, and out of **cupidities** through the good . . . 4389.

2965. Liberty is granted to Spirits (in the World of Spirits) to act according to their **cupidities**, but still they are led, so that what they desire is with admission, and presently as it were with restriction. . . Thus they

suppose that they live their own life, and are in liberty, for they are thus led through series of their cupidities, but not beyond the limits within which good may come forth to them and the others.

[D.] 3309. On those who desire to build.

3376. After the Flood, man was as it were inverted, namely, cupidities . . . and the things of faith remained . . . so that the intellectual things of faith could be stored up with man, although he remained in his direful cupidities; thus thought was separated from the will, which was as it were left to cupidities; so that there is no will . . .

3538^e. In order that man may not be solicitous about the future, or trust in his own prudence . . . they who are in faith rarely obtain what they desire while they desire it; but still they obtain it afterwards while they are not thinking about it, if it is useful for them.

3614. Man is so carried along by his cupidities, which produce phantasies, that he willingly admits objections (against the Knowledge of faith).

3620. How much of cupidity some receive from fights.

3670. All cupidity, whether small, light, or intense, is a certain general which rules the objects of sight and the speech. . . Thus the cupidity of eating causes that whatever he sees he considers whether it is to be purchased for use . . .

3694^e. This is why . . . the life of cupidities must be destroyed before any one can come into Heaven . . .

3696^e. Persuasion flows in and masters cupidities, as the cupidities which induce persuasion are wont to do. 4117, Ex.

3782. Other Spirits infuse into a Spirit their own cupidities and persuasions, so that he cannot know but that it is from himself. . . In order that I might know this, it has happened now and frequently before, that Spirits have infused both cupidities and persuasions, and I then knew no otherwise than that it was from myself. . . The Spirits with man cannot infuse persuasions when he has not already been in that persuasion, but they can cupidities, and thus persuasions from cupidities. . . They can not only excite cupidities, but also inflame them greatly, sometimes to disgraceful anger and insanity . . .

3863. When the affections of good ceased, and there succeeded mere filthy cupidities, the natural operation into the right side of the face receded, and betook itself into the left side . . . 4071.

4001. No Spirit is allowed to teach man, thus not to lead him, except by cupidity.

4003^e. (The influx of the Lord's life is turned into contraries) according to persuasions and also according to cupidities and their states; for there are states of persuasions and states of cupidities.

4050. There are two lives, the life of persuasions and the life of cupidities, which are at this day distinct with mankind, who suppose that man can be saved by faith alone . . . 4114¹.

4057. On cupidities. I wondered that Sirens, etc., were in such knowledge of infusing and doing evil . . .

but it was perceived that he who is in any cupidity and its delight . . . knows all things belonging to that insane love: all the evil Spirits of that and many other kinds conspire together and breathe in . . . The life of cupidity is attended with this, for he who is in cupidity or insane love is in the knowledge of such things, even when it is excited by others: wherefore, in proportion as he is in the life of cupidities, he is in the knowledge of those things which belong to cupidities . . .

4059. Animals which are evil cupidities . . .

—^e. As man is only in cupidities . . . he knows nothing except through knowledges orally taught . . .

4065. As mankind is such . . . that they are to be bent by cupidities and through cupidities to goods . . . the Lord acts mediately through Heaven and the World of Spirits . . .

4095. These general (ideas) are received according to the recipient's state of persuasion and cupidities.

4096. After the Flood, the life was separated and became two lives, namely, one of cupidities, which remained, being hereditarily transmitted with increase; whereas the life of faith became a life by itself . . .

4105. Unless there be love . . . or cupidity, which is the continuation of love . . . there is no life.

4115. The life which remains after death is the life of persuasion and the life of cupidity. 4116.

4118. The life of cupidities remains with Spirits, and excites with man various cupidities and thus confirmations. 4167^e.

4119. There are Spirits with man who are in a like persuasion and in a like cupidity, and who may be called the subjects of many; for the persuasion and cupidity with the man at once excite those who are like . . . But still there remains a general or regnant persuasion, thus a regnant cupidity. Thus there are Spirits of a like kind with man, until his persuasion and cupidity are changed . . .

4149. In the right side of the head there are cupidities.

4252. Man can never be made better . . . if he obtains what he desires . . . but all things ought to be contrary to his cupidities . . . and still he ought to believe that the Lord rules everything . . .

4258. When good Spirits . . . excite what is contrary to man's cupidities and the life of cupidities, there ensue combat and anxiety, thus temptation.

4299. The life of evil Spirits consists of cupidities, and in proportion as they are removed from cupidities, they are removed from their life; wherefore, in order that they may live, and be prepared for some use, they are sometimes permitted to abide in their cupidities . . .

4434. Because Spirits are permitted to act according to their phantasies and cupidities, they suppose they can do much . . .

4484. On consociations according to affections and cupidities . . .

4485. Souls do not at once come into their consociations, because their phantasies are not those of their cupidities . . .

4487. The life of those who cast themselves into Hell,

is previously nothing but the reigning of cupidities and consequent phantasies, not the reverse.

4532. With the evil there is solely the delight of cupidities.

4545. Evil Spirits are sometimes let down into the Hells, and are led about . . . according to their cupidities from their natural life in the world . . .

D. Min. 4610. Principles of truth change and break cupidities or delights of evil. From experience.

E. 551. 'They shall desire to die' (Rev.ix.6)=that they want to destroy the capacity of perceiving good.

556⁸. 'From him that would borrow of thee'=if he longs to be instructed.

586. 'To adore demons'=to worship their own cupidities. . . The affection of evil and falsity is what is called cupidity, and is signified by 'a demon.'

982. Evil loves in their continuity are called cupidities, and also concupiscences.

Curator. See STEWARD.

Curdled. *Coagulatus.*

D. 3791. It was turned into something like curdled milk.

Cure. *Curare.*

See under HEAL-sanare.

A. 9031. 'Curing he shall cure him' (Ex.xxi.19)=restoration, namely, through interpretation. Ex.

— Hence it is evident that by 'in curing to cure' is signified the restoration of spiritual truth, which is effected through a just interpretation of scientific truth or of the literal sense of the Word. Ill.

D. 2874. For evil is cured by evil . . .

Curia. See COUNCIL-CHAMBER.

Curiosity. *Curiositas.*

Curious. *Curiosus.*

A. 4622. When such a man wishes to know, it is merely because he is in curiosity from doctrine . . .

6734. 'She took the ark,' (Ex.ii.5)=curiosity . . . namely, to know the quality of that truth.

T. 183³. There also flows in the curiosity of conjecturing what they were conversing about before the world was created . . .

D. 1055. All Spirits as it were hunger and thirst to know . . . and are for the most part curious . . .

1435. The Spirits of our Earth also are curious, and desire to know many things . . .

1628. Certain Spirits, from inbred curiosity, wanted to know still more about the things revealed to me, and they knew that if they longed to know them they would not be allowed to do so; wherefore, in order to know them, they endeavoured to think that they did not want to know them, which endeavour was at once perceived, and they were told that they could not know them in that way, because they had used that art . . . but that they should be devoid of the desire, and so leave it to the Lord to grant it when it should be pleas-

ing to Him; which also they endeavoured to do from themselves; but as this too was of them . . . there was still something artificial, or of their own endeavour and will . . . They therefore inquired how they should act; and they were told that they should not do anything from themselves, but should act without reflection about self; and as they could not do this, they wanted to divest themselves of all endeavour, leaving themselves without any will, so as to await it passively . . . But they were told that this was not genuine . . . for that in this way they are not led by the Lord . . .

2505. For some days such have been with me as live for themselves and not for the commonwealth, and they took from me all the delight of life, arrogating all things to themselves, which they did in this way, that they wanted from mere curiosity to hear and perceive what I read, and when they got hold of it they arrogated it to themselves, leaving me out altogether, so that I was obliged to do my work with much annoyance . . .

2955. Another (class receive these writings) as scientifics, and are delighted with them as scientifics and curious things.

2995. When Mohammedan (Spirits) perceive curious things . . . at first they do not care for them . . . thinking that if they receive good it is sufficient . . .

3259. Wherefore, there is adjoined to the Spirits of Mercury reflection more than to others; for avidity, or curiosity, and the love of such things, produces reflection . . .

3630. How curious Spirits are . . .

3784^e. When Spirits cannot know the secrets of others they cannot endure them, for they are intensely curious. Wherefore the Quaker Spirits live apart from others.

4395. It was said concerning these examiners that they are such as in the world had been curious in tracing out the evils of others in order to injure them.

5722. Ericus Benzelius . . . had the Word merely by worldly things, languages, and curious things of his country . . .

5831. All who had looked downwards from desire were cast down, because in this way their minds had been diffused into other things than belonged to their Society, and they had been possessed either by mere curiosity, or the cupidity of exercising command . . . 5901.

Current. See VEIN.

Curse. *Maledicere, Maledictio.*

See under ACCURSED.

A. 245. His saying to the serpent 'Cursed art thou above every beast, and above every wild beast of the field' (Gen.iii.1)=that the Sensual averted itself from the Celestial, and turned itself to the Corporeal, and thus condemned or cursed itself. . . The Lord never curses anything . . . the diabolical crew do this. Ex. 269.

272. 'The thorn and the thistle'=curse and vastation. 273, Ex. and Ill.

378. 'Cursed art thou, from the ground' (Gen.iv.11)=that he was turned away by schism.

[A.] 379. 'Cursed' = turned away, as shown in n. 245; for iniquities and abominations, or hatreds, are what turn man away from Heaven, so that he looks only downwards to corporeal and earthly things, and thus to those of Hell . . .

531. 'To comfort us from our work, and from the grief of our hands out of the ground which Jehovah hath cursed' (Gen.v.29)=the doctrine whereby that would be restored which had been perverted.

927. 'I will not add to curse the ground any more for man's sake' (Gen.viii.21)=that man would no longer so turn himself away as did the man of the posterity of the Most Ancient Church. . . 'To curse'=to turn himself away.

1093. 'Cursed is Canaan' (Gen.ix.25)=that external worship separated from internal turns man away from the Lord. . . 'To be cursed'=to turn one's self away, for the Lord never curses anyone . . . but it is man who curses himself by turning himself away from the Lord. The Lord is as far from cursing and being angry with anyone as Heaven is from earth . . . That arcana are contained here may be seen from this, that Ham is not cursed . . . but Canaan his son . . . the fourth in order . . .

1423. 'I will curse him that curseth thee' (Gen.xii.3)=the unhappiness of those who do not acknowledge; as is evident from the signification of 'being cursed,' and 'cursing,' which is to turn one's self away from the Lord, thus not to acknowledge; for they who do not acknowledge turn themselves away. Thus 'to curse' here involves all things opposite to those which 'to bless' involves.

2445. In the oppositesense, 'rain'=curse, consequently also damnation.

3530. 'I shall bring upon me a curse, not a blessing' (Gen.xxvii.12)=disjunction. 'A curse'=disjunction or turning away from good.

3532. 'Upon me be the curse of thee, my son' (ver.13)=that there would be no disjunction.

3584. 'They who curse thee, he is cursed' (ver.29)=that he who disjoins himself shall be disjoined.

4502. 'Cursed be their anger because it was vehement, and their fury because it was grievous' (Gen.xlix.7)=the punishment for turning away from truth and good; 'to curse'=to turn one's self away, and also to be punished on that account.

5071. The reason those on the left are called 'the cursed' (Matt.xxv.41) . . . is that they have turned themselves away from good and truth, and have turned themselves to evil and falsity; 'a curse'=a turning away.

5156. 'To hang upon wood'=rejection and damnation; for hanging upon wood was a curse (Deut.xxi.23), and a curse is rejection by the Divine, consequently, damnation.

6358. 'Cursed be their anger because it was vehement'=a grievous turning away from good, and consequent damnation. 'To be cursed'=damnation, for he who is cursed is damned.

7553. When 'rain'=a curse, it=the falsity which is against the truth of faith, and the evil which is against the good of charity, for these are a curse.

9021. 'He who curseth his father and his mother' (Gen.xxi.17)=a denial in every way of the Lord and His Kingdom by those who belong to the Church, and thus a profanation of the good and truth of the Church. 'To curse'=a turning away and disjunction, hence also a denial in every way, for he who turns away and disjoins himself from the Lord denies Him at heart.

9184^e. If a man is in inverted order, gains and honours are curses to him.

9221. 'Thou shalt not curse God' (Gen.xxii.28)=that Divine truths are not to be blasphemed. 'To curse'=to blaspheme, for they who blaspheme, curse. 9222^e.

10409^f. Such things are rather a curse to those who love themselves and the world above all things . . .

P. 216². The natural man . . . does not see that honours and wealth . . . may also be curses, and . . . that when they are curses they are from the devil: it is known that honours and wealth are given by the devil also, for from this he is called the prince of this world.

217. See BLESS=*benedicere*, at this ref.

242². The curse of Cain involves the spiritual state of those who separate faith from charity, or wisdom from love, into which they come after death.

D. 2354. (How Balaam could have cursed the people.) Ex.

E. 340¹⁹. The devastated Church is called 'a curse' (Zech.viii.13), because evil and falsity are there.

376²⁰. 'The earth which the curse shall devour' (Is. xxiv.6)=the Church; 'the curse'=its perversion.

386¹³. 'To curse' (Is.viii.21)=to detest.

600⁵. 'The cursed,' in the Word, =all who turn themselves away from the Lord; for they reject the charity and the faith of the Church.

700¹⁸. See JERICHO at this ref.

730¹⁶. 'The Curse,' on account of which the land mourneth' (Jer.xxiii.10)=all evil of life and falsity of doctrine.

Curtain. *Aulaeum*.

A. 3519⁸. 'The curtains' upon the habitation of the tent were to be made of she-goat's wool (Ex.xxvi.7), for a sign that all the holy things which were therein represented, derived their essence from innocence. The she-goat's wool=the ultimate or outermost of innocence, which is in ignorance, such as there is with the gentiles, who, in the internal sense, are the curtains of the tabernacle.

3540⁹. The curtains which were around represented natural things, which are external.

9595. 'Ten curtains' (Ex.xxvi.1)=all the truths of which it consists. 'Curtains,' or 'curtains=*cortinae*'=the interior truths of faith which belong to the new Intellectual; for the habitation=the Second Heaven, which is Heaven from the reception of Divine truth from the Lord's Divine good; therefore the curtains with which it was constructed and covered=the truths of faith which belong to the new Intellectual: the reason they=interior truths, is that exterior truths are signified by the curtains of goat's wool for the tent which was round about.

—². That 'curtains' or 'curtains-cortinae' = the truths of faith which belong to those who are in the Lord's Spiritual Kingdom. Ill.

9600. 'Curtain' = the interior truth of faith which belongs to the new Intellectual. 9604.

9602. 'One curtain' = so in each of the truths. 9619.

9604. 'Five curtains shall there be joined together, each to the other, and five curtains joined together, each to the other' (ver. 3) = the constant communication of truth with good, and of good with truth . . . for the communications must be reciprocal, in order that there may be a conjugal conjunction of truth and good. Ex.

9615. 'Thou shalt make curtains from goats for the tent upon the habitation' (Ex. xxvi. 7) = the external of Heaven which is from the truths that are from external celestial good. 'Curtains' = the interior truths of faith; here, the exterior truths of faith, because they were for the tent that was upon the habitation.

9617. 'Curtain' = truth from external celestial good. 9627.

S. 42^e. The Word in the sense of the letter . . . is also meant by the curtains and veils of the tabernacle. 46, Gen. art.

46. Hence it follows, that by the ultimates of the tabernacle, which were the curtains and veils, thus its coverings and containants, are signified the ultimates of the Word, which are the truths and goods of the sense of its letter. Because these were signified, all the curtains and veils were made of fine linen interwoven, and of hyacinthine and crimson, and scarlet doubled-dyed, with cherubs. . . In the *Arcana Coelestia* it is shown that the curtains and veils represent the externals of Heaven and the Church, thus also the externals of the Word . . . 97³. T. 220.

R. 962. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones . . .

T. 136³. A theatre, on which there hangs a painted curtain.

E. 654⁵⁰. 'Curtains' (Is. xix. 9) = natural truths from a spiritual origin; and 'to make and weave them' = to teach.

Curtain. Cortina.

A. 414². 'Curtains' and 'cords' (Jer. x. 20) = spiritual things thence derived.

3242^e. 'The curtains of the land of Midian' (Hab. iii. 7) = a religiosity from falsity.

3268³. 'Curtains' and 'vessels' (Jer. xlix. 29) = the truths (of the Spiritual Church). 3762⁴. E. 799¹².

9595. See CURTAIN-*aulaeum*, at these refs. —².

—². 'To stretch out the curtains of the habitations' (Is. liv. 2) = the Holy of worship from the truths of faith. (= to multiply truths. 10545³.) (= the increasing of the Church as to truths of doctrine. E. 600¹².)

E. 799¹¹. 'Curtains' (Jer. x. 20) = truths proceeding from that good, and covering it.

Cush. See under ETHIOPIA.

Custody. See GUARD-*custodire*.

Custom. *Assuetudo, Assuescere*.

H. 158. Occurs. 343. 492. D. 3553.

533. If man accustoms himself so to think, and from the custom acquires a habit, he is gradually conjoined with Heaven.

Custom. *Census*.

A. 6394^e. 'To give tribute, or custom' (Matt. xvii. 25) = those who serve. E. 513¹⁸.

M. 287. To support the house from his own property and income.

Custom. *Consuetudo*.

See HABIT.

A. 3769³. From the love and consequent habit . . .

H. 458. From custom, hypocrites have contracted a habit of composing their interiors so as to imitate good affections.

P. 231. The vicious custom of taking names or sayings from the Word . . . D. 1304.

M. 246². By education, company, and consequent habits . . .

—^e. These dissimilitudes are not indicated by the face, but by the habits.

T. 563. It is known that habit makes a second nature . . .

D. 1963. This harmony results from the habit of life from which the delight is derived: a harmony contrary to true harmony is acquired by habit; for there are those who take pleasure in discords.

2307. The habit (of speaking filthy and obscene things) should be guarded against, because it remains, and the offender is cast out from Societies.

3499. In consequence of such a habit contracted in the life of the body, in the other life they seize whatever comes in their way, and conceal what they are doing and thinking.

3618^e. He afterwards exercised the same artifice from habit . . .

3889. Like the words of our Earth, in which if there are not ideas there is nothing of life, from custom; especially when they begin to be delighted with such speech, it becomes such a habit-*habitus*, that they conclude from mere forms . . .

4080. As soon as there is actuality, evil puts on custom and habit, and so passes to posterity.

Customary. *Solennis, Solenniter*.

A. 1422². A customary formula with the ancients . . .

5619. It was customary in the Ancient Church . . .

R. 468. Hence it is customary in worship . . .

M. 306. There are some customary things which are only formal, and there are some customary things which are at the same time essential: among the latter are weddings. That these are among the essential things which are to be manifested in the customary way. Ex.

T. 568². To observe the solemnities of worship . . .

Cut. *Caedere.*

A. 1296. 'Hewn stones' (Is.ix.10)=what is invented.
 1298². It was commanded to build the altar of whole stones, not **hewn** . . . because **hewn** stones . . . =what is artificial, and thus counterfeited things of worship, that is, which are from proprium, or from the production of man's thought and heart; which was to profane worship.

8941. 'Thou shalt not build them **hewn**' (Ex.xx.25) =not from their Own intelligence. '**Hewn** stones'=such things as are from man's Own intelligence; for 'stones'=truths, and to cut=*secare*, or fit them=to hatch, or invent truths or things like truths from proprium or from man's Own intelligence; for the things which are hatched or invented from proprium or from man's Own intelligence have life from man, which life is no life, because man's proprium is nothing but evil. Refs. . . The truths from which the Lord is to be worshipped, are to be taken exclusively from the Word . . . When truths are taken from proprium, they regard and have as an end dignity and pre-eminence above all people in the world, and also earthly possessions and wealth above all, wherefore they have in them the love of self and of the world, thus all evils in the complex. Further Ex. 10406⁶. R.457². E.585¹¹.

—⁴. '**Hewn** stone' also=that which is from man's Own intelligence in the following places. Ill.

9011⁴. 'To **hew** wood'=to place merit in works. Refs. But 'to **hew** wood in the forest' (Deut.xix.5)=to discuss them and the like of them, and also to make them the subject of inquiry; for 'a forest'=what is religious. Such things are signified by 'hewing wood in the forest with axes' in Jeremiah: 'The hirelings of Egypt shall go from strength, and they shall come with axes, as hewers=*excisores*—of wood, they shall **hew** down=*excident*—her forest, saith Jehovah' (xlv.22,23). Here 'to **hew** down wood in the forest'=to act from a false religiosity, and to destroy the things of the Church; for the Church is called 'a forest' from knowledge . . . because 'trees'=perceptions and Knowledges of good and truth . . .

Cut. *Incidere, Incisio.*

E. 411¹⁷. Their making such things for themselves, is signified by 'hewing out=*excidere*—' and 'cutting into' (Is.xxii.16).

637¹⁶. '**Incisions** upon all the hands' (Jer.xlviii.37) =things falsified.

Cut. *Jugulare.*

D. 3653. They would **cut** my throat. 4101.

Cut. *Secare, Bisecare.*

A. 1111. They who have lived a good civil and moral life, but have persuaded themselves that they would merit Heaven through their works . . . seem to themselves to be **cutting** grass. (See SAW at this ref.)

4943. In the Lower Earth . . . are they who have placed merit in good works. Many of them seem to themselves to be **cutting** wood . . . If they do not receive more joy than others they are indignant with the Lord; wherefore, while they are **cutting** wood, there sometimes appears as if there were something of the Lord under the wood . . . 8740.

8941. See CUT=*caedere*, at this ref.

10048. 'Thou shalt **cut** the ram into pieces=*segmenta*' (Ex.xxix.17)=interior things arranged distinctly in order. . . 'To **cut** into pieces'=the arrangement in order of the interior things. Ex.

T. 379. Truth cannot be **cut** in two . . .

E. 279⁷. 'The calf being **cut** into two parts' (Jer. xxxiv.18)=the good proceeding from the Lord on the one side, and the good received by man on the other; whence comes conjunction.

Cut. See SHEAR.

Cut *asunder. Diffindere.*

A. 8184. 'Cut **asunder** the sea' (Ex.xiv.16)=the consequent dissipation of falsity.

8204. 'The waters were **cut asunder**' (ver.21)=separation from truths and removal; for 'to **cut asunder** the waters'=the dissipation and separation of falsity.

E. 388⁹. That cupidities and falsities will destroy them, is signified by 'the wild beast shall **tear** them' (Hos.xiii.8).

391²⁰. That there is no worship at all is signified by 'the altar being **rent**' (1 Kings xiii.3).

Cut off. *Abscindere.*

A. 7045. 'She **cut off** her son's foreskin' (Ex.iv.25) =the removal of filthy loves. . . 'To **cut off**'=to remove.

Cut off. *Amputare.*

D. 3974. They wanted me to **cut off** my tongue with my teeth.

E. 1100⁷. See CUT OFF=*decidere*, at this ref.

Cut off. *Decidere.*

E. 386². 'He shall **cut off** on the right hand' (Is.ix.20) . . . =to inquire into. 600¹³. 617²⁰.

684²⁴. 'Shall Messiah be **cut off**' (Dan.ix.26).

1100⁷. '**Hew** down the tree, and **cut off**=*amputate*—his branches' (Dan.iv.14).

Cut off. *Excidere, Excisio.*

A. 411. See CONSUMMATE at these refs. 4057.

1034. 'All flesh shall not be **cut off** any more by the waters of a flood' (Gen.ix.11)=that they will not perish as the last posterity of the Most Ancient Church did.

1691⁵. 'I went down to the **cuttings** off of the mountains' (Jonah ii.6). The Lord's temptations are thus described.

2058. 'That soul shall be **cut off** from his peoples' (Gen.xvii.14)=eternal death. . . 'Peoples'=those who live in truths, that is, the Angels, and for the soul to be **cut off** from them is to be damned, or to perish in eternal death.

5360². Desolation and vastation . . . are called '**cutting off**', 'consummation,' etc.

9316. 'I will **cut him off**' [i.e. the Amorite, etc.] (Ex.xxiii.23)=when the Lord has protected against the evils and falsities which infest the Church, and has

removed them. . . 'To cut off—*exscindere*'=to protect, and thus to remove: Hell is removed solely through the protection of Heaven by the Lord.

10453. 'The writing was the writing of God cut out upon the tables' (Ex.xxxiii.16) . . . 'Cut out upon the tables'=what is internal upon what is external, thus in it.

E. 315¹⁰. *Exscindere* occurs. 316²¹.

391²⁸. 'Samaria is cut off' (Hos.x.7). Ex.

—²⁹. 'The horns of the altar shall be cut off' (Amos iii.14). Ex.

406¹³. 'To cut off from Tyre and Sidon every helper that remaineth' (Jer.xlvii.4)=that they have not any Knowledge of truth and good.

411¹⁷. See *CUR-incidere* at this ref.

444⁶. 'There shall not be cut off from David a man to sit upon the throne of the house of Israel' (Jer.xxxiii.17)=that then the Divine truth which proceeds from the Lord shall perpetually reign in the Church.

537¹³. 'To hew out pits, broken pits which will not hold waters' (Jer.ii.13)=to hatch doctrinal things from man's Own intelligence . . .

538¹¹. The cuttings off of the mountains to which he went down=the Hell where and whence are evils.

543⁹. Occurs.

638¹⁴. See *CISTERN* at this ref.

659⁷. 'Whom Thou rememberest no more, and who are cut off from Thy hand' (Ps.lxxxviii.5)=who are deprived of all truth and good.

730⁴³. 'The land of cutting off, and the wilderness' (Lev.xvi.22)=Hell.

781¹⁵. 'Hewn stone' (Lam.iii.9)=those things which belong to man's Own intelligence: and as these things are signified by 'hewn stone,' it was forbidden to build the altar of hewn stones, and also the temple.

922⁸. 'He hewed out a winepress therein' (Is.v.2).

1029⁶. 'Hew down the tree, and cut off—*amputate*—his branches' (Dan.iv.14).

1145⁶. 'The wood which he cuts down out of the forest, and the work of the hands of the workman with the axe' (Jer.x.3)=evil, from which is worship, which has been fashioned from man's Own intelligence, through falsities . . .

Cut off. *Exscindere*.

A. 5302. 'The land shall not be cut off in the famine' (Gen.xli.36)=lest man should perish through a lack of truth . . . 'To be cut off'=to perish.

7397. 'To cut off the frogs from thee, and from thy houses' (Ex.viii.9)=that reasonings may cease. . . 'To cut off'=to cease; for 'to cut off' is predicated of the frogs, and to cease of the reasonings.

7505. 'To cut off from it man and beast' (Ezek.xiv.21)=to vastate good interiorly and exteriorly. E.386⁹. 388²⁰.

7547. 'Thou wouldst be cut off from the earth' (Ex. ix.15)=that so there would no longer be any communication by means of the things of the Church. 'To be

cut off,' when said of the things of the Church,=to be separated; and when they are separated, or when there is no longer any communication with Heaven by means of the things of the Church, that man then falls into Hell, which is 'to be cut off.'

7889. 'That soul shall be cut off from Israel' (Ex.xii.19)=that he will be separated from those who belong to the Spiritual Church, and will be damned. 'To be cut off'=to be separated, and also to be damned. 7907.

10288. 'Shall be cut off from his peoples' (Ex.xxx.33)=separation and spiritual death. 'To be cut off and killed'=to be separated from those who are in good and thence in truths; and to perish as to spiritual life.

10310. 'He shall be cut off from his peoples' (ver.38)=separation from Heaven and the Church, and spiritual death. 'To be cut off from peoples'=separation and spiritual death: it=separation from Heaven.

10365. 'That soul shall be cut off from the midst of his peoples' (Ex.xxxi.14)=that Heaven and the Church is not with him, but Hell. 'To be cut off from the midst of his peoples'=separation from the Church, and spiritual death; thus that the Church is not with him, but Hell. Ex.

10644. 'His groves ye shall cut down' (Ex.xxxiv.13)=that their doctrinal things are to be utterly rejected.

E. 148³. For 'the name [not] to be cut off and destroyed before Jehovah' (Is.xlviii.19)=the quality of the state through which conjunction is effected; which state is the spiritual state of those who belong to the Church.

275¹⁸. 'I will cut off the Cherethites' (Ezek.xxv.16).

280⁸. 'To cut off man from the surfaces of the land' (Zeph.i.3)=[to cut off] the affection of truth and wisdom.

316²⁰. That the falsities of evil are to be destroyed, is signified by 'the horns of the altar shall be cut off, and shall fall to the earth' (Amos.iii.14). 391²⁹.

355⁵. That then there will be nothing of the Church left among the Jews, is described by 'I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the war bow shall be cut off' (Zech.ix.10), by which is signified that there will no longer be any truth in doctrine, nor understanding of truth, and consequently no combat and resistance against falsity. 357. 734⁵.

388¹². See *CAST DOWN—dejicere*, at this ref.

403²⁰. For three years he had not found any fruit on the fig-tree, and he therefore told the vine-dresser to 'cut it down' (Luke xiv.7), by which is signified that from beginning to end there had been no natural good with that nation.

405²⁹. 'To ascend to the height of the mountains, to the sides of Lebanon, and to cut down the loftiness of his cedars, and the choice of his fir-trees' (Is.xxxvii.24)=the endeavour to destroy the goods and truths of the Church, both internal and external. 654¹⁴.

555⁶. 'To cut off the little child from the street, and the youth from the broad places' (Jer.ix.21)=the vastation of truth nascent, and of truth born.

577⁸. 'He will cut off from Israel head and tail' (Is.

ix. 14)=that all the intelligence and knowledge of truth will perish from them. 624¹⁶.

[E.] 652³. That the defence of truth against falsity will become none, is signified by 'all the men of war shall be cut off' (Jer. xlix. 26; 1. 30).

768²⁵. That this falsity is destructive of all the good of the Word and of the Church, is signified by 'I will set My faces against that man, and will cut him off from the midst of his people' (Lev. xx. 3).

1029¹¹. 'I will cut off from Babel the name and the residue' (Is. xiv. 22).

—¹⁵. 'Lest ye be cut off on account of her iniquity' (Jer. li. 6).

Cut to pieces. *Dissecare.*

A. 8593^e. 'Samuel cut him to pieces before Jehovah' (1 Sam. xv. 33)=that they were separated from those who are in falsity from evil from the Intellectual; thus Genii from Spirits.

E. 240⁴. 'To cut to pieces with swords' (Ezek. xvi. 40)=to utterly die through falsifications of truth.

Cuticle. *Cuticula. Cuticularis.*

See SKIN.

A. 5552. The things in man which have less life correspond to such Societies as are in less life there; as are the cuticles which encompass the universal body; and also the cartilages and bones . . . and also the hairs which break forth from the cuticles.

5553. The Societies to which the cuticles correspond are at the entrance to Heaven; and to them there is given a perception of what kind of Spirits are coming towards the first threshold, whom they either reject or admit; so that they may be called the entrances or thresholds of Heaven.

5559. I have been shown representatively the conformation of the contextures in the cuticles. The conformation with those with whom these outermost things corresponded to interior ones . . . was beautifully woven together, with spirals marvellously wreathed together, after the manner of fringes, which can never be described; they were of an azure colour. Afterwards, there were represented forms still more continuous, subtle, and neat. So appear the cuticles of a regenerate man. But with those who have been deceitful, these outermost things appear as conglutinations of serpents; and with those who have been addicted to magic, as filthy intestinal things.

8977. The men of the external Church, who were represented by 'the Hebrew servants,' are they who learn truth from no delight, but merely because it is the truth of the Church, through which they believe they can be saved . . . In the other life, such are at the entrance to Heaven, and are not in Heaven itself. They are called the cuticular, because they correspond to the skin in the Grand Man. 8980^e.

8980^e. Such are of many genera and species; they are like the cuticles or coats in the body. Enum.

D. 828. There are those who relate to the cuticles. . . There are Spirits who relate to the exterior coats of man;

but when I was with them they did not speak; it was merely perceived from them that they induce a heat arising from exhalations through the invisible pores. Now, indeed, they speak, saying that it is they who cover all things.

1022. They who most quickly (enter into the blood) are represented by those who [act] through the cuticles; and are little children . . .

1746. Such are they who care too much about the cuticle, or who are delighted with those things which pertain to the skin. . . The care of the cuticle is manifold, wherefore there are genera and species of such men.

1747. The cuticular are averse to interior and more interior things, consequently to an interior and more interior life. They continually fight against them, for they are external men, who fight against the internal man and are averse to him; as Paul wrote of himself. The exterior Spirits who actuate them, are those who constitute the scaly and filthy skin.

D. Min. 4660. Spirits who induce a pain in the cuticle of the bone of the knee, and its cartilage . . .

Cut-throat. *Cultrarius.*

A. 2799¹². The reason a knife is scarcely mentioned in the Word, is that in the other life there are evil Spirits, who are called cut-throats, at whose side knives appear to hang, on account of their having a nature so savage, that they want to cut the throat of everyone with a knife.

D. 2967. The dragon . . . wanted to call forth the cut-throats; wherefore he fled to my back, and was himself miserably treated by the cut-throats.

2974. On the cut-throats. . . The crime they set about, was to send to me cut-throats in the night, to kill me while I was asleep. (I dreamed that one whom I supposed to be a friend) suddenly threw himself on my head, and applied his mouth to the back of my neck, wanting to bite me and suck out my blood . . . and so kill me like a leech. . . Wherefore the cut-throats are of such a character, that when they cannot use knives, they bite with the teeth.

Cyclops. *Cyclopes.*

Coro. 38^e. The Hell from those who were of the Most Ancient Church is the most fearful of all the Hells. . . The ancient writers meant these by the giants who attacked the camp of the gods, and who were cast down by the thunderbolts of Jupiter, and thrust beneath the burning mountain Etna, and were called the Cyclops.

Cylinder. *Cylindrus.*

A. 1871. Optic cylinders (kaleidoscopes). W.H. 11⁴. N. 260⁴. D. 2164.

D. 3895. They turned their bodies from right to left and from left to right, like a cylinder.

4463. By circumvolutions backwards and forwards, like the laminae round a cylinder.

D. Min. 4684. It was perceived by spiritual ideas how the Church relates to the heart and lungs, by means of a cylinder or axis, in the middle of which were the celestial things of love, and spiritual things round about . . .

4819. One of (these profaners) had a wheel-like disk round a tube . . .

Cyrus. *Choreschus.*

A. 8989⁶. The Lord is here treated of as to the Human, Who in the representative sense, is 'Cyrus' (Is. xlv. 1). E. 298¹¹. P. P.

Cystic. *Cysticus.*

A. 5185. There are Spirits who relate to the cystic duct. Des.

Czar. *Czar.*

D. 4427. I spoke with one (the czar), saying that they had nothing in the other life . . .

5452. I heard one (of the Russians) saying that they fear the czar-Caesarem, and that the czar-Caesar- is everywhere.

5949. I saw the czar Peter, and spoke with him in a dream. He afterwards appeared among the Russians . . . who believe that he has power over their lives and possessions . . . I heard them together with the czar, who said that everything of theirs was his, because the region was his: but I replied that their possessions are not his, but theirs, and that he has no right over their lives, but that they would give of their property so much as was necessary for the safety of the kingdom, and no more; and that their life is from the Lord; and that they are under the law, and the czar too is under it. But it was shown that when the czar wants to have all their property, they give it to him. They worship him as their god. 5963.

6022. The Papists sent two emissaries to the czar Peter the Muscovite, who knew how to insinuate themselves into his passions.

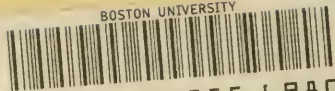
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